



CHRISTIAN FAITH & LIFE.
Volume VI

JANUARY, 1907

Number 1

Prove all things: hold fast that which is good.

THE BIBLE STUDENT AND TEACHER

Issued by the Education Committee of The American Bible League

SCIENCE A KEY TO GENESIS

Rev. John McDowell Leavitt, D. D., LL. D., ex-President of Lehigh University

THE MIDDLE BOOKS OF THE PENTATEUCH

Professor William M. McPheeters, D. D., Columbia Theological Seminary

Addresses at the Chicago Conference

A CENSUS OF THE EARLY BIBLICAL POPULATIONS

Professor Franklin Johnson, D. D., LL. D., University of Chicago

THE POSSIBILITY OF SELF-DECEPTION

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THE INTERNATIONAL LESSONS [in Genesis] in their Literary and Historical Setting

THE SECOND CYCLE OF THE ABRAHAMIC COVENANT-- UNDER ISAAC

NOTES EDITORIAL AND CRITICAL

A PROTEST FROM INDIA AGAINST THE RADICAL CRITICISM

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The Bible Student and Teacher

Volume VI

JANUARY, 1907

Number 1

Science a Key to Genesis

REV. JOHN McDOWELL LEAVITT, D. D., LL. D.

On the first verse of the Bible rests the whole scheme of Christianity. Creatorship determines the relations of all beings in the universe. He who made us is our sovereign and is over us rightfully supreme. Disobedience to Him is rebellion. Hence redemption also presumes Creatorship, which, from Genesis to Apocalypse, is the basis of revelation. Because transgressors against their Maker, Moses, the Prophet, the Apostles pronounce all men guilty. Law and Gospel are void and meaningless without that grand announcement—"In the beginning God created the heavens and the earth". It gives law to the universe. On it are pillared together the throne and the cross of Christ.

If our Bible opens with a fundamental, universal and eternal truth, how serious to dim or hide it in the mists of poetical legend! He errs frightfully who sweeps away the foundations of obligation. The Assyrian Pantheon mingles many fabled deities in its world-building. *Sar* is a god. The sun is a god. The moon is a god. The earth is a god. These with their brothers and sisters, manufacture the *All*. Not less contemptible the myths of Egypt, Greece and Rome. After the Biblical record of the first great facts of creation, introduce this puerile, idolatrous nonsense! You discredit all Scripture. You annul obligation. You make salvation myth. Science would turn with justifiable disgust from a legend in which figured *Bel*, and *Isis*, and *Saturn*, and a thousand other brother-gods, as creators of our universe.

Whatever contradicts an established law of nature can not be true. If God be author of Creation and Revelation, Scripture and Science must harmonize. Difference proves one false. Hence the transcendent importance of the first chapter of Genesis. Irreconcilable with laws of Photology and Geology and Astronomy, it can not be the basis of a scheme of salvation. On its creation-history stands or falls the Bible.

Only since Copernicus has the interpretation of Moses been possible. False views of nature would intrude into explanations of Scripture. For three thousand years exegesis was colored and distorted by the ignorance of the age and the prejudice of the writer. Augustine saw clearly that the creative days of Moses were not solar, but he could not determine their work, and veiled his guesses in high-sounding and mysterious expressions. Science has discovered laws of the universe unknown to Greek and Latin Fathers,

and Reformation Theologians. She has revolutionized our views of creation. Let us see if her new and larger light illuminates passages of Scripture previously and inevitably inexplicable.

Conclusions of Science in Our Own Time

1. Worlds are formed by rotations of nebulous matter diffused through space.
2. Science resolves the matter of the universe into numerous proved and tabulated elements.
3. Light is not an emission from bodies, but an ether pervading creation and which we will call Photogen,
4. Geology affirms that the age of our globe is millions of years.

Admitting, as inductively proved, these conclusions, we proceed to inquire how they harmonize with the first chapter of the Bible.

"In the beginning God created the heavens and the earth".

Without regard to times and modes this is a simple affirmation, that the Omnipotent made His universe, and hence has over it that personal sovereignty which is the foundation of Scripture.

From the creation of all, Moses passes to the formation of earth. Here, too, the statement is in the most general terms. Seasons and methods are not specified.

"And the earth was formless and void, and darkness was on the face of the abyss. And the Spirit of God brooded on the face of the waters".

Here is a narration of Scripture precisely pictured by Science. Her nebular hypothesis gives a perfect illustration. On some clear night turn your telescope to Andromeda! You see light-patches like clouds. In many regions of the sky you observe similar appearances. Nebulous globes; planet-like disks; vast spirals; stellar maelstroms, come into your view. Under the Southern heavens you would see the Magellanic clouds. You have learned what modern astronomy means by nebulae. Thousands are known and mapped by observers. Science tells you that you have been gazing on the magazines of primitive matter. Your eye has been noting the store-houses of the elements of the worlds of a universe. Recent observations confirm the speculations of Science. Nebulae have been found about an illuminating centre, like a nascent star, which will become the sun of a system.

Conceive now in space a vast gaseous mass! It rotates. Our earth is flung off from a centre which will be our sun. Before rounding into a globe this world was a dark, whirling, misshapen expanse of nebulae. How accurately described by our Bible is this black, dreary immensity in space! "The earth was formless and void, and darkness was on the face of the abyss".

The word *mayim*, in the seventh verse, means *clouds*. Although not so translated it has a similar signification in other parts of Scripture. But the Latin equivalent for clouds is *nebulae*. The Hebrew is not *moved* but *brooded*. Over the nebulous abyss was the Eternal Spirit, quickening life as a bird on its nest with the warmth of its breast. Penetrating those immeasurable midnight solitudes of rotating elements, presided an Almighty Wisdom

infusing the potencies and possibilities of vegetable and animal organisms predestined to support man, and beautify our world, millions of years before its habitable conditions.

Having in the first verse of the Bible described the formation of the universe, and in the second, of our world, the historian proceeds to unfold the *order* in which all was created. Before this can be understood we must fix the meaning of the Hebrew word *yom*, translated, "day"; and it is most elastic in its signification. In its first use by Moses "day" may be a moment or an eternity. Light he calls "day". Where light is there is "day". An instant of light is an instant of "day" and an eternity of light is an eternity of "day". In its extent the word is indefinite. Next, we have "evening was and morning was, day one". According to the old and universal construction, here "day" was twenty-four hours in duration. But afterwards the sun was made to rule the "day", which is therefore only part of twenty-four hours. And in the second chapter of Genesis Moses gives yet a fourth meaning. He extends the word to the whole period of creation, which Science assures occupied cycles. In Scripture *yom*, "day", may be a part or the whole of twenty-four hours; a life; a reign; an age; an era; an eternity.

In Mosaic history each "day" is a *cycle*. This is recorded in its beginning. Its creative work finished, the results may run on forever. Science makes clear what Augustine saw in mist. Yet, rising above the ignorance of his age, and the misinterpretations of the Church, his genius styles the creative periods, not the mere "diurnal vicissitudes of the heavens" but "ineffable days", "natures", "births", "growths", "solemn pauses in the Divine work"—general terms of mystic import, gropings after truth for which his times were not prepared, and which Science must discover before the Mosaic narrative of creation could be explained.

Here we may pause to consider the stupendous work of the narrator in Genesis. His, the description of the creation of a universe; of its original elements in the infinity and eternity of their combinations; of our earth with its light and atmosphere, and continents, its seas and lakes and rivers and oceans and islands and mountains; of its varied vegetable and animal life ascending into man of all the visible monarch; its illumination by sun and moon and innumerable stars sparkling through the solitudes of immensity. And Moses himself ignorant of those laws of atoms and worlds, it was reserved for Science to discover! He, with all mankind, believed he saw luminous bodies streaming forth their brilliant particles. Did not his eye behold lamp and moon and star and sun emitting rays? He witnessed the heavens revolving around the earth. Our globe too seemed a flat continuity of surface. Yet in all this Moses and Humanity were mistaken. Light is not an emission, but an undulation. The sun does not move around the earth, but the earth moves round the sun. Our world is not a plain, but a globe. Having no guide but his sight, Moses had to accept the testimony of his eyes. Yet, in his narration, in no single word does he commit himself to his own false theory, which was a popular error in all ages, and in all races and in all regions until a recent period. However, the argument

is more than negative. It has a positive aspect. Moses in his histories was, indeed, saved from his own personal errors, and those of humanity. More! The truths of modern Geology and Astronomy alone explain his writings. *Science is the key to Genesis.*

Let us now trace in their order the *yāmim*—days, or cycles—of Moses.

The First Cycle of Creation

“God said, *Light be, and light was. And evening was and morning was: day one*”.

Until within a half century the difficulty of these verses was insuperable. Always light had been considered particles emitted from luminous bodies. But in our first cycle light is *before* bodies. Particles presuming bodies could not exist previously to bodies. The Bible was express contradiction to a theory of light universally received. If opinion be right Moses is wrong. Moreover, the sun was believed to be the prime source of light. Yet in Genesis light existed three days before the sun. Then without a sun three *solar* days! Nor did evening and morning describe three solar days. Of solar days they were only brief beginnings and endings. Ignorance made all mist and puzzle. Yet the old explanation was universally received, and absurdly impossible. Light is a luminiferous ether pervading the universe. More accurately, this Photogen is—*Light-begetter*. Its undulations produce vision. Measured and tabulated, its waves seem proved facts. But in light are also heat and magnetism, and all the forms of electrical force. Science clears our sky, and is now speculating whether Photogen is not the ultimate of all elements into which the whole universe may be resolved—the sum and source of the all in matter, and the bond between it and mind. Its creation was the suitable beginning of the first Cycle-Day. For ages it may have been advancing to the perfection of its solitary unmanifested glory. Times and seasons were left for Science to discover by those rational methods which develop and expand the intellect of man.

The command of God recorded by Moses was considered by the cultured ancients as the grandest specimen of the sublime. We recall our own boyhood, puzzled and delighted by the obscurities of Longinus. For his noblest illustration of the sublime in writing, this cultured genius turned from the Greek of Homer to the Hebrew of Moses. And its *ôr*—*light*—in the essence of the word exactly expresses the Photogen of Science. In the original of Scripture, once excepted, it has no plural, and in this single instance it is *poetically used*. Its indivisibility represents unity. Hence *ôr* is the opposite of *meoroth*, “lights”, employed by Moses to denote multiplicity in sun and moon and stars. Apart from bodies light had never been conceived. Before bodies it was deemed impossible. Yet, in Genesis, anterior to bodies, we have a word precisely describing the Photogen of Modern Science, incapable of plurality, a symbol of unity; therefore intimating the indivisibility of that first created substance which induction may yet prove the ultimate of all matter, itself unseen, while robing the universe and revealing it to wondering intellect in its visible glory.

While "evening" and "morning" invert our modern conceptions of a proper beginning and ending of a day, and are only portions of the whole, yet in their order they well describe cycles commencing in a twilight immaturity and advancing through dawn to a noon of perfection. Photogen long existed without manifestation. Now, by the rotations of nebulous particles, it is first flashed into visibility. Science informs us that our own planets, with their satellites, were once flaming globes revolving about the sun, itself a central sphere of fire. In our system began a first day of light. And such may be the order of the universe. All through space are suns as sands and leaves innumerable. Science has photographed a hundred million. Many by their size and blaze would dwarf and dazzle our own king of day. Yet all together, in universal splendor, perpetuate and celebrate the Primal Light-Cycle of Creation.

Gross matter proceeding from pure spirit is to philosophy a puzzling conception. Matter and spirit seem irreconcilable entities. Yet matter and spirit, eternal opposites, are united in our own human personality. Accepting the fact, we can not explain the mystery. However, we are satisfied and gratified by the harmony of the order of Genesis in its prime manifestations, from the causative Divine Spirit, of matter as an effect in that subtle and refined and exquisite Photogen, suitably and worthily first from God, and, in Scripture, made the visible symbol of His glory.

Nor, in the magnitude and munificence of scientific discovery, must we forget the benefits she amplifies and multiplies to intelligence. Billions of years since, in the evening infancy of that solitary Cycle, light was forming to be adapted to my eye, as my eye is now adapted to light. Incalculable ages ago light and eye were contrived for each other on mechanical and mathematical principles only accurately known within our own times. Separated by cycles, light and eye were embraced in the plan of an omniscient wisdom. Nor was the prescience confined to man. Not forgotten even a tiny insect glittering out its little hour! Ages before its use a beam was contrived to furnish light and heat to billions of beings, in quantity so exact that an infinitesimal mistake would have made vision impossible, and existence a failure, and the worlds uninhabitable. Down through illimitable time the Almighty planned to paint on the retina of my eye a picture no larger than my thumb-nail, and image to my mind the beauties of the earth and the glories of innumerable worlds sparkling over the universe.

The Second Cycle of Creation

In interpreting Scripture Science gives us further aid. From a day of light we pass to a day of air—Cycle Second of Creation.

In explaining this period we are confronted with mistranslations arising from the imperfections of language. The Septuagint, *stereoma*; the Vulgate, *firmamentum*; the *firmament* of our own Bible, imply *solidity*. Greek and Latin and English have a meaning foreign to the Hebrew. Its *rakia* signifies simply *expanse*. By it no solidity is expressed. The word accurately describes the atmosphere encircling our globe. Poet and Hebraist, Milton

calls it "*expanse of liquid air*". To the Second Cycle-Day was assigned a long enormous work. Science lifts its veil, and shows its methods and results. For ages gases and vapors generated by its fires were diffused around our earth. A Cycle of tremendous energies reduced our atmosphere to its present condition. Our revolving globe carries round with it an aerial ocean. Change the proportions and gravities of its Oxygen, Nitrogen and Carbonic acid, and you bring death into every sphere of animal and vegetable life. Slight alterations of its present constituents would make man a corpse or a lunatic. Ages before their existence air was adapted to the leaves of vegetables and the lungs of animals. Exquisitely delicate its mechanical and chemical adjustments to innumerable beings infinitely different in their organisms! By it the eagle breathes and soars. Wren and fly and limpet have their minute portions. Animal tribes enjoy what is necessary for successful existence. Requiring little, creatures in the abysses of the ocean breathe and swim with all they need. On the Alpine snow-line, and in the polar solitude, each struggling plant is not orphaned beyond a paternal care. All the glory of tropical vegetation, from the maternal atmosphere, is elaborated according to chemical laws instituted in the morning of our world, and now discovered by man who lives and works in the atmosphere he analyzes.

The Third Cycle of Creation

The Third Cycle-Day of Scripture is also explained by Science. Geology teaches us that the flames of our burning globe combined its elements into gaseous vapors. Ocean succeeded fire. Earth was surrounded by mists and clouds. Volcanic forces push up mountains and sink valleys. Islands and continents are born. Fire and water battle for furious ages. Emerging from this chaos our world assumes the appearance we now see on our maps. And during this Cycle, in the maternal soil of this primitive planet, are formed the seeds from which spring all vegetable life.

In the stupendous work of this Third Scripture Day Science reveals to us a far-reaching wisdom. Asia, and Africa, and Europe, and America, with Atlantic and Pacific isles, are not blindly taking shape. No earthquake heaves by chance the smallest coral reef that gems the ocean. For a purpose Alps and Andes and Himalayas pile themselves into heaven. Under pre-scient guidance glaciers curve graceful valleys amid encircling hills. In land and sea and air wild energies force and flame and freeze with design. Each atom does its appointed work. Law is supreme in chaos. Our world wisely shapes for man, its future lord. For his needs, after light and air, water must be provided. His ocean-reservoir covers three-fourths of his habitation. Yet no waste! All will be required for the vegetable and animal life of a world. But its water is brine, unsuited to our human wants. Evaporation solves the difficulty. From ocean the sun takes aloft his vapors which leave the salt below, so that the clouds drop distilled waters to vivify and refresh. Also this Third Cycle has in its view other necessities of man. It provides iron for his machines; coals for his homes and his factories; trees

for his buildings and ships; gold for his currency; soils for his grains and fruits for his enjoyment; and thus furnishes and adorns his habitation ages before his existence.

The Fourth Cycle of Creation

Science depicts a time when planets were globes of flame revolving about the sun, then a blazing sphere. A period of water succeeds ages of fire. Our atmosphere is filled with mist and smoke, which hide the celestial bodies. While invisible they can not rule the day and night and fulfill their functions for signs and seasons, marking days and months and years. But in the protracted elaborations of ages a time arrives when the sky is no longer obscured by universal mist. The concealing curtain is withdrawn! What a glory begins with this Fourth Cycle! It reveals that central globe of light and heat which is to be the life of a planet teeming with inhabitants. Also moon and stars shine in their nightly splendors. Man now can live and rejoice in a beneficent universe. Sublime achievement for the Fourth Cycle! Its magnificent work Science alone explains. To construct our Park Conservatory required nice care. What to light a world! Supply must be enormous, regular and reliable. From poles to equator earth is to be carpeted and robed with verdure. Arctic pines and tropical vines alike look upward for life. Light and heat are needed for birds of every wing; fishes of every fin; beasts of every size and shape; while cosmopolitan man requires provision for minute and numberless wants. A million of miles in diameter, our sun-furnace supplies all its rotating globes. On our own planet each blade of grass has a paternal oversight. Meadow daisy and mountain laurel receive their portion. As they need, all animals draw life from the sun whose rays are joy and glory. About him rush his spheres without pause or interference, where the delay of a moment would be universal ruin. Whirling by imperceptible forces, they are as stable in their effects as if they were pillars of the firmament. How inestimable their exactitude! I write the word *Neptune!* When my pen stops, that planet is at a certain place in his orbit. In one hundred and sixty of our years from that moment in which I finish his name, Neptune will be at the same point of revolution. His arrival is more precise than a scheduled train's at a depot. A planet knows no wreck, and we are not sure of a locomotive! And for man yon heavens form a clock. His celestial time-piece is more accurate than his terrestrial chronometer. Yet the former was designing when the morning stars were singing the anthem of their creation. Perhaps, like ourselves, their inhabitants set their watches and correct their almanacs and conduct their business, by observations of worlds sparkling billions of miles from the homes of the calculators.

The Fifth Cycle of Creation

With its provisions of light and air and water, with its suns and moons and stars in wheeling systems; with its infinite forces and sovereign laws; with its subtle chemistries and magnificent machineries, yet destitute of life, conceive the universe a sterils, boundless solitide! All then is waste of resource and vacuity of purpose. Hence even the creation of a seed capable of

growth and motion was an advance, and a relief amid illimitable monotony. A blade of grass began a new era of stupendous significance. We may pause a moment to consider its wonders. How marvelous that trees and plants should be imperishable by self-production! A hickory from its nut! An oak from its acorn! A California pine from its pigmy seed! All the vegetable glory of a world in those insignificant germs of the Third Cycle which were to robe and beautify a planet! It was for Science to reveal these wonders of soil and sun and air and root and branch and circulation and bud and blossom and fruitage. Yet all these are surpassed by our Fifth Cycle. With organism and vitality and reproduction, vegetables are rooted to a spot. To them is denied voluntary motion. Unconscious they sway to the wind which waves their limbs and leaves. Our Fifth Cycle rises to a life with intellection and will. By *choice* the bird spreads its wings and warbles its songs. It builds its nest with skill. It teaches its young with intelligence. It glows with parental love. Even the fly directs its own motions. With a purpose animalculæ whirl in a waterdrop. If we can not prove *evolution* of species from species, we yet discover a *progression* in which Scripture and Science can harmonize; and where man completes and crowns the glory of the Fifth Cycle by his perfection in the Sixth of the sublime Mosaic history of the Creation.

The Sixth Cycle of Creation

I have studied protoplasm. I have examined Darwinism. I have reflected on the evolution of man from monkey. I have read and heard the sneers and jeers of those who made mock and scorn of the Scriptural history of the origin of our race. I am familiar with the imagery of Paradise Lost. I have seen the works of the masters of painting and sculpture—the Vatican Apollo; the Florentine Venus; the San Pietro Moses—ideals of masculine beauty and feminine grace. Yet, on its *proofs*, believing my Bible to be the work of God by means of inspired men, corresponding to this divine origin, for me it transcends all human genius in the simple sublimity of its narrative of the creation of the father and mother of our race.

Adam from dust! From the hand of the Maker of the universe that first human form must worthily represent omniscience and omnipotence. It is then an ideal of grace and beauty and movement and power. A perfect human body! Not in stone, but in flesh! Instead of mindless, sightless, motionless sterility in marble, here we have muscle, heart, nerve, brain! Billions of life-building corpuscles, so minute as to be invisible until revealed to a future modern microscopist! Infinite and exquisite contrivance in mechanical and chemical relations to air and earth and sun, and only made known to the induction of thousands of years of subsequent research! Calculated laws of force and gravity by which the hand will grasp, the foot run, and the brain toil! Blind yet as death, in that eye of Adam are slumbering potencies of a vision which will soon scan earth and heaven, according to laws which his children will discover in dim and distant after-centuries! His stiff fingers will move with a pliant skill, to be educated in his remote descendants for the creation of steamships and locomotives and telephones and telescopes,

beyond the dreams and achievements even of Paradise. His still ear will wake to the music of a universe. His sealed lip will open with the eloquence of truth and love. Each faculty and limb and organ will prove an instrument to beautify and rule a world.

Directly from a Divine artist lifeless Adam exceeds in grace and majesty all the ideals immortalized by the genius of a Praxiteles or an Angelo. But the supreme work remains impossible to human or angelic art. Breath of God creates the soul of man. Now stir in him appetite, desire, perception, passion, affection, imagination, volition. King of all, Reason, wakes to find and adore its Maker. Behold completed a personal, conscious, inquiring, progressing manhood, approved by Him who created a Phidias and a Raphael! Adam rises monarch of earth! Fit from his side Eve! Her origin, a symbol of that love between man and woman which best pictures our supreme willing, affectionate devotion to Jehovah, Creator of heaven and earth! Reproduction in Adam and Eve, a glory surpassing that of sterile angels! Crown of world-work, behold two beings, responsive in body and soul, with inexpressible delicacy of adaptation; one and yet opposite; identical in interest and different in constitution; commingling lives without confusing personalities; fragility supported by a strength it increases; courage confirmed by tenderness; masculine virtue refined by feminine grace; two natures united to people Earth and Heaven with immortal posterities capable of everlasting progress!

And while Science interprets Scripture, she deepens and widens sabbatic obligation. Her splendid deductions, in the mild radiance of their eternal truth, are not dazzled by the lightnings of Sinai, which hallowed and enforced observance of a seventh day of rest for humanity. A few brief fragments of diurnal time no longer dwarf my views of the command of the Sovereign of the universe. Creation-Days now for me are *Cycles*. Billions of years impress my duty of sabbatic obedience, which has thus the seal of the Infinite and the Everlasting.

The Middle Books of the Pentateuch (Exodus, Leviticus, Numbers)

An Attempt to Determine the Theme and to Outline the Course of the Thought

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Let me say at once that this paper is tentative. It is what it professes to be—"an attempt", nothing more. What it attempts to do is to determine (perhaps "state" would be the more accurate word), the theme of the Middle Books of the Pentateuch—i. e., Exodus, Leviticus, and Numbers—and to trace the course of its development through the books. The reader should note the implication of this statement. It has not slipped in by accident.

Exodus, Leviticus, and Numbers are usually thought of, and treated, as three separate and distinct literary units. My own study of them, however, leads me to believe that, as a matter of fact, they all together constitute but a single literary unit—in other words, that they should be regarded and treated, not as three books, but as one. As this position is fundamental to the purpose of this paper, I must be permitted to pause, and briefly to attempt to justify it.

The reader, then, should remember that our present book-divisions, while ancient are not original. As in the case of verse and chapter-divisions, we not only may but should judge for ourselves as to the propriety of these book-divisions. In neither case is the division to be needlessly ignored or set aside. But in neither case is it to be rested in as necessarily correct, or as finally authoritative.

Further, the results that have been reached, upon the assumption that Exodus, Leviticus, and Numbers are three separate and distinct literary units, can not be regarded either as in themselves happy, or as confirmatory of the assumption upon the basis of which they have been reached. Let the reader either examine the analyses proposed for any one of these books, or attempt an analysis of any of them for himself, and see whether he can rest with any degree of satisfaction in the result. The analyses that have been proposed, so far as they have fallen under my eyes, are, for the most part, not real analyses at all, but mere tables of contents. And even where they claim our respect and gratitude as honest efforts to lay bare the organizing idea of either of these books and to exhibit them as coherent wholes, they labor under the grave disadvantage of being artificial. Take, for instance, Dr. Campbell Morgan's helpful discussion of these books in the "Record of Christian Work" for October of this year—for which I wish here to express my own thanks—and even it is open to this criticism. Numbers, for example, he calls "The Book of Wanderings". Now, if only the book were to be named from the most conspicuous portion of its contents, this, perhaps, would do very well for a title. But, even then, we should have no hint in the title—or certainly nothing more than a remote hint—as to the main interest of that book. That interest is not historical, but religious; and no title that fails to at least suggest this main interest can be regarded as wholly satisfactory. Further, important as are the chapters in the book of Numbers that treat of the experiences of the wanderings of Israel, they are numerically less than half of the chapters in the book as a whole. So that the proposed title, if intended to set forth the organizing idea of the book, does not take any account of the major portion of its contents. And so of the three heads under which Dr. Morgan has distributed the matter of Numbers, viz.,—"A. On the Margin of the Land"; "B. Exclusion and Wandering"; "C. On the Margin of the Land"—they strike one as too purely external, sustaining no very clear relation the one to the other, nor to some more general idea under which they are all comprehended. I trust that no one will mistake what I have been saying for mere idle carping. It is intended to show that, so long as we persist in treating Numbers as constituting in and of itself a literary unit, our

attempts to put our finger upon its organizing idea are likely to be doomed to failure. And for the simple reason that we can not make that to be a unit that is not a unit. We can not name the organizing idea of the book of Numbers, as such, because this book itself is but *a part* of an organism. And as it now stands it is not even one of the natural divisions of the organism of which it is a part. Bad book-division, in other words, has mutilated the organism itself.

And this calls attention to another evidence that Exodus, Leviticus, and Numbers ought not to be regarded as so many separate integers. While, as has been said, the main interest of none of these books is historical, still their literary form is that of history. Now, it would seem to be safe to say, that the major divisions of the narrative in which the history is set forth ought to reflect the major movements of the history itself. Where the history reaches the close of one of its principal stages, and starts upon a distinctly new stage there the narrative ought to show a corresponding close, and a new beginning. And such, indeed, is the case with this narrative in the Pentateuch, if only we will follow the lead of the history of which it is the record. The Pentateuch as a whole might fitly be styled, *The History of the Initial Stages in the Unfolding of God's Covenant with Abraham and his Seed*. The descent into Egypt marks the first major pause in the movement of this history. Hence the propriety of regarding the book of Genesis as a literary unit, distinct, so far, from the books that follow or, to state it differently, as a major division of the organism of the Pentateuch as a whole. If, now, we can place our finger upon the next major pause in the history, we ought also to have before us the next major division of the narrative. But from the event of the Exodus there is no break in the main movement of the history, until we find Israel on the borders of Canaan. It was for Canaan that Israel started when it left Egypt. And the books of Exodus, Leviticus and Numbers are all alike concerned with the events that befell Israel on its way thither. Pauses there are in the movement of the history, and these are to be noted and reckoned with, but there is no period until Israel arrives at the Fords of Jordan. Hence we ought not to expect a major division in the record of the history until we reach the same point in the narrative.

That the present book-divisions do violence to the narrative will, I think, be evident to any one who will be at the pains to compare the contents of the closing chapters of Exodus with those of the opening chapters of Leviticus, and those of the closing chapters of Leviticus with those of the opening chapters of Numbers. Inspection will show that in both cases the division has been made with but slight regard to the nature of the subject matter of the contents. Thus the closing chapters of Exodus have to do with the completion of the Tabernacle, and the opening chapters of Leviticus with the sacrifices, the consecration of the priesthood, and the dedication of the Tabernacle. Evidently these are closely related matters. There is nothing here to suggest the propriety of a major division of the narrative. The most that would be warranted here would be a minor division. The same will be found to be the case when the contents of the closing chapters of Leviticus are com-

pared with those of the opening chapters of Numbers. Indeed, in Numbers vii. we have an account of the offerings made by the princes of the several tribes at the dedication of the sanctuary, and in viii. an account of the setting apart of the Levites.

But perhaps as conclusive as any of the considerations adduced is the fact, that the subject matter of all three of these books can be summed up under a single theme, of which the contents of the three books taken together are a perfectly natural development. This would hardly be the case, were these books three separate and distinct literary units.

The theme of the book of Genesis, as I have endeavored to show elsewhere, is—"God's Covenant with Abraham, and Its Renewal with Isaac and Jacob". Written to prepare and to induce Israel to undertake the Exodus from Egypt, the aim of Genesis was to set before the people of Israel the nature of their mission as God's covenant people, chosen and commissioned by him to be the channel of his blessing to all nations; and to inspire them with confidence in and enthusiasm for that mission.

Unlike Genesis, the Middle Books of the Pentateuch were written for posterity rather than for the contemporaries of Moses. Their theme is, "The Renewal of the Covenant with the Corporate Seed of Abraham; and the Provisions Made by God for Perpetuating the Covenant, and for Giving Effect both to its Purpose and to its Promise". The narrative in these three Middle Books will be found to be a natural, consistent and consecutive development of this theme. Its major divisions will be found to be somewhat as follows:—

I. Jehovah Paves the Way For Israel's Entrance into the Covenant Relation.—Exodus i.-xviii.

In strict accordance with the prophetic point of view and the prophetic method of representation, the narrative in the opening chapters of Exodus might well be styled, "Jehovah's Wooing of Israel". In the case of the corporate, as of the individual seed of Abraham, God was unwilling that the covenant relation should simply be taken for granted. Even in the case of Abraham himself, the transaction was not consummated at a single stroke, if one may so speak. By a series of impressive experiences the patriarch was prepared for entering into the covenant relation with some just appreciation of what it involved. By a series of striking providences he was kept vividly aware of its existence. Nor was Isaac permitted simply to take its existence for granted. It was formally renewed both with himself and with Jacob. They were required by God personally, consciously, voluntarily to enter into this solemn relation. So in the case of the corporate seed, they were not permitted by God to assume in a somnolent sort of way that they were in covenant with him. Nor did he force the covenant upon them. Nay, before he even proposed it to them, he was at pains to give them such disclosures of the reality of his existence, such manifestations of his wisdom, power and grace, as were suited to elicit their confidence, and incline and enable them to enter with some degree of intelligence into covenant with him. This was the end aimed at in the miracles by which Egypt was humbled, and of those

performed at the Red Sea, and in the wilderness before Israel came to Sinai.

II. Jehovah Proposes and Israel Accepts the Covenant.—Exodus xix. -xxiv.

The formality with which the covenant relation is proposed to Israel; the imposing solemnities that attended the proposal; the summary of its ethical and religious implications; and the deliberation and solemnity with which Israel accepted it and ratified it, ought all to be noted. Neither these events themselves, nor the record of them, is a matter of chance or of haphazard. This is clear from the use that Moses makes of them in Deuteronomy.

III. Provisions for Keeping Vivid in Israel the Recognition of the Fact of the Existence of the Covenant, for Perpetuating its Existence, Inculcating its Fundamental Truths, and so for Giving Effect to its Purpose and its Promise.—Exodus xxv.-Numbers xxxvi.

Here we have—

(I). Provisions Designed (1) To Keep Israel Constantly Mindful of the Fact of the Existence of Their Covenant Relation to Jehovah; (2) To Familiarize Their Minds With the Fundamental Truths of the Covenant; (3) To Impress upon them both the Privileges and the Obligations of the Covenant.—Exodus xxv.-Leviticus xxvii.

(II). Provisions (Mainly of a Temporary Character) for the Organization of the People, looking to Exigencies that Lay Immediately Before them.—Numbers i.-x. 10.

(III). God's Initial Discipline of the Covenant People, Looking to Removing the Essential Truths of the Covenant from the Sphere of Theory, and Presenting them in Terms of Actual Personal Experience.—Numbers x. 11-xxv.

(These chapters to be understood should be studied in the light of such passages as Deut. vii. 9, 10; viii. 1-6.)

(IV). Final Provisions for the National and Religious Unification of Israel, and for Welding them into One Harmonious and Homogeneous Whole, Looking to the Realization of the Ideal of Unity in Diversity, One Body and Many Members,—thus Providing a Prototype of the Federation of All Kindreds and Nations Having but One Lord, One Faith, One Baptism, One God and Father of All.—Numbers xxvi.-xxxvi.

If the covenant between Jehovah and Israel was itself a reality, if Moses was the mediator of that covenant and the author of these Middle Books of the Pentateuch, then the propriety and the purpose of some such record as that they contain become obvious. This contemporary record, made when the matters to which it relates were still fresh in the memories of living men, made when its statements could be verified, was designed to remove the transactions of which it is the record from the sphere of vague and uncertain tradition into that of trustworthy history; and thereby to validate to and to safeguard for each succeeding generation the institutions through which the existence of the covenant found expression, and through which, in connection with the interpretation and exemplification of the truths embodied

in them, as furnished by the record, the purpose and promise of the covenant were to be realized.

It is hoped that, if the reader will test the views here presented by reading the narrative in Exodus-Numbers in the light of them, they will vindicate themselves to his judgment as at least approximately correct.

Ecclesiastes--an Interpretation

REV. ADOLPH LEHMANN, D. D., SPRINGDALE, O.

While Solomon's name is not mentioned in the book of Ecclesiastes I take it for granted that he wrote it, because there was no other son of David who "reigned over Israel in Jerusalem". Besides this identification, the whole book fits Solomon's life, so much so that it has been called "Solomon's Confession". However that may be, it is generally admitted that the book of Ecclesiastes is one of the hardest Bible books to understand. We are not surprised at the obscurity of such a book as Revelation, for in large part, no doubt, Revelation is prophecy unfulfilled. But Ecclesiastes is called a wisdom book. It deals with practical problems of human life. Its method is didactic. The aim seems to be to teach that form of wisdom that makes life enjoyable and profitable for this world, as well as hopeful for the world to come. Why should such a book in the Bible be so hard to understand, so difficult to discern its plan and purpose. There is great difference of opinion among commentators as to what it was designed to teach. The difficulty multiplies when you take it up chapter by chapter and verse by verse to discern the mind of the Spirit, to see how, as an inspired Scripture, it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfected, thoroughly furnished for every good work".

Perhaps the most common view is to regard Ecclesiastes as a sermon on the vanity of a worldly life. The preacher starts out with this theme: "Vanity of Vanities, all is Vanity". In the course of his sermon he points out these vanities; shows from experience and from observation how empty of all good, how utterly unsatisfactory and unprofitable is a selfish life. At the same time, while he shows up the evils, the follies of such a life, he points out and sets in contrast the wisdom, the beauty of a godly life, a life of self-restraint, spent in the service of the Creator, which trusts God, does good and finds enjoyment in duty.

I confess that this view gives a tolerably satisfactory interpretation. Perhaps no commentator handles this explanation more skilfully than Matthew Henry. But to my mind it does not cover the whole book. It explains the latter better than the former part. It does not account in a satisfactory way for those gloomy, skeptical and pessimistic passages which occur so frequently, especially in the first half of the book,—sentiments which the preacher gives as his own and yet repudiates. It is this antagonism between faith and

unbelief, between dark and hopeful views of life, seen in the bosom of the preacher himself, which makes it so difficult at times to discern his meaning. On this account it seems to me that a better key to the book is found, when you regard it as a kind of monologue, indicated in the oft-recurring phrase, "I said in my heart"; a discussion in the soul of the preacher himself of the perplexing problem of human life, stated in the outstart, "What profit hath man in all his labor wherein he laboreth under the sun"? (ch. ii. 3). In other words, *Is life worth living?*

This momentous question is weighed between two opposing frames of mind, the one pessimistic, the other optimistic. Between these widely differing views of life and the world, the discussion is carried forward from experiences and from observation, through eight or more rounds of argument, until the pessimist yields to the optimist, who carries off the victory.

There runs through the entire discussion an interesting dramatic element. What is really an inner warfare in the soul of the preacher between a worse and a better self, is given in the form of a discussion before an assembly over which the preacher presides, to which he gives the details of the argument *pro* and *con*, with the conclusions. In other words, it is Solomon's confession of the inner warfare of his own soul, published for the benefit of others.

It is for convenience of distinction that I call the two conflicting frames of mind seen throughout the book, the one the pessimistic, the other the optimistic.

1. Outline View of the Discussion

Plainly, the pessimist opens the discussion in a bold statement of his view of life and of the world: "Vanity of vanities", saith the preacher, "all is vanity. What profit hath man of all his labor wherein he laboreth under the sun"? (ch. i. 2, 3). *Life is not worth living.* The whole world is a deception, an empty show. All human effort is but a striving after nothing. This gloomy, morbid view of things is repeated over and over in almost every round of discussion. There is no good in human life, nor in life's environment. The world in which we are compelled to live is overwhelmingly evil. All seems a ceaseless, monotonous, purposeless round of ever-recurring events. Man himself, his inner world, is but a reflection of the outer. "The eye is not satisfied with seeing, the ear with hearing". All human history is but a repetition of the same monotonous round of tiresome experiences, without progress and unrelieved by anything new under the sun. Each generation comes on a dead-level into this monotonous round of human life, only to pass out into oblivion. This is the pessimist's statement of his view of the world with which he introduces the discussion (ch. i. 2-11).

From this point he goes on to recount his experiences, how he arrived at this cheerless conclusion—not until after diligent search after something good and profitable.

His first quest was in the pathway of wisdom, but evidently not that wisdom commended in the conclusion of the discussion, the beginning of which is the fear of the Lord, which trusts God and does good, leaving to

Him the mysteries of His own world, both of good and evil,—not that wisdom which makes wise unto salvation; but worldly wisdom, knowledge acquired for display rather than for the practical ends of human life.

It is well known that Solomon came to be a very ostentatious man, ambitious to be known as the wisest, the richest, the most glorified king on earth. For mere display of his knowledge he pried into all the secrets of nature to find out all of God's works and ways. Of course the result was disappointing. Such wisdom acquired for display "brought increase of sorrow" (ch. i. 12-18).

Failing to find any profit in worldly wisdom, the preacher starts out to renew his quest in the path of worldly pleasure. "I said to my heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure—not a low kind of animal enjoyment, mind you, but a studied, refined, luxurious, worldly pleasure which enlists science and wealth and art in its service; which, Solomonlike, makes a grand display of palaces, of parks, of hosts of servants, and of course revels in the bosom of an oriental harem. The result is even more disappointing. While worldly wisdom excels folly—knowledge is better than ignorance—yet when sought for display or as a handmaid to worldly pleasure, it profits nothing. The worldly wise man gains in the end no advantage over the fool. The one dies even as the other (ch. ii. 1-16).

So this disappointed, worldly-minded pleasure-seeker confesses his pessimism: "I hated life, because the work that is wrought under the sun was grievous unto me: for all is vanity and a striving after wind. And I hated all my labor wherein I labored under the sun; seeing that I must leave it unto the man that shall be after me Therefore I turned about to cause my heart to despair concerning all the labor wherein I have labored under the sun" (ch. ii. 17-23).

At this point the optimist takes up the discussion. Contradictory as it may seem, there dwelt in the bosom of this pessimist a better self, an enlightened reason, a conscience trained in the light of an orthodox, Old Testament faith. Solomon's better self protests against such a gloomy, morbid view of things. The optimist in him takes up the discussion with the positive conviction that there is after all something good in this evil world to strive after, something profitable in human life to live for as a "reward from the hand of the Creator".

If the pessimist can speak from experience, so can the optimist. "Who", he challenges, "can eat or who can have enjoyment more than I? For to the man that pleaseth Him God giveth wisdom and knowledge and joy; but to the sinner he giveth travail to gather and heap up that He may give to him that pleaseth God". That is to say, whether life be worth living depends on man himself, what kind of a life he lives, whether to please self or God. If a pleasure-seeking life, then it will end in vanity and in striving after wind. But if a man live to please God, he will find plenty of good in the world and much real enjoyment in life. Such a man will in the end also inherit the wealth of the ungodly (ch. ii. 24-26).

It is somewhat remarkable that in this statement of a more cheerful view of human life the optimist should anticipate the law of His Kingdom which our Lord laid down in one of His parables, that "to him that hath shall be given; but from him that hath not, shall be taken even that which he hath".

This encouraging, hopeful view of the world and of human life, the optimist proceeds to ground in the fact, that the world is not an unsolvable mystery of evil, not a world of blind fate, nor of chance wherein the wise has no advantage over the fool, but a world created under law and controlled for wise and beneficent ends. There is an all-comprehending physical order, wherein everything has its purpose, its time and place (ch. iii. 1-8).

There is an equally beautiful and attainable moral order, an inner world wherein righteousness and peace and joy may prevail. Man may not be able fully to understand the work of God, the good and the beautiful in his world, nor the evil. Yet God's works are perfect, enduring and beyond criticism. Man may live selfishly, out of joint with his Creator, and so darken his understanding that he can not see nor enjoy the Good. The wise way to live is to fear God, do good and enjoy His gifts in the midst of life's labors and trials. The trials of human life are designed to reveal God, to show His government. God proves fallen man to show him his sin, to make him see how beastly he may become and how few there be who realize their Divine origin and destiny (ch. iii. 9, 22).

I am trying to give the sense. The forms of expression are somewhat obscure and capable of various interpretations. This is a notable feature of the book, its oft hidden, doubtful meaning, just what one might expect in a discussion of this sort carried on between two opposing frames of mind in the soul of a man who lived as Solomon did.

Thus far, these two antagonistic views of the world have been stated with reasons from experience. In the remainder of the debate the pessimist speaks from observation. He cites various evils from which he concludes that all human life is vanity—a striving after nothing. The righteous has no advantage over the unrighteous, nor the wise man over the fool. The evils enumerated are such as these—envy, oppression, hoarding of wealth, riches and length of life without the power to enjoy them, human ingratitude, the world's inconsistencies, wickedness unpunished, righteousness unrewarded, one man reaping the reward of another.

The philosophy that underlies these pessimistic sections seems to be a kind of gloomy, fatalistic materialism, wherein things do not result as they are planned. Men get neither their rewards nor their deserts; moral qualities, intelligent effort after profitable ends count for nothing; in short, it is a world wherein there is no profit in labor. All effort, no matter how well directed, is likely to turn out a striving after nothing.

It is notable that in these sections of the book of Ecclesiastes, there is no hope of immortality, not a word about a future life. Death is the end, the extinction of man's existence. He dies as the beast dies. This is viewed

as the evil of all evils that reduces all of man's labor under the sun to vanity and a striving after nothing.

Touching these evils the optimist does not deny the facts. He denies the underlying philosophy and the conclusion. He freely admits that there are many things out of joint, many things grievously wrong in human life. There are great evils in the world, but all that does not warrant the sweeping conclusion that everything is wrong; that there is no good in the world and no profit in human life, that all is vanity and a striving after nothing. That depends all on how a man lives, whether for self and without practical religion; or whether solely for the things *under* the sun or also for the things that are *above* the sun. Some of the evils enumerated are only trials for man's good, blessings in disguise. Most of them are man-made evils. God made all things wisely and good. "But man sought out many inventions". Let a man serve God from his youth, trust Him and do good, and he will see good.

Much that the optimist has to say is in the way of good counsel—how to live so as to avoid the evil and embrace the good, make life and its labors under the sun profitable and enjoyable, with a good hope for the better things that are promised *above* the sun.

2. *The Resulting Divisions of the Book*

With this interpretation of the book of Ecclesiastes, its pessimistic and optimistic sections are in the main easily distinguished. I say, in the main, for there are points in this interesting monologue where it is somewhat perplexing to decide just where the one frame of mind shades into the other. Gloomy and cheerful thoughts seem to chase each other through the soul of the preacher like shadow and sunshine on a cloudy day. For instance, at the close of the third chapter from the eighteenth verse, I interpret these verses as optimistic. To another they may seem somewhat pessimistic. This is much like the difficulty one would encounter in an attempt to assign twilight, whether with night or with day. As a rule the pessimist resumes with the statement of some evil under the sun, from which he concludes that all is vanity and a striving after nothing. The obscurity of the book seems to be but a reflection of Solomon's own soul—a commingling of the light and darkness in his own life.

With this important feature in mind, one may discriminate between the two shades of thought and arrange the book as follows:—

Question: Is Life Worth Living?

Pessimistic View	Optimistic View
Ecc. i. 2-18; ii. 1-23.....	Ch. ii. 24-26; iii. 1-22.
iv. 14.....	iv. 5, 6.
iv. 7, 8.....	iv. 9-12.
iv. 13-16.....	v. 1-9.
v. 10-17.....	v. 18-20.
vi. 1-12.....	vii. 1-29; viii. 1-8.
viii. 9, 10.....	viii. 11-13.

viii. 14-17; ix-1-6.....	ix. 7-10.
ix. 11, 12.....	ix. 13—xii. 12.
Conclusions of the Whole Matter.—Ch. xii. 13, 14.	

While his arrangement of the book of Ecclesiastes does not escape all difficulties of interpretation, it seems to me to bring out the plan and the order of thought. It shows the purpose for which it was written. It is a word-painting of Solomon's life. Under the impulse of his early training he started out to serve his Creator in his youth. When prosperity came, when wealth and power fell to his lot, he was tempted and sidetracked into a selfish worldly way, into just such an unprofitable life as he confesses in the first and second chapters to have lived, whereby he was landed in gloomy doubts, in a pessimistic hatred of life and despair of all good. His case is not unique. There are hundreds, thousands like it. The difference between Solomon and many others is, that not a few when they come to hate life as he did commit suicide; while Solomon did not permit his gloomy doubts to overwhelm his soul. He did not let them triumph over his reason and conscience. The fact is, this talented, popular, pleasure-seeking worldling could not drift clear out of sight of his royal father's teaching and godly example, whose optimistic Psalms have inspired a sinful world with a cheerful faith and hope. Neither could he forget the experience of his youth, when he was happy in the service of God.

It is this that accounts for the optimism which triumphs in the book of Ecclesiastes, which says again and again, "I know that there is nothing better than that man should fear God and do good". But was it the victory of the heart or of the intellect alone, the illumination of the natural reason or of the conscience regenerated by the Divine Spirit? Was it the cold intellectual sunlight of an orthodox faith that struggled through the clouds in the evening of Solomon's day; or was it the warm life-giving Sun of Righteousness that arose at length in Solomon's heart with healing in his wings? Augustine wrote his Confessions to glorify God in his conversion. Did the Spirit of God move Solomon to write his confessions to warn against the folly of such a worldly life as he lived, and to commend the wisdom of true religion, which enables man to look above the sun into a world of spiritual realities, so needful to sanctify the world under the sun and to make man's labor here both profitable and enjoyable?

We are told that in his youth Solomon loved the Lord; but when he was old he departed from Him. He committed a monstrous evil in the encouragement of idolatry within his realm. Between these two extremes there doubtless lies the drift into the worldly life which he confesses. There is no historic record of his repentance.

Are we to regard the book of Ecclesiastes as the sequel written by his own hand to tell how the Spirit of truth at length brought him out from under the cloud into the light of faith and hope wherein he began to serve the Lord?

Addresses at the Chicago Conference

CONTINUED

In the December issue we printed, in addition to the Opening Address by Rev. W. S. Plumer Bryan, D. D., Chairman of the Chicago Branch, the Addresses delivered by Professor Francis J. Hall, Mr. William Phillips Hall, President of The American Bible League, Rev. Dr. David James Burrell, Professor George Frederick Wright, of Oberlin, and Professor A. T. Robertson, of the Southern Baptist Theological Seminary, Louisville, Ky. It was our expectation to be able to print the Addresses in substantially the order of their delivery, and to give at least a part of the short symposia addresses. It has been found impossible to follow out this plan. Several of the principal Addresses and some of the shorter Addresses which were intended to follow were not furnished by the authors, for various reasons that need not here be given, for publication in the magazine.

We are obliged therefore to follow an order of convenience rather than one of time, in printing the Addresses. Some of these are of such length that it will be necessary to divide them for publication. The entire list will probably be completed in the February number.

We give in the present number the first part of a valuable monograph by Professor Franklin Johnson, of the University of Chicago; and papers by Professor H. M. Scott, of Chicago Congregational Seminary; Professor G. F. Gerberding, of Chicago Evangelical Lutheran Seminary; of Rev. Dr. William Henry Burns, of the Fowler Methodist Episcopal Church, Chicago; and of Professor Joseph D. Wilson, of the Reformed Episcopal Theological Seminary, Philadelphia.

A Census of the Early Biblical Population

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I. Egypt in the Light of Archeology and Profane History

The principal countries of the world to-day have populations ranging from fifty to a hundred and fifty millions. The empires of Persia, Babylonia, and Rome, when at their height, swarmed with innumerable multitudes. But, though they belong to antiquity, they may be called modern when contrasted with the nations of which I shall speak more particularly. The period at which I ask the reader to glance extends from the dawn of history to the Exodus of Israel, which Lepsius and Ebers place in the year 1314 B. C.* Had Egypt, Chaldea, and other nations of the East, such numerical strength during these early centuries as was possessed afterwards by the great States by which at length they were overcome, or as that of the France, the England, the Germany, the Russia, the United States, of the twentieth century?

We have no census-returns of any people of these early times except the Israelites, and hence it is difficult to reach exact conclusions concerning the size of the populations along the Nile and the Euphrates. But we may form some general conclusions from the statements of historians of a date nearer than ours to the period in question, from the areas of national territories, and from the testimony of the monuments concerning the magnitude of the armies raised, the number of prisoners captured, the losses of the

*But Breasted places the reign of the Pharaoh under whom it is generally supposed to have taken place, a century later than this. *Ancient Records of Egypt*, vol. I. p. 44.

enemy in battle, the quantity and character of the spoils taken, and the amounts of tribute levied.

I shall begin with Egypt. Diodorus¹ says that in the Roman period its inhabitants numbered 6,000,000. The Romans were census-takers, as we learn from many sources, and we can accept this estimate as accurate. But when we consider the territory on which these six millions were placed, it is difficult to find room for them. Smith's Dictionary of the Bible gives 8,361 square miles as a liberal estimate of the superficies of Egypt in her palmy days, when none disputed the soil with her. Rivers and lakes are excluded from this estimate. Including these, there are about 9,582 square geographical miles.² This requires 730 inhabitants to the square mile, including the water surface. Such density of population is not wholly unknown, and yet it is unusual. Palestine is estimated, in Smith's Dictionary of the Bible,³ to have had a superficies of 11,000 square miles, and a population, at its highest state, of but about 530 to the square mile. In 1850 Belgium had 388 to the square mile, and Saxony 345. Thus even densely peopled countries have in general fewer inhabitants to the square mile than had ancient Egypt.

On the whole, we need not hesitate to accept the statement of Diodorus as approximately correct. It is approved by almost all modern writers, though Kenrick⁴ reduces the figures to 5,000,000. If we bear in mind the fertility of the soil, the salubrity of the climate, and the cheapness of living in a country where houses and clothing are luxuries rather than necessities, we shall be prepared to admit that Egypt may have been peopled very closely.

Her armies would be much larger than those which a modern state of the same population could maintain, for the conditions of early Egyptian warfare were very different from those to which we are accustomed.⁵ Usually the campaign was short, never lasting more than a single season, after which the majority of the men returned to their ordinary occupations. It was made during the inundation, when the entire peasant population was idle. The soldier was permitted to share liberally in the spoils, and to retain as slaves a proportion of any captives he might take, and therefore the whole male population was ready to arm itself for the invasion of a foreign country. The commissariat required comparatively little attention, as the warriors expected to find subsistence where they went, and to wipe clean the land they assailed. At a period later than that of which I write sieges became more protracted than those of modern times; but there is no record anywhere⁶ of a long siege previous to the Exodus; the art of war does not seem as yet to have made such progress as to admit of any very lengthy operations; and perhaps towns were so small and so poorly fortified as not to render them necessary. It is important to consider these differences between ancient warfare and modern. Yet, from the standpoint of our modern experience, the largest armies ever raised by Egypt during the period considered in this paper were insignificant. Breasted estimates the army with which Thutmose III. invaded Mesopotamia about 1,500 B. C. as not over 20,000 strong. The earlier armies were much smaller, and under Sesostris I., about 1970 B. C. according to the chronology of Breasted, a great expedition into Nubia consisted of 400 men, and a later one of 600.⁷

But, it may be asked, do not the magnificent structures of Egypt testify that its early population was immense? In the distance of ages all objects belong apparently to a single era, which we name antiquity; and we are prone to forget that this dim period embraced many generations, many centuries, many revolutions of governments, many reigns of suc-

¹ Diod. i., 31.

² The estimate of Rawlinson is about 11,000 square miles; but he makes the population no larger than 7,000,000 or 7,500,000. *History of Ancient Egypt*, i., 107, 444. Breasted compares the area roughly to that of Maryland and makes it ten per cent less than that of Belgium. *A History of Egypt*, p. 4.

³ Article *Census*.

⁴ *Ancient Egypt*, i., 181.

⁵ For a clear statement of the Egyptian military system, see Rawlinson's *History of Ancient Egypt*, i.,

444.

⁶ The siege of Sheruhen is the only apparent exception. It is described by Aahmes, one of the warriors engaged in it; and Birch and Breasted understand him to say that it lasted six years. But Brugsch renders the phrase: "In the sixth year" of the king's reign.

⁷ *Ancient Records*, vol. I., pp. 251, 252.

cessive monarchs and dynasties. The mighty buildings that have come down to us from the hoary past seem to have had a contemporaneous origin; whereas, in fact, they were the slow accumulations of millenniums.

Thus, to Menes,¹ the earliest ruler of upper and lower Egypt, is attributed only the establishment of Memphis, the first settlement in the valley of the Nile, and the dyke of Kosheish, which still stands. To his successor is attributed a single palace, of which no trace remains. The fourth monarch built a pyramid, the earliest mausoleum of its kind, and one of the smallest. Then came three or four of his descendants, who have left neither records nor ruins of architectural works. Those which I have named are all the monuments of any great magnitude that we can trace to the first dynasty, whose duration, according to the moderate chronology of Birch, was two hundred and fifty years. The second dynasty continued for three hundred years, and yet it gives us almost no monuments except the tombs at Gizeli and Sakhara, and the pyramid of Meydoun, by no means one of the largest or most difficult to construct. The third dynasty reigned somewhat more than two hundred years, during which nine kings occupied the throne in succession; but it produced almost nothing worthy of mention. More than seven hundred years, a period almost twice as long as that from the discovery of America to the present time, had passed away before the population became sufficiently numerous to enable the monarchs to indulge their taste for magnificent architecture. Even then the accumulation of structures was somewhat slow. Khufu,² who, probably in the fourth century of Egyptian history, set the example of prodigality by the erection of the largest of the pyramids, and a small temple at its base, left no other structure of great note; and, although he was enriched far beyond his predecessors by the products of the Sinaitic mines, discovered a short time before his coronation, the resources of the country were thoroughly exhausted, and he is said by the Greek historians³ to have become the object of universal execration, so that at his death his courtiers did not dare to bury his body in the enormous sepulchre which he had prepared for its reception, lest it should be hunted out and destroyed; and it was placed in a subterranean chamber surrounded by the waters of the Nile, where it could be guarded from the popular fury. The next king erected a small but exquisite temple and an inferior pyramid; the next a modest pyramid only. Other and smaller structures, chiefly tombs, were reared during the lapse of these ages, and many of them, protected from decay in an almost rainless climate, have come down to our days; but the more costly and splendid temples and palaces and sepulchres arose but gradually. Moreover, it is known that each one of the larger temples cost several centuries of labor ere it was finished.

If we bear in mind the facts that the king was deemed a god, that he had power over his subjects much exceeding that of the absolute monarchs known in modern history, that many captives were employed, like the Hebrews of a later date, in the prosecution of public works, that the masses were slaves to a line of tyrants, that the climate was so mild and the soil so fertile as to render the subsistence of the people more easy than it would have been in any other land, and their enforced withdrawal from agricultural labor for a portion of the year comparatively little detrimental to the prosperity of the country, we shall find in the vast and numerous remains of Egypt nothing inconsistent with the positions maintained in this monograph.

These views find support in the words of Poole, in the ninth edition of the *Encyclopædia Britannica*:

"The construction of the pyramids has perhaps been unduly marveled at: we should know in what other manner the kings employed the vast amount of manual labor at their disposal, if we would estimate how much they could have effected by it in pyramid-

¹Breasted places him about 3400 B. C.

²Popularly called Cheops. The uncertainty of early Egyptian chronology may be seen in the fact that Petrie, publishing in 1905, and Breasted, publishing in 1906, differ more than one thousand years in their dating of this monarch. According to the latter, he began to reign in 2900.

³*Herodotus*, ii., 127; *Diodorus*, i., 5. Though the monuments say nothing about the story, it probably represents, in a somewhat fabulous form, the real suffering occasioned by the construction of the pyramid, and the hatred in which the royal builder was held by his oppressed subjects. Petrie and Breasted credit the statement concerning the number of laborers.

building in the long period of time for which they ruled. If the two reigns of Khufu and Khafra extended over more than a century and a quarter, we may measure what we know them to have done against the works of other states during a like interval, and the comparison reduces our wonder.

"The royal power at this time seems to have been very strong. So, at least, we may infer from the phraseology of the inscriptions, and from the fact that the kings threw much, if not all, of the force of the nation into personal monuments for their own memorial. Never in later times is the royal tomb the chief object of the king's reign, or is he so completely detached from the welfare of Egypt. The pyramids with their priesthoods are proofs that then the Pharaoh was more positively worshipped than ever afterwards".

The words of Petrie¹ concerning the great pyramid are also worthy of thought. "The tradition recorded by Herodotus as to the labor employed is so entirely reasonable for the execution of such a work that we can not hesitate to accept it. It is said that a hundred thousand men were levied for three months at a time, that is, during the three months of the inundation, when ordinary labor is at a stand-still; and on this scale the pyramid-building lasted twenty years. On reckoning the number and weight of the stones, this labor would fully suffice for the work". We should not forget, when we survey the mighty pyramids and tombs and temples of Egypt, that the entire peasant population of the country was at the disposal of the Pharaohs one quarter of every year.

Accepting, then, the estimate of Diodorus as correct, I am led to two observations:

First: Egypt had a population of but 6,000,000 at the height of her power, when her territory had attained its utmost limits. But when she first appears in history her territory is much smaller than it afterwards becomes. The monuments exhibit her extending her conquests up the Nile, and seizing the higher portions of her domain only by slow degrees and by painful struggles. Brugsch writes: "Strange to say, the whole number of the buildings in stone as yet known and examined, which were erected on both sides of the river at the bidding of the Egyptian and Ethiopian kings, furnish the incontrovertible proof that the long series of temples, cities, sepulchers, and monuments in general, exhibit a distinct chronological order, of which the oldest starting-point is found in the pyramids, at the apex of the Delta, south of the bifurcation of the great river. As, in proceeding southwards, we approach nearer and nearer to the rapids and cataracts of the upper Nile, right into the heart of the later Ethiopian kingdom, the more does the stamp of antiquity vanish from the whole body of extant monuments".² The testimony of Birch is of the same kind: "The monuments of the sixth dynasty are found extending further south into Middle Egypt than those of its predecessors".

After eight hundred or a thousand years of Egyptian history, therefore, the nation seems to have extended little more than half-way from the sea to the first cataract,³ though no doubt it had made military excursions and had established outposts far beyond the limits of its larger settlements.⁴ In these long generations, when she was confined to the lower portion of the valley, her population must have been much smaller than it was at a subsequent period.

Secondly; With a population of far less than 6,000,000 early Egypt was the mistress of the world. No other people could defend itself against her arms. She

¹ *The History of Egypt*, vol. i., p. 40.

² Rawlinson is more moderate in his statement, but his testimony is to the same effect with that cited in the text: "The monarchs of the 'Pyramid' period are only proved to have possessed the tract about Memphis and the line of country connecting that tract with the mines of Wady Magharah; there are no memorials of them in the Delta, none in Upper Egypt, none even in Middle Egypt; and it is possible that those tracts were not under their rule. With the sixth dynasty we have the first evidence of a united Egypt, of monarchs who reign over the entire Nile valley from Elephantine to the marsh tract, bordering upon the Mediterranean Sea". *History of Ancient Egypt*, ii., 98. So Breasted states the same truth, though in a form less extreme, telling us that under the first dynasty "Nubia extended below the first cataract as far north as the Nome of Edfu".

³ Ancient Egypt extended only to the first cataract. The valley of the Nile from the mouth of the river to this point is frequently spoken of as divided into three parts, Lower, Middle, and Upper Egypt. The district that many modern travelers call Upper Egypt is the ancient Ethiopia, which was not within the limits of Egypt proper.

⁴ Near the beginning of the sixth dynasty, at least eight hundred years after the establishment of the monarchy, it was considered a feat worth recording for a king to visit the cataracts and return in safety. Birch, *Egypt*, 55.

pushed her conquests southward into what afterwards became Ethiopia, and eastward into Palestine, into Syria, into Mesopotamia. I infer, therefore, that the other nations were weaker in population. She had the assistance of allies and tributaries, but so had they. And I infer that these allies and tributaries were inferior in population, else how could she have enforced their obedience? Their civilization was lower than hers, and this fact must not be ignored when we attempt to account for her conquests. Writing of their condition at the close of the sixth dynasty, perhaps a thousand years from her foundation, Birch says: "At this time the neighboring countries were plunged in a comparative barbarism, and held by wandering tribes, not more relatively advanced in arts and sciences than the Bedouin of to-day". This testimony strengthens the inference that other countries, at this early date, were populated but thinly; nomadic pursuits do not admit of dense populations; no land can become crowded until its people have acquired skill in agriculture.

To be continued.

Christ and the Old Testament

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The relation of Jesus to the Old Testament was most unique and vital. The one was a written revelation of God; the other was the Word of God incarnate. In each lies a mysterious union of the Divine and human. The German Philosopher Hamann loved to say of the Scriptures, they were *panta theia kai anthropina panta*, wholly Divine and wholly human. Both the natural and supernatural elements must be recognized. Shall we ask: was Jesus a man? Did He increase in wisdom and stature? Had he a religious experience which included a growing knowledge and favor of God? And must we answer these things affirmatively? In like manner must we not ask of the Bible: did it not have a literary origin? Does it not bear the marks of its human authors? Does it not show a growth in extent, and an unfolding more and more of religious life and teachings? To these questions we must also answer, Yes.

But is not more to be asked about both Christ and the Scriptures? He put Himself at once in vital relations to them. He regarded them as the Word of God which could not be broken; just as He was the supreme Word of God, whose teachings were the highest standard of doctrine and life. What the book of Daniel, and the Apocalyptic writings such as Enoch and others, taught respecting the Messiah as pre-existent with God, the Son of Man who should come in the clouds of heaven, Jesus applied without hesitation to Himself. He knew that He lived with God and came forth from God into the world, as He was still the Son of Man who *is* in heaven. In this divine-human consciousness, He felt Himself to be contemporary with all the life and revelation of the Old Testament. He knew that He lived before Abraham was born and was part of the divine Providence and revelation that came to Abraham. He identified Himself with David, before whom He existed and Whom David by the Holy Spirit addressed as Lord. He knew why Moses did certain things, and why the prophets spake and wrote as they did, because all their works as servants and revealers of God were from the beginning part of His divine consciousness. He thus saw in both Himself and the Scriptures human and divine elements, but existing in vital relations, as inseparable as the inside and outside of the same cup of divine revelation to the sons of men.

He never attempted to separate them; but everywhere refers to supernatural events in the Old Testament with perfect freedom and assurance. In His first sermon, that in Nazareth, He spoke of the miraculous aid given the widow beyond Israel,

and the healing of Naaman the leper; just as readily as He referred to Isaiah as foretelling that His coming and work would consist in preaching the Gospel and opening the eyes of the blind. He took the same view of prophecy as did the Old Testament prophets of their utterances. They were inspired by the Holy Ghost to utter the Word of God, just as the Spirit of the Lord was upon Him to enable Him to declare the acceptable year of the Lord. He knew that they not only exhorted men in the light of history, but warned them in the light of predicted judgments. He believed that they foretold the future, just as He believed He could foretell the future, the resurrection of the dead, the last judgment, the fate of mankind, and the theodicy in human history. He built all Christian teachings about Providence and all Christian eschatology upon the common prophetic ground occupied by Himself and the Old Testament writers.

Jesus freely recognized the thought, so familiar to Bible students, that the Old Testament revelation came by means of a historic development in the religion of Israel; but He made Bible history broader and more inclusive than many modern scholars do. He had no doubt as to the historicity of the patriarchs, the life and deeds of Moses, the teachings of the prophets, and all the great features of the history of Israel. His divine consciousness of the past did not overlook Lot's wife or the Queen of Sheba, or the widow of Sarepta. If He is the Redeemer of the world, does not His merciful consciousness take in all who need his care? Can He now hear the cry of a child, or criminal, or prisoner in Chicago, in the first Ward, of the name of Smith or Jones? Can He understand the burdens and temptations and hidden griefs of such a one and pitifully hear his prayers for help? If so, it surely is not marvelous that He could hear the voice of Abraham or the little Syrian maid, or Hagar in the wilderness, or know the details of the religious history of Israel.

The moment the Apostolic Church began to look back upon Jesus, they saw Him to be the Son of Jehovah referred to in the second Psalm. To Him the Old Testament saints prayed as the king beside Jehovah, who was to rule over the whole earth. Hence He was regarded as the Revealing Word of God who spake through the prophets, before He appeared among men as the incarnate Word of God.

Jesus' witness to Himself moved upon this same high plane: He and the Scripture were equally divine and human. Jesus can not be regarded as a product of His times, the consummate flower of the religious development of the Jews. That theory has not been able to maintain itself either on grounds of history or Christian experience. No more can the Old Testament be so considered, as a literary growth, the survival of the fittest in Hebrew religious writing, that its supernatural, prophetic, saving teachings can be set forth as only a wonderful product of the religious genius of Israel. The fact is that modern comparative studies are showing more and more that the Jews had the least creative intellect among Orientals, were most stubborn in their own ways, the least inclined to develop towards something higher whether in art, philosophy, culture or religion, and the most in need of divine revelation.

Practically, we all, whether liberal or conservative in our views, must use the Old Testament for religious purposes just as Jesus did. He took no pains to approach a text by way of historical introduction. He quoted verses against Scribes and Pharisees, the Jews and Satan, just as the ordinary Christian does still. This does not mean that a historical study of the Scriptures is not of great importance, but it shows in how absolute a sense the divine consciousness of Jesus Christ recognized the Old Testament to be the Word of God.

The Holy Spirit and the Holy Scriptures

The Scriptures the Revelation and Instrument of the Spirit

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This great Conference has been gathered in the interest of a book. It certainly must be a remarkable book that has drawn busy, brainy men from the slopes of the Atlantic, across the mountains and the midlands, and from the whole traversed stretches between, into this mighty metropolis on the confines of our inland seas. A book! A single book! And this in an age when books are as varied and as plentiful as pebbles on the ocean's beach. Ah, yes! A book. The book. The books of books. The only book on earth that was edited in heaven. A book that has God for its author, that has Christ for its subject, that has salvation for its end. A wonderful book. It needed forty men to write it—men of different ages, of different tongues, from different climes, few of them known to one another. When one was writing he did not know that another would follow, much less what he would write. It took a thousand and a half years to complete the book, and when all was done it made one complete book, with every part fitting into its place. Can this be said of any other literature?

This book has had enemies, more in number and greater in power than any other book in the world, and it has been hated, despised, scorned and discredited from the beginning. Systematic and protracted efforts were made again and again to blot it from the face of the earth. Some of the mightiest Caesars that sat upon the throne of Rome set themselves the task to exterminate it. Proclamations were published against it. Spies were sent out to search for it. Every copy found was burned, and often the owner was burned with the manuscript. And in those dark days there were only a comparatively few copies in existence. There were no printing presses, no dime and nickel editions. The separate books were written on great heavy scrolls, the few copies of which were passed from group to group and from hand to hand, to be eagerly read and taken to heart, and we have it to-day.

Note a contrast. There were other great and valuable writings in those ancient days. We still prize what we have of the Greek and Roman classics. Everything was done that could be done to preserve those heathen classics. And yet most of them were lost. We have only fragments left. With our Sacred Writings everything was done that could be done to destroy them, yet we have them still. How explain this marvel? I know of only one explanation. The God that gave the Book, because He knew how much we need it, that same God took care of it and did not permit the wrath of man to destroy it. The fact that I still have this book is proof sufficient that it is not a common, human book.

Its great central truths of sin and redemption are as old as the race. Its blessed evangel has everywhere come down like showers upon the mown grass. Civilization, liberty, law, order, peace and joy have sprung up wherever it has been received. In proportion as lands and peoples have received it, in that proportion have they become the crown jewels among the nations. This book and its teachings have dried more tears, stilled more sobs, bound up more wounds, comforted more broken hearts, lifted more crushing burdens, brought in more beauty for ashes, more oil of joy for mourning and more garments of praise for the spirit of heaviness than all other books combined. It, and it only, has brought the sweetness and light, the music and joy of heaven down into the world of sin. It, and it alone, can make life worth living.

The Scriptures Unique as the Holy Spirit's Revelation

Surely we want to know more about this book. What is it that makes it so unique, and so other-worldly among millions of books? It is because it is God's book, written indeed by men, but inspired by God. Of this inspiration you heard in a former paper. You heard how these holy men of God spake as they were moved by the Holy Ghost. This Holy Ghost is the Third Person of the Godhead, the Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshiped and glorified, Who spake by the prophets. So has the Holy Christian Church, from the Martyr Church until now, believed, taught and confessed.

This Holy Ghost was present under the Old Covenant, where He worked through types and emblems and kept alive the desire for redemption by means of a gradual, growing and ever clearer and fuller revelation of the coming Deliverer. He came in all His fulness to the Church on the day of Pentecost when He came as the substitute for Christ's visible presence, to abide forever and to be a never-failing Paraclete.

The Scriptures Unique as the Holy Spirit's Instrument

Our Savior has kept His word. The Holy Spirit has been present and operative in the Church ever since. He is most intimately and vitally connected with the Word. The Word, indeed, is the channel through which He comes into the hearts of men, the organ with and through which He operates on men, calls them, enlightens them, quickens them and sanctifies them.

And this is the clear teaching of the Word itself. In the very giving of the promise of the Comforter, our Savior says, "He shall take the things of Mine and shall show them to you". "He shall not speak of Himself, but whatsoever He shall hear, that shall He speak". "He shall bring to your remembrance whatsoever things I have said unto you". In John vi. 63, Jesus says: "The words that I speak unto you, they are spirit and they are life". In Romans i. 16, Paul says of the Gospel: "It is the power of God unto salvation to every one that believeth". In Heb. iv. 12, the writer says: "For the word of God is quick [living] and powerful, and sharper than any two-edged sword". In 1 Peter i. 23, the Apostle says: "Born again not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever". In James i. 21, we read, "Receive with all meekness the engrafted Word, which is able to save your souls".

It is clear therefore that the Word does claim for itself virtue, life, power and effectiveness. In 2 Cor. iii. 8, it is called a "ministration of the Spirit". In Eph. vi. 17, Paul calls it the "sword of the Spirit". We learn the same truth from the fact that the same effects are ascribed indiscriminately to the Spirit and the Word, showing clearly that where one is there the other is also, and that one acts through the other.

Thus the Divine call is ascribed in one place to the Spirit and in another to the Word: Rev. xxii. 17, "The Spirit—says, come"; while in the parables, Christ's ministers, preaching the Word, say, "Come, for all things are ready".

In like manner, *enlightening* or teaching is ascribed to both. In John xvi. 26, Jesus says of the Spirit. "He shall guide you in all truth". He is called a "spirit of wisdom", "a spirit of light". On the other hand, the Word is called a "Word of Wisdom"; also, in Psalm cxix. 130, "The entrance of Thy Words giveth light". In 2 Tim. iii. 15, The Scriptures are said to be "able to make wise unto salvation". In 2 Peter i. 19, it is "a light that shineth in a dark place".

So, also, *regeneration* is ascribed to both. In John iii. 5, "Men must be born of water and of the Spirit". In verse 6, "That which is born of the Spirit is spirit". In verse 8, "So is every one that is born of the Spirit". In 1 John v. 4, we read "For whatsoever is born of God (i. e., of God's Spirit) overcometh the world". But of the Divine Word it is said in 1 Peter i. 23. "Born again by the Word of God"; in James i. 18, "Of His own will begat He us, with the Word of truth".

In like manner, *sanctification* is ascribed to both: in John xvii. 17, "Sanctify them through Thy truth, Thy Word is truth": but in 1 Cor. vi. 11, "Ye are sanctified...by the Spirit of our God".

And thus we might go on and show that what is ascribed to the Spirit in one place is ascribed in another place to the Word—proving conclusively that the two always go together. When One is there the Other is also there. The Spirit operates through the Word, whether it be the written, the preached, the sacramental or the Word in conversation or reflection. The ordinary operations of the Holy Spirit are through that Word. Those who are renewed and sanctified by the Holy Spirit are those who have been influenced by this regenerating and sanctifying Word.

And so we can understand the wonderful power of this book over the hearts and lives of the children of men. With this idea of the revelation of the Spirit through the Word, we can indeed test the Scriptures and be assured of their divinity and their truth.

We can thus know of the doctrine, whether it is true. Each one can have the witness in himself. Through the Word the Spirit beareth witness with our spirit that we are the children of God. The Bible is more than a book of information. It is a book of life. It is no longer mere letter, it is Spirit. What was merely formal knowledge has become real knowledge. I can experience its power. The book not only tells me what I am and what I need but also gives me all I need. It takes me to the wells of salvation. It draws from them the living water. It holds it to my parched lips. It brings me precious manna. It feeds me when I am faint and weary. I have tasted and seen that my Lord is gracious. Through his living and life-giving Word He has shown me all my need, satisfied that need, and given me the peace that passeth understanding.

"How precious is the Book divine,
By inspiration given,
Bright as a light its doctrines shine
To guide our souls to heaven.
It sweetly cheers our drooping hearts
In this dark vale of tears:
Life, light and joy it still imparts
And quells our rising fears".

The Holy Spirit and the Holy Scriptures

The Holy Spirit in the Production, Interpretation and Preservation of the Scriptures

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There was a time when men looked mainly at the divine side of the Bible, but the tendency now is toward the other extreme; they put the emphasis chiefly on man's part and lower the Book to almost the level of common literature. Either view is very inadequate. The Book is "most human and yet most divine, The Flower of man and God".

No less than forty different writers, who were no doubt in full use of their human faculties when they wrote, who differed in intelligence, spiritual discernment, taste, style and method, and who covered a period of over sixteen centuries of history—shared in the composition of the Bible, and left the marks of their personal characteristics upon its pages. Their equipment was, however, more than human. They were

animated and illumined by the Holy Spirit; were subject to His suggestion His thoughts, and His control. "All Scripture is given by inspiration of God". "Holy men spake", Peter declares, "as they were moved by the Holy Ghost". It is evident that the writers realized something more than the breath of God on their souls; for Jeremiah makes the record that God spake to him, saying; "Write thee all the words that I have spoken unto thee in a book". In this passage we find the sum and substance of inspiration.

Our Lord Himself, referring to Psalm cx., claimed that David wrote by the Holy Ghost.

I. The Holy Spirit in the Production of the Scriptures

The Holy Spirit was the co-author of the Holy Scriptures; the human writers working voluntarily but harmoniously; the stronger directing the weaker. And you can no more separate the Holy Spirit from man in the Bible than the soul from the living body.

In this way alone can the marvelous unity of the Book be accounted for; a unity that is intellectual, ethical and spiritual, manifesting itself in movement and design; and which is not merely mechanical and literary but real and vital. The Bible is not simply a "Divine Library", or a piece of patchwork, or "a reconstruction and adaptation of entirely heterogeneous literary elements", as Delitzsch and others represent; but a continuous organic whole, every part being related to the other, as the roots and trunk and branches of a tree, and each book being not only occupied with God's message but also pervaded with God's Spirit. It is a supernatural Book; supernatural in its scenes, its doctrines, its theme, its purpose and, in a most important sense, in its composition. "There is none like it".

According to what is called the Modern View, there is very little that is supernatural about it. Even the revelation of truth came to the mind of the writers much as it comes to the minds of the more spiritual of our own day. Higher Critical authorities, such as Driver and Briggs and even Sanday, hold that the sacred historians had no aid from the Holy Spirit either in gathering the material or in composing their narratives. Such views are essential to the system of the Radical Critics, but they cause the supernaturalism of the Bible, as to contents as well as composition, to shrivel to almost nothing.

It is obvious from our Lord's own words that His Disciples were to be inspired in an extraordinary manner. They were not only to be led into all truth by the Comforter, but they were to be informed regarding things past, present and future. He instructed them not to prepare their defences when brought before rulers, as to matter or manner; what they should say and how they should say it was to be given them, and the One that would really "speak" would not be themselves but the Spirit of their "Father". We have the record of several of their forensic efforts, and they are largely historical and argumentative. So we see that the Holy Spirit must have aided them as to historical facts, their arrangement and delivery. He assured them that the same Spirit would bring all things to their remembrance, "whatsoever" He had said to them, which included reasonings, facts and truths.

He did not leave the different books of the New Testament to be canonically selected at random, or to be limited by the literary taste or historical sense or critical accuracy of mere scholars of any age, or the partisan votes of ecclesiastical Councils. The Holy Spirit, Who inspired the writers, we have every reason to believe, inspired the early Christians and enabled them to recognize what was Scripture, and to sift out these writings from the spurious religious literature that then abounded, in accordance with the promise, "He will guide you into all truth". The same Holy Spirit, Who always dwells in the spiritually regenerated and illumined believing people, has enabled them ever since to recognize these books of the New Testament as well as the canonical book of the Old Testament as the Inspired Word of God.

As we receive the Old Testament from the Jewish people on the authority of Jesus our Lord, we receive the New Testament from the early Christians on the authority of the Holy Spirit, Who still dwells in all true believers, and Who also bears witness to the Divine character of all these books in our own hearts.

Competent and fair-minded scholarship must allow that this subjective proof—this impression which the Bible and its contents make upon the minds of regenerated believers—is to them irresistible evidence of the Divine origin, character and authority of Scripture, in spite of all the objections which criticism may raise. And it is because they receive it as the voice of God that it has so much weight with them. To them it is not simply the truth, but the *truth of God*. We accept its precepts, not because all of them always appeal to the reason or conscience, for they do not; but because they come to us not as the voice of *fallible man*, but the voice of the *infallible Holy Spirit*. If we put aside the Scriptures as the voice of God we shall have remaining no test of morals, no criterion of truth, no standard of appeal, no certain voice of authority and no sure foundation for our faith.

Being inspired the Scriptures must give us a faithful account; for the supernatural inspiration of falsehood is unthinkable. "None but the stupid would believe in a God who made mistakes" or inspired misrepresentations. If the Bible is not an inspired record of facts, and of a miraculous revelation of truth, it is certainly a most stupendous imposture.

II. *The Holy Spirit in the Interpretation of the Scriptures*

As the Spirit of God inspired the men who wrote the Scriptures His aid is needed when men seek to understand them. So we find that it is not the clearest, biggest brain, covered with a quizzing-cap, that gets the most out of the Bible, but the head and heart most fully under the influence of the Holy Spirit.

Scholarly investigation and interpretation often sterilize the good seed, often wither and bury the life in the Word. Most of the Homeric and Dantean and Shakesperian scholarship, says a discriminating writer; "is the mere dust of time". Why? Because the pedants, instead of busying themselves with what these splendid works contain, have been covering them over with their own literature. How heavy and thick this kind of dust lies on the Bible! I am afraid that the "new scholarship", about which we hear so much, is largely a new layer, or a new parasitical growth, that covers and obscures and kills the Word as certain mosses do tropical trees.

Assuming that the Spirit of God is related to the Holy Scriptures as we have represented, it is easily seen that the irreverent and harsh treatment accorded them by the Higher Critics must hide their true interpretation. There are things that are evidently intended to be appreciated, revered and enjoyed, but not to be coarsely handled or too closely scrutinized. A dewdrop searched by a sunbeam passes into mist; a rose dissected loses its beauty of color and form; a tree fades if one digs much about the roots; a man dies if the surgeon feels too freely about his heart; and what is best in a poem evades the cold, exact scientific critic. The life of anything is a secret. "He who analyzes it kills it". The Bible is something more than an inanimate body of truth; it is a living Book which pulsates with life. Its words are "spirit and life"; and what is most essential and best disappears the moment it is improperly approached and handled.

And what is left of the Bible after these hyper-critics have reduced the presence and work of the Divine Spirit to a minimum, and have gone through their grinding and sifting or dissecting and dissolving processes, is no more the real living Word of God than bran and shorts and tailings are the living grain that went in at the hopper; or the ashes and gases which the surgeon or chemist has preserved on his shelf and labeled "A Man of 150 Pounds" are the living man. The Jehoiakim knife has cut it to pieces; it has gone through the critics' retort; it is a dead book—to him. It is no more the real Bible than Thomas Jefferson's "wee, little Bible", which he produced by cutting out with his penknife what his reason and conscience did not

approve. "What is left" is a very empty, lifeless, spiritless, much mutilated, emasculated book—whose prophets are mostly false, some of them, like the second Isaiah, having forged their credentials; whose priests are superstitious tricksters; whose Apostles accommodate themselves to a low public opinion; whose authors often rival Chatterton in the boldness of their forgeries, and the author of "Gulliver's Travels", in the extravagance of their fabrications; and whose documents frequently simulate antiquity and yet, though supposed to be archaic, are found to be comparatively modern. "What is left" is a book which has lost, for the most part, its historicity, its intellectual security, its moral perfectness, its spiritual vividness, its doctrinal worth, its supernatural quality and its Divine authoritative character. It is no longer a fit weapon for the Holy Spirit; no longer a Damascus blade; no longer "the Sword of the Spirit". The Holy Spirit, whose book it is, is dishonored and consequently grieved.

No wonder that the Christian Church is suffering from a severe spiritual chill; that her old time enthusiasm for individual soul-saving has largely given way to a spasmodic effort for the betterment of the community; for she has never known in all her history such a successful revival extinguisher as this fire-damp of Higher Criticism.

To those, however, who believe the Bible to be the inspired Word of God, it is still a firm foundation for faith, and—what it has always been—"the Sword of the Spirit" with which they do great exploits.

Of course, the critics will pooh-pooh anyone who objects to their re-made, man-made Bible. To them, by some hocus-pocus, the more they reduce it the more valuable it becomes. "The smaller Bible has gone", Dr. George A. Gordon declares apparently with a grateful heart, "and the immeasurably greater Bible has come". They remind us of the original homeopaths who held that the more attenuated a remedy became the more powerful it would become as a cure. The late Senator Hoar seemed to be contented with a very small Bible. "Higher Criticism", he said, "has eliminated from the Bible all that is of importance except the Lord's Prayer, but that being left untouched is sufficient for the wants of Christendom". What a small portion of the Bible is sufficient for the wants of these critics! Anyway, I am glad that they have left Christendom even that morsel to bless itself with!

Is it not wonderful that they should be so happy over what is left, when there is so little left of what their godly fathers and mothers prized so highly and of what so wonderfully supported them in life and comforted them in death? But Mark Tapley was never better pleased with things than they are over the residuum, or than they will be should it really be reduced to the dimensions of the Lord's Prayer! And should even that escape them and leave only the cover and their "dearly bought scientific method", it is not unfair to assume that they would still be light-hearted, as was the optimistic householder who, when asked in Court if the fire had totally destroyed his house, replied, in a cheerful way, "No, we have the cellar left"!

III. The Holy Spirit in the Preservation of the Scriptures

Thank God, this temple of the Holy Ghost is not in ashes. It is inconsumable, indestructible. The fires of criticism may destroy the fables of the Shastras or the lies of the Book of Mormon, but not the Bible. The Holy Spirit Who inspired the Word preserves it. Tom Paine wrote: "I have now gone through the Bible as a man would go through a wood with an ax on his shoulder and fell trees. Here they lie; and the priests, if they can, may stick them in the ground, but they will never make them grow". The critics exhibiting the same boastful spirit ask: "What has the Higher Criticism left us of the Bible"?

Well, our fathers and mothers were, as Joseph Parker called them, "gigantic believers"; and there are some of us who still believe that the Bible exists and that the "assured results" of the Destructive Higher Criticism have no existence. Yes, the Bible is still an unbroken forest. Not even a twig has been felled. The old

worthies are not yet myths or even eponymous heroes; they still stand along the line of the ages like sentinels watching while the generations sleep. The prophecies are written there yet; many of them fulfilled in Christ, others still pointing to the future. The theophanies have not lost their heavenly brightness nor the miracles their supernatural character, nor any part of the entire Bible, its Divine impress. The history of the race is still an unbroken chain—reaching back to “Seth who was the son of Adam, who was the son of God”. The story of the Fall, the promise of Redemption, the Plan of Salvation, the record of the Virgin Birth, the Sacrificial Death of Christ, His open Tomb, and the Tongues of Fire, are all there with no intimation of a forged document. Moses still writes and legislates; David sings psalms; Isaiah, undivided, portrays the Christ; David, not yet fiction, stands in his lot and place; and even Jonah, though he has had a stormy time, has not yet faded into allegorical mist! The Holy Spirit Who inspired the Bible still preserves it.

Not long ago I crossed an old Roman bridge which spans one of the sources of the Jordan. Its solidity has been tested by the heaviest pressure for many centuries. The immense weight of greatly burdened camel caravans, and of the mighty armies of Imperial Rome and of the Crusaders and Saracens and Turks, have tried its sustaining power. Yet that old Roman bridge stands to-day comparatively firm, affected apparently only by the waste and wear of years. This Book—this high passage-way from the Seen to the Unseen—has had on it from the first, thousands of pagan and infidel scholars; and then all atheistic France; and later all rationalistic Germany; and now the ponderous tonnage of to-day’s heavy-weights and feather-weights of Science, Philosophy and Higher Criticism—confessed enemies and professed friends—all crowded over every square inch of its roadbed, testing its strength. So far as I can see, it remains solid and firm. Its foundations are unshifted; the keystone of every arch is in place; the buttresses all stand plumb; there is not a mark even of the tooth of Old Time, nor a vibration noticeable anywhere. There are no indications of instability. One end rests on massive, incontrovertible facts, which appeal with undiminished force to the human reason and spirit; and which are guaranteed by the Holy Ghost. The other end rests, I believe, on the Rock of Ages. I feel quite safe myself in resting my faith on what it offers, and I have absolute confidence that, through God’s grace, its truth will carry me dryshod to the eternal shore.

“Hammer away, ye hostile bands”!

The Possibility of Self-deception

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Every man is liable to be deluded. A falsehood may be presented in plausible terms. If it be backed with the names of persons in whom we have confidence, and if, moreover, it be agreeable to our own predilections or flattering to our conceit, we are inclined to receive it as truth.

The theories of the Radical Critics come accompanied with a professed heroic regard for truth. That secures our sympathy. The theories are supported by the names of persons well-reputed as linguists, and they touch that desire—absent from none of us, and strong in young men—to be in the forefront of discovery.

Every minister who recalls his youth remembers the fascination of an original treatment of a text or the discovery of a truth in the Bible which before his time had escaped observation. With years and knowledge, that fascination loses some of its charms, as we learn that our new expositions are not new or, if new, are not true. Still, the eagerness for discovery never leaves us, and the wise man should be on his guard against a tendency which is often a pitfall.

Furthermore, when one has accepted an error, and especially when he has publicly announced it, there is a pride of consistency which makes him unwilling to give up the error; a pride which refuses to examine adverse evidence; which sometimes even clings to the error in spite of evidence. There are those who to be esteemed consistent become untrue.

In no department of knowledge is the man who theorizes—and we all theorize—free from these temptations to error, or rather self-delusion, but modern Biblical Criticism is peculiarly exposed to them.

In Physical Science theories of all sorts are propounded, but the facts to sustain or disprove are present in nature, so that fallacies in that realm are usually short-lived.

In modern Biblical Criticism it is not facts, it is preconceptions, opinions, guesses which form the basis of theories which, while having in themselves no foundation, become in turn the basis of other theories, often diverse from one another, and all resting upon nothing but the original unprovable guess.

To illustrate: the critic, in order, let us say, to construct a theory of the development of religion in Israel, assumes as a fundamental that all religions begin in fetishism or some similar low form and then gradually develop into monotheism. His scheme of religious development in Israel may vary from his fellow critic's theory and warm controversy may ensue, but both start from the same original unprovable guess, i. e., that all religions tend to develop through polytheism and idolatry to or toward monotheism.

But how does he know that all religions begin thus on a low plane and rise to monotheism? He does not know it; nor does he undertake to prove it. He *assumes* it—and it is pure assumption. No idolatrous or polytheistic or fetish religion has ever so developed. No natural religion—to use a generic term—has ever become monotheistic. In every one of them the tendency has been to grosser polytheism and idolatry. The farther back we go in examination of the origin of religion in India or Egypt, or any other country whose early records are open to us, the simpler and purer is the faith. As time goes on, religion grows corrupt. Polytheists and idolators, it is true, have become monotheists, not however by development of their own religion but by conversion to some other. The only monotheistic religions in the world are Christianity, Judaism and Mohammedanism. Christianity and Mohammedanism were monotheistic in thier origin, and, according to the Scripture record, so was Hebraism. There is no such thing as development out of polytheism into a higher faith.

But, on the other hand, every religion tends to degenerate. The story of Israel illustrates this, but as that is the subject of debate I do not dwell upon it. It is presumable, however, that what happened everywhere else happened with Israel. In Christianity we have an evidence at hand of the natural tendency downward. The religion of Christ and His Apostles was monotheistic; but, as early as the Epistle to the Colossians, the Church was struggling with a theory of demiurges and divine emanations, which, unchecked, meant a philosophic polytheism. Advance but two or three centuries in the Christian era and we find the simplicity and purity of the religion of the New Testament hidden under corruptions in doctrine and practice. The cry of good men then, as has been the cry of good men in all ages, was a recall to primitive purity, and to-day the adoration of saints and images and holy ikons prevailing in the larger part of Christendom witnesses to the natural tendency to degeneracy.

Where, then, is the law of religious development to a higher and purer faith? I do not find a solitary instance to sustain any such law. I think we can detect the process by which the critics get at this conclusion. They suppose that with the growth of intelligence among any people the foolishness of idolatry would bring its abandonment. A very correct supposition. But it is not a higher faith which is then developed. It is infidelity which ensues. The cultured men of Greece and Rome lost confidence in their gods and then laughed at all religion. The awakening intelligence of Japan and

India in our day means for those nations a reign of unbelief, unless a higher faith from without be accepted.

Here, then, at the outset, the critics of the school upon which I am animadverting open themselves to delusion. Upon a theory of religious development which is not supported by any known instances, and which is probably pure fiction, the critic builds an elaborate structure, into the making of which he puts much learning and labor. To make his scheme fit the imaginary foundation he is compelled to twist and strain historic facts. Here he deludes himself wilfully. He convinces himself that the historic facts can not be true because they do not fit the assumed foundation; and if, afterward, doubts as to the verity of that foundation appear, he fights down those doubts. He can not willingly see his darling structure, built with so much pains, tumble to pieces. He prefers to believe, or to say he believes, that about which he has a good deal of doubt.

The Destructive Criticism proceeds from the theological chairs of the German Universities. The occupants of those chairs are not necessarily clergymen nor even Christians. They are simply scholars, learned in languages. Their position exposes them to peculiar temptations. They see their fellow professors in the department of physical science constantly making discoveries and gaining honor for original research. They are conscious of mental ability equal to that of chemists, electricians, or any physicists, and they do not like being left behind in popular recognition. If they do their work regularly, faithfully and efficiently nobody will notice them. Hence the temptation to produce a sensation. As Dr. Schodde says, there is, among German University scholars, practically "a canon, that recognition as scholars can be based only upon the discovery of something new. A compiler or mere polyhistor is not a scholar, according to German ideals. Only he is such who produces 'new' results. The temptation to offer these at all hazards is, naturally, only too great. As a rule, these advanced theologies are based on a germ of truth, the exaggeration and abuse of which constitute their stock in trade". I may add to Dr. Schodde's remarks, that even the germ is often lacking. And so the new thing is put forth and buttressed by a vast show of learning, to the amazement and grief of careful seekers after truth and to the delight of unbelievers.

But do not these critics believe their own theories? When one reads the searching exposure of Wellhausen, by Rev. Dr. William L. Baxter in his "Sanctuary and Sacrifice", it is difficult to have much confidence in the critic's sincerity, but the explanation of self-delusion may be applied. The critic invents a new hypothesis. He may not have at first any very profound belief in it. But he defends it from attack; and the more he argues in its defence, the more confident in its correctness does he become. It is his own child. It may not have been admirable when born, but its author fights for it and grows to love it, and, at length, to believe in it.

And, then, there is the delusive power of Fashion. The fine lady arrays herself in unbecoming attire and actually persuades herself that it makes her beautiful because it is the fashion. By persistently asseverating that "all scholars", or "all scholars whose opinion is worth considering", say so and so, a fashion is established, and those who would pass for scholars do not dare resist the prevalent style. They persuade themselves that somehow it must be true.

There is a book which critics have with considerable unanimity displaced from its true position—the book of Daniel. To quote one of them, "Criticism regards as beyond serious question the view that Daniel was written just at the outbreak of the Maccabean revolt".

I am persuaded that the larger number of those who have thus determined have done so without any scholarly examination. They have accepted the statements of other persons who were, or pretended to be, scholars. They have followed the fashion because it was the fashion. For the pleasure of being counted among the advanced, they have submitted themselves to a pleasing delusion.

To get rid of Daniel and his prophecies, the critics consider the book a historical romance and find inaccuracies as follows:

1. Belshazzar. There was no such person.
2. If there was, Nebuchadnezzar was not his father nor his grandfather.
3. Even if Nebuchadnezzar was his grandfather Belshazzar himself never was king.
4. The writer does not mention the names of the Babylonian kings.
5. There are some Persian words in the book.
6. There are also three Greek words.
7. The author speaks of angels.
8. Darius the Mede did not exist.
9. Wise men of Babylon are called "Chaldeans".
10. The Hebrew of the book favors a late date.
11. The Aramaic of the book was not spoken in Babylon.
12. It is unreasonable that a great king like Nebuchadnezzar should be troubled by a dream which he had forgotten.
13. The author did not know how to spell "Nebuchadnezzar".
14. The author's acquaintance with history prior to the Maccabees is imperfect, but becomes more exact as that period is approached.
15. Silence about the book prior to the Maccabees.
16. The book is not classed among the "Prophets" in the Hebrew canon but is classed with the Psalms and other Holy Writings.

Another objection, namely, that Daniel could not have written the book during the Exile because that would be foretelling the future, which no man can do, I pass over. it is purely subjective, and is begging the question. The other objections relate to matters of fact and are open to proof or disproof. *They are all worthless.*

I will not tax patience by examining these objections now. They are considered in my little book, "Did Daniel write Daniel"? There are four of them however which Professor Sanday thinks cogent enough to determine his opinion.

First, as to the Hebrew of the book. Professor Cheyne declares that from the Hebrew no inference can be drawn. But Professor Sanday explains what he means by the Hebrew of the book, namely, that there are three Greek words, and that the term "Chaldean", to mean a body of philosophers and soothsayers, was not in use in Daniel's time but belongs to a late date, four centuries later, whereas in the Exile the word "Chaldean" meant an imperial nation.

The "Greek words" are the names of musical instruments. Why should there not be Greek instruments in Nebuchadnezzar's orchestra? Babylon was a great metropolis. Musical instruments from all parts of the world could get there, in trade or through travelling musicians. The Ionian Greeks were included in the vast empire of Nebuchadnezzar. His troops had fought with Greek mercenaries in Egypt. Musical instruments carry their names with them. Witness foreign names of our musical instruments to-day.

As to "Chaldeans", Daniel uses the term to mean a guild of wise men. He also uses the term to indicate a nation (Dan. v. 30), "In that night was Belshazzar the king of the Chaldeans [or the Chaldean king] slain". It is true that four centuries later than Daniel the term meant a guild of wise men, but the implication that that use of the term did not begin till four centuries later is false. Herodotus, who visited Babylon 80 or 90 years after Daniel, uses the word precisely as Daniel did (Herod. I. 181, 185). The Chaldeans were a people distinguished for learning, especially in Astronomy, Arithmetic and Astrology. Their name was applied to that guild, many of whose members were Chaldeans in race. Dr. Sanday did not, of course, intend to deceive himself or anyone else in this matter. He overlooked Herodotus! Relying upon the accuracy of the German informant, he blundered into this error; and, so far as I have seen, every other critic of that school has followed his lead.

Secondly, as to the prophecies relating to Antiochus Epiphanes being so definite that identification of that wicked king is not difficult.

There was every reason why God's people should be warned of the danger which threatened their faith through that bad man. The reign of Antiochus was a crisis for the Jewish religion. Antiochus was determined to extirpate Judaism. By persuasion or by force he would dethrone Jehovah and substitute the Greek Pantheon. And he almost succeeded. Thousands of Jews abandoned the faith of their fathers. There was a scramble to Hellenize the nation; heathen worship was celebrated in Jerusalem. The very treasures of the Temple were sent to Antioch by the High-Priest as an offering to heathen gods. To human judgment the religion of Jehovah was doomed. That was the time, and the only time, after the Exile, when Judaism seemed about to perish from the earth. Of course, Daniel prophesied about that, and, under God, it was Daniel's prophecies which saved the one true faith then in the world from extinction.

Thirdly, Daniel in the Hebrew canon is not among the prophets with Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel and the twelve Minor Prophets, but is placed in the *Hagiographa* with the Psalms and other Holy Writings.

I need not enter into the reasons for the curious arrangement of the Hebrew canon; why Joshua and Judges are classed as prophets, etc.; for that would be simply to add another conjecture to the many now existing.

The book of Daniel is not listed in the prophets because its prophecies were not delivered in the Holy Land. Ezekiel was classed among the Prophets because his chapter xvii. was supposedly given in Palestine. Daniel's position in the *Hagiographa* determines nothing as to its date, for in that same division are the Psalms of David, the Proverbs of Solomon, as well as 2 Chronicles and Esther.

Fourthly, Dr. Sanday says that there was a notable silence about the book of Daniel from the 6th Century B. C. till the 2nd Century B. C.

Let us scrutinize this. What books remain to us which were written in that interval? They are Ezekiel, Haggai, Zechariah, Malachi, Ezra, Nehemiah, Chronicles and Esther. Ezekiel mentions Daniel by name. Moreover, instances of similarity in expression indicate that either Ezekiel quotes Daniel or Daniel quotes Ezekiel. Ezekiel speaks of the mysterious scribe who had a writer's inkhorn by his side, "clothed with linen" (Ezek. ix. 2). The living beings whose feet were like in appearance to burnished brass appear in both books. Apparently one prophet was familiar with the other's words, but which book was first in time we can not say. Daniel does not mention Ezekiel, but Ezekiel does mention Daniel. Haggai and Zechariah do not speak of Daniel, nor do they mention any other prophet. Zechariah, however, in his four war-chariots parallels Daniel's four world-empires. He speaks of "horns" as Daniel does. He foretells war with the Greeks. The Maccabees appear in Chapter x., and the rejection of the Good Shepherd of Chapter xi. recalls the seventy weeks of Daniel. All this suggests the probability that Zechariah had read Daniel's words. Malachi mentions no prophet except Elijah. The book of Ezra-Nehemiah contains the history of the times of the writers. No prophets are mentioned except Haggai and Zechariah who were concerned with Ezra in the rebuilding of the Temple. A reference to Ezekiel might have been expected in Ezra-Nehemiah, but none is made. Esther mentions no prophets. The silence about Daniel is not so notable after all. It appears to have been broken, and, even if it were not, the same kind of argument would eliminate Ezekiel also.

Perhaps, however, Professor Sanday was referring to the books of the Apocrypha, written during these 400 years. There are no such books. A possible exception is chapters i., ii. of Baruch, which Ewald places in the fourth Century B. C. These chapters indicate a knowledge of the book of Daniel.

Dr. Sanday had a theory of Inspiration to maintain—a theory that he is inspired who writes inspiring things, whether true or false. It assisted his theory to consider

the book of Daniel a romance, and so he produces these four arguments, three of which are not true and the other a dubious conjecture.

In the New York *Outlook* of April 7, 1906, the book on "Daniel and his Prophecies", by Dr. C. H. H. Wright, the English scholar, was noticed. That notice, while commending Dr. Wright for his learning, airily dismisses the book of Daniel from its place in the Exile for three of the four reasons just considered. A letter was written to that magazine, presenting in substance my view as above given. A reply was received which dealt with the term "Chaldeans", and admitted that Daniel's use of the term was Herodotus' use also in the same century with Daniel. Naturally, a correction by that paper of its error was looked for. None appearing, another letter was sent to the editors, urging that, as they had given wide circulation to an incorrect statement by which many people must have been misled, it would be proper in some way to correct the error. The editors declined to make the correction, and, so far as their public utterances are concerned, go on teaching what they privately admit is untrue.

"The Outlook" claims to be an advocate of "the truth whatever the consequences", and is ably edited. But, enmeshed in the Higher Critical delusions, it suppresses the truth! How can we account for this? The editor is an upright man and in some of his articles exhibits deep spiritual insight. The pride of consistency probably operates here. He prefers to remain deluded.

The International Lessons in Their Literary and Historical Setting

DANIEL S. GREGORY, D. D., LL. D.

The Topics for the International Lessons for February are: "Noah Saved in the Ark". "Abram Called to be a Blessing"; "Lot's Choice"; God's Covenant with Abraham".

The Topics of this and the succeeding months do not attempt either to bring out the organic connection of the parts of Genesis, or to set forth the essential stages in the progress of the movement of redemption under the Law. The Scripture selected deals largely with secondary and incidental matters, instead of with things primary and essential. This defect must be supplemented in the study by taking into account the omitted portions, and bringing out the relations of the parts to each other and to the whole.

I. LESSON FOR FEBRUARY 3.—The Topic of the First Lesson for February is "Noah Saved in the Ark". Its Scripture is Genesis viii. 1-16.

1st. Place of the Lesson

The Theme of the Book of Genesis has been stated to be—"The Origin of the

Divine Religion of Redemption as the Law, and of the People Chosen to be its Depository and Guardians".

The Book opens with an *Introduction* (i. 1—iii. 24), the Theme of which is "The Beginning of the Religion of Redemption as the Law in Connection with the Creation and the Fall of Man".

This prepares for *Part I.* which follows (iv. 1—xi. 9), the Theme of which is "The History of Redemption under the Primitive Covenants, or the Insufficiency of the Law to Save demonstrated in the Families of Adam and Noah, and embracing the Human Race".

This period of history extends from the Fall to Babel, the scattering of the races from which marked the culmination of sin and demonstrated the failure of the Law as a Covenant of Works to save man from destroying himself.

In general *Two Trials* were made, in this period, of the adequacy of the Law to save men and restore the Kingdom of God, or the reign of righteousness: one in the Family of Adam, the other in the Family of Noah.

The Scripture falls into *Two Divisions*:

Section 1. The History of the Religion of Redemption as the Law, under the Adamic Covenant—ending in the Destruction of the Race by the Deluge (chs. iv. 1—viii. 19).

Section 2. Its History under the Covenant with Noah and his saved Family—ending in Babel with the confusion of Languages and the scattering of the Race (chs. viii. 20—xi. 9).

The Lesson for February 3 consists of the concluding verses of Section 1, and can only be understood by the study of the omitted Scripture. As the Scripture selected is confined to the narration of the mere outward facts concerning the exodus from the Ark, omitting the Solemn Covenant with Noah and the progress of God's purpose of Redemption, it will be necessary to take a comprehensive view of the Scripture that follows in Section 2.

2nd. The Unfolding of the Extended Lesson

A. FIRST PART OF LESSON I.—The Theme of Section 1 may be stated to be—

The Demonstration—by the Careers of the Cainites and Sethites and of their Descendants until Noah—of the Insufficiency of the Adamic Law to Save Mankind (chs. iv. 1—viii. 19).

As the opening Scripture of this Section, covering "The Story of Cain and Abel" has already been considered under Lesson iv. for January, that may be passed over here.

Two Subjects may be taken up:

(A) GENERAL VIEW OF THE EXTENDED LESSON.—The Theme of the remaining Scripture, that is now under consideration is—

The Experience of the Two Lines descended from Adam, the Cainites and Sethites, down to the time of Noah,—showing the Inadequacy of the Law to Save when the Evil and the Good are separated.—Chs. iv. 16—viii. 19.

The Two Lines—the Evil and the Good—are taken up separately in the narrative, which suggests the *Points for Study*:

1. *Study the Story of the Generations of the Evil, in the Line of Cain, down to the bloody Lamech.*—Ch. iv. 16-24.

Cain, driven out into the Land of Wandering, became the founder of the first world-civilization, and, through his descendants, the inventor of the Arts.

The corruption and wickedness culminated in the last of this *line of evil development*, and bloody expression was given to it in the poem of Lamech (vv. 23, 24). "The readiness to shed blood, which had been manifested by Cain, appears in an intensified form in Lamech. With his weapons, invented by his son, Tubal-cain, and, careless of killing a man, he provided his own protection, and had an inviolability eleven times greater than that of Cain". In comparison with Lamech, Cain was only a beginner.

2. *Study the Story of the Generations of the Good, in the Line of Seth, from Adam down to the peaceful Lamech and his son, the righteous Noah.*—Chs. iv. 25—v. 32.

This, in contrast with the other, was the *line of righteous development*. Some important matters require consideration:

(1) At the very beginning of the line of Seth (iv. 26) occurs a notice of the *establishment of the formal and public worship of Jehovah*, whose continuation is afterwards traced in the line of Seth, Shem and Abraham. Dillmann remarks: "It took place in the third generation of the line, just as in the third generation of Cain secular culture took a step onward".

(2) The translation of Enoch, putting God's seal on Righteousness and suggesting Immortality (v. 21-24).

(3) The birth of Noah, with whom was to begin a new Career for the Human Race (verse 28).

3. *Study the Coming Together and Amalgamation of the Two Adamic Lines of Cain and Seth—the Evil and the Good—resulting in Universal Corruption, and leading to Jehovah's Purpose of Judgment that brought the Catastrophe of the Flood.*—Chs. vi. 1—viii. 19.

(1) The Amalgamation of the two Adamic lines, by the intermarriage of "the sons of God" (the Sethites) and "the daughters of men" (the Cainites) (vi. 1-12).

The result of this was the gigantic wickedness that led to God's purpose to

destroy every living creature save Noah and his family. The spirit of Cain and of bloody Lamech had prevailed and the world had become a world of violence (vi. 13) as well as of corruption. The attractiveness of the daughters of the showy Cainite civilization to the degenerate sons of the Covenant family made the seductions to evil all-powerful,—which points a lesson for the present day and for all time.

(2) Jehovah in carrying out His purpose of judgment chose Noah, the only righteous man, and commanded him to build an Ark in which to save a Remnant to begin the Human Race anew, for another trial (Ch. vi. 13-22).

Jehovah gave command and specific directions for building the Ark, and then followed it with the promise of His favor and Covenant blessing.

(3) At Jehovah's command Noah entered the Ark, the Flood came, ran its course, ceased, and Noah went forth from the Ark (Chs. vii. 1—viii. 19).

The opening portion of this Scripture is taken up with the narrative of the Flood. It includes:

(a) Jehovah's Command to enter the Ark and Noah's Compliance with it (vii. 1-10).

(b) The Causes and Course of the Flood: its beginning, its increase, its diminution, its end (vii. 11—viii. 14).

(c) God's Command to Noah to leave the Ark with his Family and the animals saved with them, and his exit in compliance with it (viii. 15-19).

(B) STUDY THE SCRIPTURE OF THE LESSON PROPER.—*The Scripture selected for the First Lesson is a fragment of this middle division, which is itself a fragment.* This may be taken up at this point.

Its Theme is—*God's Remembrance of Noah and consequent bringing the Flood to an end.*—Chs. viii. 1-19.

The narrative suggests as Subjects for Study—

1. *The Stages in the Cessation of the Flood and the Recession of the Waters.*—Ch. viii. 1-14.

Dr. William Henry Green calls attention to the fact that "the seven stages of the decline of the water precisely correspond

with the four stages of its rise added to the three statements of its wide-spread desolation". Dr. Green traces these stages as follows:

"First (viii. 1), a wind passed over the earth; which served to reduce the volume of the water.

Secondly (vv. 2-4), the sources of the flood had ceased, and the waters abated to such an extent that the Ark rested on the mountains of Ararat.

Thirdly (verse 5), the waters still further decreased and the tops of the mountains appeared.

Fourthly (verses 6-9), as the waters continued to sink, a dove was sent forth after forty days, but the flood was still at such a height that no resting-place could be found.

Fifthly (vv. 10, 11), after seven days more the waters had abated sufficiently for trees to emerge, as was shown by the olive-leaf plucked off by the dove.

Sixthly (verse 12), the dove was sent out and returned no more.

Seventhly, and finally (vv. 13, 14), the day is noted on which Noah discovered that the water was dried up from off the earth".

2. *Noah's Leaving the Ark, in Obedience to the Command of God.*—Ch. viii. 15-19.

Noah was in the Ark a year and ten days (according to the Septuagint, one year), during which the Flood swept the wicked and corrupt race from the earth, leaving only Noah's family to begin a new cycle of development under altered conditions—the righteous being now left to pursue their course alone.

The narrative of the Flood is distinguished from similar traditions of other nations, and especially from that of Babylon, by two characteristics: (1) its judicial character, which marks it as a great moral crisis in the history of the world; and (2) the pure monotheism by which it alone is characterized.

The evidences of the historicity of the Flood, apart from what we take to be the credible and competent testimony of the narrative in Genesis, have been scientifically confirmed by the development of modern archeological discoveries and theo-

logical investigation. It has been shown that the dimensions of the Ark corresponded with those of the great ocean steamers of the present day. The round-the-world explorations of Professor George Frederick Wright and other geologists have brought out clearly the proofs of the occurrence of such a wide-spread deluge within historical times,—a complete statement of the facts concerning which will be found in the latest book of Professor Wright, entitled "Scientific Confirmations of Old Testament History", to which the student is referred.

This Outline View of the omitted Scripture prepares the way for the consideration of the Scripture selected for the Lesson entitled "*Noah Saved in the Ark*".

B. SECOND PART OF LESSON I.—

This Scripture embraces Section 2 and contains the History of the Covenant with Noah, the second father of the race. The Theme may be stated to be:

Demonstration—by the Careers of Noah and his Descendants until Babel—of the Insufficiency of the Law, under these new conditions, to save Mankind.—Chs. viii. 20—xi. 9.

The new start of the race began under most promising auspices. The righteous Noah and his family had been delivered by the Flood from the presence and contaminating influence of the wicked. If the evil developed this time, it must have come from within. That it did so develop, the course of the narrative shows. The start was all right, but the ending was a new, though different, catastrophe.

It is only possible to outline the experience of Noah and his sons as here recorded. The following Points for Study are suggested:

1. *A Brief History of Noah and his Sons, setting forth the solid Religious Foundation that was laid for the New Development.*—Chs. viii. 20—ix. 17.

(1) Immediately on going forth from the Ark Noah set up an Altar for the worship of Jehovah, and received His Covenant Blessing (ch. viii. 20-22).

This is in every way the most important part of the whole narrative, as it laid

the foundation for everything that was to follow until the Call of Abram.

Noah's acceptable offering—pre-eminently a sin offering, and so not failing wherein Cain's offering failed—brought the promise and blessing of Jehovah—the promise that the earth should never again be devastated by a Flood.

As Dillmann has said: "The author of Genesis presupposes as early as in Noah's time a largely completed development of the form and implications of Divine worship, including, e. g., the distinction between clean and unclean".

Misunderstanding and misinterpretation of one of the phrases used concerning the acceptance of Noah's sacrifice, has obscured its connection with both the Protevangel and with the coming Messiah and the promise of redemption. As Rev. John Urquhart, in common with others, has shown, "the Hebrew says nothing of 'a sweet savor', but tells us that 'Jehovah smelled a savor of *that which giveth rest*'". In the light of this the resemblance between the Scriptural and Babylonian conceptions will at once disappear. "God is satisfied with the sacrifice only because it is a promise of some better thing yet to come. It did not give rest; but it was a savor of that which would bring in lasting peace. In other words, Noah's altar spoke of Calvary".

(2) This brings out the one important added element in the Covenant with Noah to that made with Adam,—a distinct advance in the movement of redemption. Jehovah's new Covenant with Noah and his sons has its peculiar features, requiring special study (ix. 1-17).

The blessing conferred was enlarged and adapted to changed conditions. Important prohibitions were added. The Covenant—the first recorded after the Fall—was made universal and the bow in the clouds was made its perpetual sign and confirmation.

A Brief Record of the Subsequent History of Noah and his Sons in Re-peopling the Earth, embracing the Origin of the Nations, follows (chs. ix. 18—x. 32).

The Flood cut straight across human history. A new race now began to people the earth. After such judgment will they learn righteousness? Will Noah, whose

faith in the Unseen had saved him, continue to walk with God? At the very beginning of this record these questions are answered by Noah's own example in falling into sin and disgrace.

3. *The Record Shows that the Descendants of Noah speedily Deteriorated, and, in their ambition to establish a Great Empire, undertook to build Babel,—in which enterprise they were thwarted by Jehovah, Who, in mercy to the world, scattered them abroad.*—Ch. xi. 1-9.

These descendants of Noah, as Dillmann suggests, are evidently regarded as constituting the entire population of the earth at that time. Their scattering abroad from Babel brought to an end the Third Trial in the effort to bring about a righteous development among mankind through the Law, or the Covenant of Works. *Three successive failures*—in Cain and Abel, in the Cainites and Sethites, and in the Family of Noah—had demonstrated the need of some Better Way of Salvation. That better way was entered upon by Jehovah's Call to Abram of Ur of Chaldea.

II. LESSON FOR FEBRUARY 10.—The Topic of the Second Lesson for February is "Abram Called to be a Blessing". The Scripture selected for it is Genesis xii. 1-8—an insignificant fragment of even the first Section of the narrative concerning Abram.

1st. *The Place of the Lesson*

The preceding records show that it was impossible to secure a righteous development of mankind in the mass by the enforcement of the Law. "It was part of the Divine plan of salvation to use more active remedies in face of the growing deterioration of mankind (ch. xi. 1-9), and in Abram to choose and prepare a man who should be the foundation-stone of the Kingdom of God which was to be set up among men" (Dillmann).

As has elsewhere been suggested, it is necessary to understand that God did not select Abram because he was already a perfect man in faith, character and conduct; but took him with his human nature, out of the midst of Babylonian Paganism, just as he was, and devoted a long period to his training, before bringing him into

full Covenant with Himself. He was rescued from the awful wreck of Paganism, of which the preceding Scripture gives the account.

It may be said in general, that God, when He selects an instrument, deals with that instrument according to its nature and character. In the training of the successive Patriarchs this principle is illustrated. Their natures were not violated; their wills were not forced; but Jehovah proceeded, by a series of revelations and of disciplinary providences, to prepare them for voluntarily entering into His plan and cooperating with Him in His purpose of redemption.

In the case of Abram there are to be noted *Three Successive Stages in the Divine Preparation for his work*:

(1) The experience and training of Abram, *not yet in Covenant relation with Jehovah*, but having His call and promise, and being under His instruction and guidance (chs. xi. 10—xiv. 24).

(2) The experience and training of Abram *in half-covenant with Jehovah* (chs. xv. 1—xvi. 16).

(3) The History of Abram *in Full and Mutual Covenant with Jehovah*, and as the Leader in the New Religion of the Law, or Righteousness by Faith (chs. xvii. 1—xxv. 18).

The course of this training, as presented in Genesis, will be found set forth in a paper entitled "The Book of Genesis Unfolded—The Career of Abraham", in *"The Bible Student and Teacher"* for October, 1906, page 277. The student is referred to this for a comprehensive view of the entire course of Abraham.

The Scripture of the Second Lesson is drawn from the opening portion of the first stage in the experience and training of Abraham.

In this division are included: (1) The account of the Origin of Abram; (2) of his Call and Migration to Canaan; and (3) of his earlier experiences while leading a nomadic life in Canaan.

The way is prepared for the Call of Abram by an account of the Origin of his Family in Ur of the Chaldees, and the Migration to Charran in Northern Babylonia.

The promise of the Protevangel descended through the family of Seth to Shem among the Sons of Noah; hence the account begins with the Family History of the Shemites (ch. xi. 10-26). This is followed up by the Family History of Terah and the Migration to Charran, in order to designate the members of the migrating party that were to be made the depositary of Monotheism and the New Phase of the Religion of Redemption.

Then follows the Call of Abram at 75 years of age, his removal to Canaan and the establishment of Centers of the True Religion at Shechem and Bethel (ch. xii. 1-9).

The Scripture of the Lesson embraces a part of this account (Gen. xii. 1-8).

2nd. *The Unfolding of the Lesson*

The connection of the Call of Abram with his entire career and with the teachings of the Scripture Selected, suggests the Points for Study:

1. *Study the Entire Career of Abram, in order to get a comprehensive view of the Patriarch and his mission.*—Chs. xi. 10—xxv. 18.

The article in the October number, already referred to, will furnish aid in taking up such a study.

The three Stages in Abram's Career should be particularly noted, and the progress in the Divine revelation and discipline in each traced.

2. *Study Jehovah's Call to Abram and His Command that he should separate himself from his People and Kindred and remove to Canaan.*—Chs. xi. 27—xii. 3.

As is learned from Acts vii. 1-4 and Neh. ix. 7,8, there were *two Calls* of Abram, one when he was in Ur of the Chaldeas, to remove to Charran, and the other to go from Charran to Canaan. This suggests the topics that should be considered at this point.

(1) The *First Call* of Abram, to remove to Charran, in the migration to which place his father Terah assumed the leadership (ch. xi. 27-32).

It should be noted that the word "Haran", the name of a relative of Abram, and "Charran", the name of the place to which the family removed, are entirely different in the Hebrew. Their rendering

into English by the same word, "Haran", has been a fruitful source of misunderstandings.

"The third experiment had failed: the entire race had again apostatized from God The line of Promise, like 'the son's of God' of the times before the Flood, had already renounced the living and true God; and this, only four hundred years after that terrible and exemplary punishment which God had visited on the antediluvian sinners. . . . Another experiment, therefore (so to speak), God was about to make, the fourth, but on a new footing and changing completely its plan" (Pratt).

In his address before the Sanhedrin, the martyr Stephen said: "The God of glory appeared to our father Abram before he dwelt in Charran, and He said: Get thee out of thy land and from thy kindred, and come into a land which I will show thee (Acts vii. 2, 3). Jehovah probably accompanied His command "with some sensible manifestations of glory by which Abram began to understand the distinction there was between the gods of wood and stone and the only true God". At Ur there seems to have been a simple command of Jehovah, in order to prove his obedience to the God of glory, Who had manifested Himself to him, without the addition of any promise to draw him.

As the Divine command to Abram to go forth from his country, his kindred and his home, to become a wanderer in unknown lands, must have been a severe test to his faith, Elohim, the True God, revealed Himself to him as *Jehovah, the Covenant God, the God that Causes to Come to Pass*; and continued thenceforth to reveal Himself as such in many Theophanies, in order to lay a solid foundation for his faith. *Abram must be made to understand that this Covenant God can always be depended upon.*

(2) The *Second Call* of Abram, from Charran to Canaan, with a great Promise attached (ch. xii. 1-3).

It was needful that Abram should be withdrawn from all connection with his own family and people, since association with them was full of danger (Joshua xxiv. 2, 14).

The Scriptures show that the family was idolatrous, and if Abram was ever to be a blessing to the earth he must be singled out and removed from all these Pagan influences. Terah himself had to be left behind in Charran, and Lot, who accompanied Abram without the Divine command, had also later to be eliminated as unfit for association with the heirs of the Promise. His "kindred" should have been left behind.

The Second Call, which came formally after the death of Terah, Moses here treats (xii. 2-4) as a repetition of the First Call, but with amplified promises.

The promise of the Protevangel, of which nothing has been said since the time of Noah, "takes now a vast breadth, with a clearness of expression and precision of meaning which it never before had. It came definitely to the family of Abram. As the fallen race of man had repeatedly and resolutely declared itself against God, God now rejects it deliberately and confines His attention and His future experiments to the family of that one man who became 'the friend of God'" (James ii. 23).

This Promise should be studied in the light of the later and enlarged revelations made to Abram as God was training him for his place of Patriarch, and transforming him into Abraham. It embraces the possession of the land of Canaan and a fourfold blessing. "Henceforward Abram and his descendants are almost the only subjects of the sacred history".

3. *Study Abram's Prompt Obedience in his Removal to Canaan.*—Ch. xii. 4, 5.

(1) The promptness of this obedience showed the rising faith of Abram, who seems to have begun, in some degree at least, to enter into the plan of God for him.

(2) The statement that Abram was accompanied by Sarai and by Lot, his sister's son, is significant. He was to be separated from all his family, but when he removed from Ur his relatives seem to have clung to him and delayed the carrying out of the Divine command. It was not for Terah and his idolatrous family to accompany Abram to Canaan. Here again the family relations intervene and

interfere with the movements of Abram. Later it became necessary that Lot, who seems to have gone as a worldly adventurer, without any interest in the mission of Abram, should be removed from the family of the latter and eliminated from the history.

4. *Study Abram in Canaan and establishing the Worship of Jehovah there.*—Ch. xii. 6-8.

(1) Abram found the Canaanite then in the land (verse 6). This indicates that the descendants of Canaan in general (Genesis x. 15-20) had already, probably recently, taken possession of the land, when Abram reached Shechem, a central and fruitful point and one desirable for settlement. As the iniquity of the Canaanites was not yet full, the way was not then open for Abram to settle there.

(2) Jehovah appeared to Abram, however, on his arrival, and renewed His promise, and Abram built there an altar to Jehovah (verse 7). This was, on his part, a distinct recognition of his relations to Jehovah, and a confirmation of his obligations of loyalty to Jehovah.

(3) Abram removed later to the hill region near Bethel, and there *set up the formal worship of Jehovah* (verse 8).

At this place Abram pitched his "tents", not "tent" simply, as the Hebrew is mistranslated, but the tents of his whole encampment, which probably numbered 1,500 people. The mistranslation, which in the English version substitutes "tent" for "tents", makes it seem as if Abram was a solitary traveler, instead of having a large retinue of servants and dependents. The building of the altar at Bethel and the worship were not the acts of a solitary individual, but indicate *the establishment of public worship and public instruction in the knowledge of Jehovah for his whole encampment.*

"It was thenceforward the use and custom of this great servant 'the friend of God', to pitch his tents, erect his altar and invoke in solemn worship (he and his people) the name of Jehovah. The altar near the tent is a type of patriarchal piety worthy of zealous imitation by all the spiritual children of Abram" (Pratt).

Here Jehovah may be said to have begun to give to him and the people of his encampment lessons in the true religion, in order to give back to the world, in him and his descendants, *the lost knowledge of God*, and to work out in this apostate world ideas and forms of good morals and personal purity and true holiness, which we enjoy and which in our day are being diffused abroad in all the earth (*Pratt*).

It would seem that *the Mission of Abram in the land of Canaan was thus well begun*. The subsequent narrative shows that he needed much instruction and discipline in order to free him from the false notions of morality and religion that he had brought with him from Babylonia.

III. LESSON FOR FEBRUARY 17.—The Topic for the Third Lesson for February is "Lot's Choice". The Scripture selected for it is Genesis xiii. 1-13. The story of this Scripture is but incidentally connected with the great movement of redemption.

The Scripture selected is found near the middle of the account of the first stage in the experience and training of Abram, while he was not yet in Covenant relations with Jehovah, but having His Call and Promise and being under His instruction and guidance. This stage occupies Chapters xi. 10—xiv. 24. The Scripture of the Lesson is to be understood only in connection with this more extended record, a comprehensive view of which should therefore be sought.

The following Points may be suggested for Study:

1. *Get an Outline View of the First Stage in Abram's Experience.*—Chs. xi. 10—xiv. 24.

(1) This section of Scripture opens with the Origin of Abram, his Call and Migration, and his Settlement in Canaan and Establishing the Worship of Jehovah there (chs. xi. 10—xii. 9).

(2) It then sets forth Jehovah's Providential Care over, and Discipline of, Abram, in his early years of Nomadic Life in Canaan (chs. xii. 10—xiii. 18).

Under this are embraced:

a. The Famine in Canaan and the Removal to Egypt without consulting Jehovah,—furnishing a lesson of the neces-

sity of faith in God and trust in His providence, instead of relying upon immoral human expedients.

b. Abram's Return to Canaan and Separation from Lot, followed by a New Revelation and Promise, and by the establishment of a New Center for the Worship of Jehovah, in Hebron. It is in this division that the Scripture of the Lesson appears.

(3) There follows Abram's one Appearance in International History, in connection with the Invasion and Defeat of the Five Kings from the East,—giving signal confirmation of his Faith in Divine Providence, and establishing for distant ages the fact that he was a Historical Character (ch. xiv. 1-24).

2. *Consider the great Worldly Prosperity that came to both Abram and Lot after their return from Egypt, and that prepared for their Separation.*—Ch. xiii. 1-7.

Lot and his family, as shown by their whole subsequent history, were not dominated by the purpose that had brought Abram to Canaan. They were not fit associates for the Patriarchal family. The prosperity here recorded furnished the occasion for the necessary separation. Abram, after his attempt to substitute questionable human expedients for trust in the Providence of God, having been dismissed by the Pharaoh with displeasure and sent over the frontier under guard, went up to Bethel to his old camping-ground with a deeper faith in God, and renewed there the worship of Jehovah at the old altar. He no doubt received there new impulse and instruction from Jehovah, for which his experience in Egypt had prepared him.

When the strife arose between the husbandmen of the two, Lot's worldly spirit brought the needed separation. "As the dilatory and false spirit of Terah detained him in Haran, so that he never arrived in Canaan, thus the worldly spirit of Lot separated him from Abraham's side; and this same devotion of Lot to his worldly interests came to be his ruin".

The Canaanites and Perizzites dwelt in the land at this time—although it is certain that it was quite thinly peopled—

and they probably enjoyed the strife between Abram and Lot, whom they regarded as interlopers.

3. *Take up Abram's Magnanimous Offer, Lot's Selfish Choice, and the Foreshadowed Results.*—Ch. xiii. 8-13.

(1) Abram offered Lot the choice of the two regions upon which they looked out from Bethel (vv. 8, 9).

Visible from the height of Bethel were two widely different regions: the comparatively sterile and unproductive hill country, and the rich tropical valley of the Jordan, which doubtless then covered the region now occupied by the Dead Sea.

(2) Lot's selfish choice subjected him to corruption by the Sodomites, and separated him as a contaminating influence from Abram and his family (vv. 10-13).

The selfishness and worldliness of Lot, in preferring himself to Abram, to whom he may be said to owe all his prosperity, showed the spirit of the man and foreshadowed his fate.

The first and most important step for Lot, in its evil results, was his separation from Abram who had been to him the only source of moral and spiritual uplift. He could not now fail to sink to his own level. He gradually moved his encampment down the plain as far as Sodom.

The second step in evil was his casting in his lot with "the men of Sodom" who were "wicked and sinners against Jehovah exceedingly". He appears to have intermarried with the Sodomites—having apparently remained unmarried until this time—and to have cast in his lot with them to such an extent as to be blinded to the infamy of their wickedness. Later, when the time came for the destruction of Sodom, in spite of the earnest supplication of Abram, his interests were so interwoven with those of his wicked neighbors that judgment fell upon him in common with them.

4. *Consider*—what is omitted from the Scripture of the Lesson—*Jehovah's Appearance to Abram, and Abram's New Altar erected for his Worship.*—Ch. xiii. 14-18.

This Theophany came as an encouragement and approval of Abram's course. He had now completely obeyed the Divine command to separate himself from his

"kindred", Jehovah showed him the whole land and assured him of a seed innumerable as the sands of the sea, bidding him go up and down through the land. Abram then passed along the high region to the Negeb, or South region, until he came to Mamre near Hebron, where he built an Altar to Jehovah and established, as usual, a Center of Worship and Instruction.

With Lot and his encampment removed beyond contact, we are permitted to look upon the Patriarch, in this henceforth cherished place of residence, as the most favorably situated for a continuance of those revelations and providential dispensations by which Jehovah was to perfect him for entering into Covenant with Him, and for fulfilling his mission as the first of the Patriarchs.

IV. LESSON FOR FEBRUARY 24.—*The Topic of the Fourth Lesson in February is "God's Covenant with Abram". The Scripture selected is Genesis xv. 1, 5-16. It should be noted that verses 2-4 contain an account of the state of mind of the Patriarch with reference to the future of his family, which furnished the occasion and made necessary the revelation given at this time which brought Jehovah into closer relation with Abram than heretofore.*

1st. *The Place of the Lesson*

The new relation is one in which Abram is brought, so to speak, into a *partial, one-sided Covenant with Jehovah*, Jehovah on his part promising and covenanting, but not calling upon Abraham on his part to assume corresponding responsibility. This latter requirement or privilege was reserved for a later period. See Chapter xvii. 1-14. This later Covenant was the real and complete Abrahamic Covenant, to the consummation of which all the previous instruction and discipline of Abraham tended. It should be borne in mind, therefore, that the Scripture of the Lesson is the introduction to the *Second Stage* in the experience and discipline of Abram, which occupies Chapters xv. 1-xvi. 16—so that its full understanding depends upon a clear grasp of what is involved in that Stage.

This entire Scripture—omitted in the Lesson selections—should therefore be

taken up in outline in the unfolding of the present Lesson, if one is to gain any connected and comprehensive view of the progress in the movement of redemption in connection with Abram's career.

2nd. *The Unfolding of the Lesson*

The relation of the Scripture of the Lesson to the whole, of which it is a part, and the teaching of the Lesson itself, suggest the several Points for Study.

1. *Seek to Grasp the Outline of Abram's Experience in Partial or Half-Covenant with Jehovah*,—with the further Revelation and Discipline by Jehovah, bringing out, testing and confirming his Faith.—Chs. xv. 1—xvi. 16.

By the advance now made, Abram attained for the first time to *the Righteousness of Faith*, which Jehovah acknowledged and approved; but he is not yet ready for Full and Mutual Covenant with Jehovah.

"In what has gone before, Abram has shown himself to be a man conspicuous for piety and virtue in various forms, and he has experienced at God's hands so much favor in the shape of special providences, promises and blessings, that every preparation required for the moment in which he could be installed as the head of a new divine covenant and receive the promised seed, the foundation of the covenant race, seems to have been made. But at this very point, before such eminence is attained, delays, hindrances and disappointments set in like a storm. Their purpose was to allow Abram's faith to manifest its strength in overcoming them, and also to give visible evidence of the controlling power of Divine grace..... Viewed thus, the separate narratives in this section, in themselves of very dissimilar character, unite to present the continuous development of the central figure. The external subject, however, round which most of these trials and tests center is Abram's attainment and possession of a son of his own, who should be the first of the covenant race. The very first section introduces the theme (*Dillmann*).

The new struggles of Abram are largely occasioned by failures in faith, resulting from the outcropping of the pagan views of polygamy brought from Babylon, that

called for discipline and correction. The pervasive and debasing influence of these pagan notions appears from Abram's relation of concubinage with Keturah, which belonged to this period or before it. See Genesis xxv. 1-4. The trials in Abram's household for the next fourteen years came mainly from the polygamous marriage with Hagar—the whole history furnishing one of the most impressive lessons of the evils of plural marriages.

The following Divisions will furnish a Working Outline of this Stage in the Patriarch's Training:

(1) Jehovah appeared to Abram in Vision, at this Crisis, and led him to his first Attainment of the Righteousness that comes through Faith, and not through Obedience to the Law—which was a new and momentous step forward.—Ch. xv. 1-21.

Jehovah gave to Abram a two-fold assurance that His promise would be kept.

(2) Sarai's Lapse of Faith—leading to Abram's Polygamous Marriage with Hagar, her Egyptian handmaid—carried down Abram with it, rendered necessary the continuance of Discipline and correction, and so deferred the Full and Mutual Covenant for fourteen years.—Ch. xvi. 1-16.

a. The Lapse of Faith on the part of Sarai, and the adoption of a disastrous pagan expedient to secure the Divine Promise, resulted naturally and speedily in a violent family quarrel that ended in the flight of Hagar (ch. xvi. 1-6).

b. The Angel of Jehovah met Hagar in the Wilderness of Shur, as she fled towards Egypt, revealed to her the great Future of herself and the Child she was to bear, and sent her back to her mistress,—where, in Abram's eighty-sixth year, she bare him Ishmael (ch. xvi. 7-16).

It will be seen that even in this trial of faith Jehovah was patient with the lapses of Abram and Sarai, overruling their follies and coming to their relief. Still there was needed fourteen years more of discipline before they were ready for the Covenant,—which time the record in Genesis passes over in silence.

—
Taking up *the Scripture of the Lesson* at this point, and extending it to verse 21,

making the Scripture Ch. xv. 1-21, the Subjects readily suggest themselves.

The main fact is, that Jehovah appeared to Abram, after his Victory over the Kings of the East, and led him to his first Attainment of the Righteousness that comes through Faith, and not through Obedience to the Law.

1. *Consider Jehovah's First Assurance to Abram, in this crisis, by revealing Himself in Vision as his "Shield and Exceeding Great Reward".—Ch. xv. 1-6.*

This paved the way for Jehovah to enter into Partial Covenant with Abram.

(1) The Reaction from the Exultation over Victory, and Jehovah's Revelation to reassure Abram (ch. xv. 1-6).

The experiences—of fear and doubt—narrated as coming "after these things" (v. 1.), may be looked upon as a natural reaction from the elevation to which Abram had been lifted by his victory over the kings and his greeting by Melchizedek. His international prominence had placed him in a dangerous position, leaving him liable to attack at any time by the Eastern Kings. His childless condition was another cause of disquietude, making him feel that he was without a future, having none but his steward, to whom his great possessions might be left. Jehovah meets these fears and doubts by establishing His partial Covenant with him.

As his "Shield and Exceeding Great Reward" Jehovah met his need for aid and protection. At the same time He repeated the Promise of an innumerable posterity and made the stars a perpetual memorial of it.

(2) Thus was passed a crisis in the life of Abram: "Abram believed in God, and it was counted to him for righteousness (ch. xv. 7).

"Thus, a New Way of attaining to Righteousness is prepared for man—the Way of Faith; that is, a free, complete and unconditional surrender to the salvation which God has wrought. He that believes accepts of the offered salvation; and this salvation, thus accepted, renders him righteous and holy; that is, his Faith is imputed to

him for Righteousness. Now as Abram was the first who became clearly and distinctly conscious of this necessary position of man in reference to the plan of salvation, and also presented in his life, in a powerful and influential manner, the type of the true relation in which man should stand to that plan, he was made, by his faith, the father of them that believe" (Kurtz).

2. *Consider Jehovah's Second Assurance to Abram—given at night—and followed by His Covenant, in which He Pledged Himself to keep Abram and sustain his Faith. Ch. xv. 7-21.*

(1) The Covenant was made by Sacrifice, which pointed his faith to the Protevangel, and Promised Seed of the woman, on whom the hope of redemption rested (ch. xv. 7-11).

Jehovah alone (He alone passing—in the smoking furnace and the burning lamp—between the parts of the sacrifice) here entered into Covenant, Abram not being yet ready to take upon himself the obligations and responsibilities of that relation.

(2) The "horror of great darkness" that fell upon Abram, Jehovah explained by a Revelation of the coming bondage of 400 years in Egypt (ch. xv. 12-16).

Jehovah added the reason why Abram is not immediately to obtain possession of Canaan—whose future boundaries are here outlined—by giving him a glimpse of the fortunes of his descendants during the centuries of preparation, during which the Family is to grow into a Nation.

(3) The Shekinah, the glory of Jehovah, here appeared in Ratification of His engagement (ch. xv. 17-21).

It appeared here for the first time in symbol, as it afterwards appeared to Moses in the burning bush, to Israel in the Wilderness, and in the Tabernacle above the Mercy-Seat—the symbol of the gracious presence of God.

These new Theophanies prepared Abram to go forward courageously and patiently, because believingly, through the discipline by which he was brought into Full Covenant with Jehovah.

Notes Editorial and Critical

DR. DRIVER'S PARALLEL PSALTER*

We will never forget the impression produced when, in the Union Seminary Library, we first examined the works of the hyper-critic masters. Acquaintance with Kuenen and Wellhausen and Briggs and Driver was an era in life. It was a revelation of the modern methods applied to Scripture. From a slight premise an enormous conclusion! Gigantic inference from pigmy speculation! Recklessness resembling that of scientists who from senseless and sterile protoplasm evolve the intelligence of an illimitable universe! Great scholars, in the retirement of their libraries, with no instruments but books, mending the Bible, and the Creation, and aspiring to rival Omnipotence by making something out of nothing!

Like a house of cards by a kick of boyhood, before this hyper-critic genius go down Rabbinical tradition, Jewish national belief, and proved historic facts. Moses in his Pentateuch gives place to shadows never heard of until these bold gentlemen were born. Joshua is a myth. David never wrote the Psalms ascribed to him by our Lord and by Peter and by Paul. Isaiah and Daniel are predictors *after* events, and the prophets generally blundering forgers and liars, and all with the approval of the Messiah! Hyper-critics sweep away the wonderful evidences which support Scripture as a divine revelation of Salvation; and in the wreck entomb its doctrines; and call on us to admire the firmament from which they have hurled sun and moon and stars. Some of the destructives would overturn the cross of our Incarnate God, which centers the universe for time and eternity. They forget that He is Judge as well as Redeemer, and guards His Word with His malediction.

The pages of *The Parallel Psalter* were cut by us under the impression that it was another product of this wild hyper-critic-

ism. We were mistaken. Prejudice colored our judgment. It bears no mark of the Auriga who, a modern Phaeton, would drive his Oxford chariot over the ruins of a universe. We are glad to say that it is a work of patient labor, extensive scholarship, and conservative method; and a useful companion to our venerable Anglican Psalter.

Yet, while the book evinces great learning, it is wanting in critical acumen and in literary taste. Our erudite author lacks that poetical sensibility which could alone bring him into sympathy with the immortal bard whose verses are daily said and sung in every part of Christendom.

We will take Psalm xci. for illustration.

Dr. Driver.—"*He that dwelleth in the Hiding Place of the Most High*",

Anglican Psalter.—"*He that dwelleth in the Defence of the Most High*".

King James' Version and the English and American Revisions.—"*He that dwelleth in the Secret Place of the Most High*".

The Hebrew thus variously rendered is *sether*. It may mean "Hiding Place", or "Defence", or "Secret Place". Each translation is scholarly. Which is preferable? We think that the Oxford Professor has selected the most objectionable: Hiding Place. A boy wants a hiding place for his play. A thief wants a hiding place for his plunder. Thus the word has a vulgar and displeasing association. It is also a temporary resort, not a permanent habitation. Yet our author makes the Most High to be approached in a *hiding-place*. We prefer the translation familiar in the dear old Bible as read by our fathers in their morning devotions, and by our clergymen in the sacred desk: "*He that dwelleth in the Secret Place of the Most High*". Here, like Moses, we are brought within the veil, into the holiest, and abide in the Presence of Jehovah, Almighty Maker of the universe.

From Dr. Driver's "fastness" in the second verse and "trap" in the third, we turn with pleasure to the more euphonious

*The Parallel Psalter. By Rev. S. R. Driver, D.D. Litt. D., Canon of Christ Church and Regius Professor of Hebrew in the University of Oxford.

"fortress" and "snare" of King James. Nor can we see why Oxford has changed the musical "shield and buckler" of the other versions for "buckler and targe"—the latter word harsh to the ear, hard to be sung, and absolutely obsolete.

Again, note verse 3 of this Psalm. "Engulphing pestilence". Is it possible? Can all the learning of Oxford from *havvath*, *midber*, torture "Engulphing"? With no suggestion of "engulphing", the words mean *pestilence of ruin*, expressed in King James' by "noisome", whose former meaning is now obsolete, and by the preferable "deadly" of our English and American Revisions. An ocean "engulphs"; but not a "pestilence", imperceptible to sense and more subtle than the air through which it diffuses its invisible poison. Here

Oxford seems to have violated taste and scholarship. We would not like to hear the choir of Christ Church chant an awkward, unmusical word which does not express the Hebrew, and which offends at once the ear and the taste. Perhaps in his efforts to "engulph" Scripture Dr. Driver has contracted a partiality for the destructive term. However this may be, we must express our surprise that the University, in all its history the most distinguished for its classic culture—Alma Mater of Gladstone and Keble and Creighton and Lord Chief Justice Coleridge and Lord Chancellor Selborne, lawyer and poet—should have produced a learned Professor who supplants all previous versions of the Bible by a word which violates the original, and would, for all time, mar the music of our glorious Psalter.

The Accurate Use of Egyptian Terms in the Pentateuch

One might be led to suppose from frequent statements on platform and in essay, that the existence of Egyptian terms in the Books of Moses is one of the latest discoveries. The baselessness of this assumption will be manifest if one will take up George Rawlinson's Bampton Lectures, entitled "The Historical Evidences of the Truth of the Scripture Records Stated Anew", issued from Oxford University in the year 1859.

After having "briefly considered some of the principal of those direct testimonies which can be adduced from ancient profane sources, in confirmation of the historic truth of the Pentateuch", the author proceeds to enumerate "various other arguments—some purely, some partly, historic—into which want of space forbids him to enter". Among these he notes that, but for this limited space at his command, "it might be shown that the linguistic, geographic and ethologic notices contained in the books of Moses are of the most veracious character, stamping the whole narrative with an unmistakable air of authenticity". In an extended note, in the Appendix to his work, he does, however, take up these three points, and make a striking presentation of them. We have space for the first point only—the *linguistic* accuracy of the Pentateuch in the use of Egypt-

tian terms. That will be sufficient to indicate the comparative "antiquity" of some of the learning that is now being exploited as "new". It is presented as follows:

"The only case in which we can form a judgment of the *linguistic* accuracy of the Pentateuch is that of the Egyptian terms, since here only have we any sufficient knowledge of the language spoken in the country at the time. Under this head come the following:—

"1. *Pharaoh*, as the title of Egyptian kings (Gen. xii. 15; xl. 2; Ex. i. 11), which has been explained as *Phouro*, 'the king', but which is more probably *Phrah*, 'the sun', a title borne by the Egyptian monarchs from very early times (Wilkinson, in the author's *Herodotus*, vol. ii. p. 182, note 1).

"2. *Potiphar*, or *Potipherah* (Gen. xxxix. 1; xli. 45), which is Pete-ph-re, 'belonging to the sun'—a name common upon the monuments (Rosellini, *Monumenti Storici*, i. 117; Champollion, *Precis*, Table Generale, p. 23), and specially appropriate to a Priest of On, or *Heliopolis*. Compare the name *Peteseeph* (belonging to Seb, "Chronos"), which, according to Chaeremon, was the Egyptian name of Joseph.

"3. *Asenath*, (Gen. xli. 45) which is according to Jablonsky (*Opuscula*, ii. 208),

Asshe-neith, 'worshipper of Neith', or more probably, as Gesenius observes (*Thesaurus*, ad voc.), *As-neith*, 'quae Neithae (est) 'belonging to Neith'. It has been doubted whether Neith was worshipped at this early date; but she seems to have been really one of the primitive deities of Lower Egypt (Bunsen, *Egypt's Place*, vol. i. p. 389). Her name forms an element in that of Nitocris (*Neith-akri*), a queen of the sixth dynasty (Wilkinson, *Herodotus*, vol. ii. p. 165, note 2).

"4. *Zaphnath-Paaneah* (Gen. xli. 45), the name which Pharaoh gave to Joseph, is best explained through the Septuagint Psontho-mphanech, which clearly corresponds to the Coptic *Psont-mfaneh*, 'sustainer of the age,' or as Jerome says, a little freely, 'salvator mundi' (See Gesenius, *Thesaurus*, p. 1181). The first two letters have been transposed in the Hebrew, either by accident or to suit Jewish articulation, and at the same time to produce a name significant to Jewish ears.

"5. *Moses* was undoubtedly an Egyptian name, since it was selected by Pharaoh's daughter (Ex. ii. 10). We are told that it was significant, being chosen 'because she drew him out of the water.' The real etymology was long since given fully by Josephus (*Ant. Jud.* ii. 98 6), partially by Philo (*De vita Mosis*, i. Op. vol. ii, p. 83), and Clemens Alexandrinus (*Strom.* i. p.

412). Josephus—"The Egyptians call water *mo*, and those who are rescued from the water *uses*'. Philo—"The Egyptians call water *mos*'. Clem. Alex.—"The Egyptians call water *mou*'. The last of these forms is the best. *Mou* is still 'water' in Coptic, and the old Egyptian word—given by Bunsen (*Egypt*, vol. i. p. 471, No. 313) as *muau*—was similar. According to Jablonsky, *Opuscula*, i. 152), *oushe* in Coptic is 'to save'. I am not aware whether this root has been found yet in the ancient Egyptian.

"6. Besides these names, a certain number of Egyptian words have been detected in the language of the Pentateuch. Such are (1) *achu*, or *achi* [translated in Genesis xli. 1, 18, "meadow", and in Job viii. 11, "rush"], which Jablonsky found to signify in Coptic 'every green thing which is produced in a pool' (*Opuscula*, vol. i. p. 45); (2) perhaps *tebah*, the word used both for Noah's Ark [Gen. vi. 14, et seq.] and for the small ark [Ex. ii. 3, 5] in which Moses was placed (La Croze, *Lexicon Egyptiacum*, sub. voc.); and (3) *abrek* [the word cried by the heralds before the chariot of Joseph, Gen. xli. 43] which is explained from the Coptic as *aurek*; 'bow every one', or *aperek*, 'bow the head' (See Gesenius, *Hebraisches und Chaldaisches Hand-worterbuch*", ad voc., p. 10, E. T. and compare de Rossi, *Etym. Egypt.* p. 1)".

"Genesis and Science"—from Dr. Wright's New Book

In the preface to his latest book*, fresh from the press, Dr. G. Frederick Wright says: "The present work is committed to the public in the hope of doing something to reestablish confidence in the historical statements of the Old Testament. . . . All students both of the Bible and of the early history of mankind, as well as of geology, will, I am sure, find satisfaction in the light which science is here made to shed upon some of the early traditions of mankind".

In welcoming this contribution to the knowledge of the relations of science and the Old Testament—of which a critical review is not here proposed—we merely

take occasion to express the conviction, that Dr. Wright's scientific work will at once, in the judgment of competent critics, take a place beside Dr. James Orr's great critical work, "The Problem of the Old Testament"—the two, in their co-ordinate and complementary spheres, being equally masterpieces of constructive apologetics. Both are substantially the products of the life-work of their authors, and the Christian Church is to be congratulated on their publication in the same year of grace. We commend them both most heartily to all our readers.

Dr. Wright's able book is here referred to, however, not for general criticism, but for a particular purpose. In the November

* "Scientific Confirmations of Old Testament History." By Professor G. Frederick Wright D.D., LL.D., F. G. S. A., published by Bibliotheca Sacra Campany, Oberlin, O., 1906.

number of *The Bible Student and Teacher* we had occasion to criticize Dr. Driver's treatment, in his Commentary on Genesis, of the Mosaic Cosmogony. It was seen that the Professor's "scientific" explanation had really no scientific foundation. The writer on whose "authority" he laid stress was not an authority in any sense or in any department. He had printed two papers years before, in the "*Bibliotheca Sacra*", in which he had exploited second-hand or rather third-hand "science"; and had attempted to misrepresent Professor Wright, the editor of that quarterly, as indorsing his claim, that *all attempts to reconcile the opening chapter of Genesis with modern scientific theories had proved, and must prove, futile*. In a subsequent number of the *Bibliotheca* Dr. Wright had repudiated the views ascribed to him, and taken his stand definitely on the other side of the question. In his latest book—being an enlargement of the Lectures delivered at Princeton Theological Seminary in 1904 on the Stone Foundation—he discusses this issue, in the light of the latest scientific knowledge, in Chapter xii., entitled "Genesis and Science". From this discussion we take some passages that will be helpful in the study of the International Lessons on Genesis.

In the opening of the Chapter he says: "In writing upon this subject at previous times, I have dwelt, I now believe somewhat too exclusively, upon the adaptation of the document to the immediate purpose of counteracting the polytheistic tendencies of the Israelites, and through them of the world". In order to justify his later conclusion he quotes from his previous utterances.

He then proceeds to set forth the conclusions arrived at from his later and more scientific point of view:

"If this were all that could be said in justification of the literary form of Genesis, it would be ample. But prolonged attention to the subject has forced the conviction that much more than this can be and needs to be said. On the former theory there would have been no necessity for the adoption of any particular order in the arrangement of the facts of creation. But, upon inspection, there appears in this account

a systematic arrangement of the creative facts which corresponds so closely with the order of creation as revealed by modern science, that we can not well regard it as accidental. So remarkable is this co-ordination between the inferences of science and the statements of Genesis, that they lead such a competent and cautious geologist as Professor J. D. Dana to pronounce it utterly unexplainable except on the theory of the divine inspiration of the author of Genesis".

Dr. Wright then quotes Professor Dana's utterance, ending with an all to all doubters "to recognize the fact that, in this introductory chapter its Divine Author gives the fullest endorsement of the book which is so prefaced. It is His own inscription on the title-page".

Dr. Wright explains that this expression of opinion by Professor Dana was not "hastily written", but embodied what the world had long been asking—"a formal and full statement of the result of his maturest study"; which, as Dr. Wright points out, we can not count as of small weight.

There follow the facts on the scientific side, as stated by Professor Dana:

"According to a combination of evidences which can not well be disputed, the stages of the world's development have been these:—

1. When the material elements of the

"According to a combination of evidences they were diffused and formless, that is, they were not collected to form the suns and planets and satellites, which now in such majestic circles wheel around each other in space. The nebular hypothesis is already a doctrine of science.

2. One of the first results of the collecting together of this diffused nebulous matter would be the creation of light, which, like heat and electricity, is nothing else than a mode of motion.

3. There is no reasonable doubt that the earth was at one time a molten mass, with a temperature of 2,000 degrees above zero; and hence for a long time until the surface of the earth should have cooled down to a temperature not greater than 600 degrees above zero, there could have been no water upon it, and it must have been surrounded by a cloud of vapor of immense

thickness and intensity, which would have been broken up and removed only after the lapse of untold ages.

4. The appearance of plants upon the earth preceded that of animals. The proofs for this are given by Professor Wright.

5. Professor Dana then traces the order in which the various forms of animal life appeared on the earth: Fish without backbone, such as the shellfish; fishes with backbone; amphibians, which like the frog, can live both in and out of water; reptiles; birds; early mammals; later true mammals. "True mammals, like the cow, the horse, the dog, the cat, and the ape, appear only at a much later age, closely bordering upon that of Man. Without question, man is the last of the series and fitly closes the developing scheme of natural creation as unfolded to us in the leaves of the geological record".

"Such", adds Dr. Wright, "upon the scientific side, is the line of the parallel with which the story of the creation in Genesis is to be brought into comparison. The question at issue is, *Is the parallel between the two records such as to exclude chance and to compell us to acknowledge the presence of design?* The more closely one studies the problem, the less can he be satisfied with any theory that rules out the idea of a design in this parallelism. It could not have been a matter of mere chance that a writer should describe the order of creation so nearly in accordance with the discoveries of modern science".

Dr. Wright then brings before his readers the Moses line of parallelism, for comparison with that of science, as previously given. He points out very justly, after having traced this Biblical parallelism, "It is only in general outline that correspondence can be expected. Language does not permit all truth to be compressed into a single paragraph", an extended scientific treatise being necessary to a proper treatment of the subject under discussion.

In criticising Dr. Driver, Dr. Wright says: "Broad-minded scientific men like Winchell, Dawson, Dana and Guyot can not be warned off from this field; and men of wide literary tastes and political experience like Mr. Gladstone are in their appro-

priate province when estimating, from general considerations, the character of such a document as that containing the cosmogony of Genesis".

After a careful comparative survey of the Scientific and Biblical lines of parallel, Professor Wright reaches a conclusion exactly contrary to Dr. Driver's contention:

"In view of all these facts, we must deem it by no means a profitless employment to study the lines of harmony that are so manifest between the first chapter of Genesis and the record of creation as found in the inferences of modern science. It is not easy to believe that the scheme of reconciliation is altogether the child of the prepossessions of students either of the Bible or of nature. It is true that the evidence is not demonstrative, in the strict sense of that word, but certainly it is impressive, and raises so high a degree of probability in favor of the Divine guidance of the writers of the first chapter of Genesis, as materially to sustain the respect with which the Bible has been regarded so long by the Christian public".

Dr. Wright's concluding remarks, reviewing what he has written in his latest book, are well-balanced and judicial, and are as follows:

"In conclusion, it is in place to call more particular attention to the scope of the argument which may properly be drawn from the wide range of facts presented in this volume, and to note that the validity of the argument is not impaired by the fact that only a small portion of the Biblical history has been brought under review. Necessarily the most of the history is such as can be accepted only upon the strength of our general confidence in the witnesses. The facts here adduced go far towards establishing confidence in the integrity both of the original witnesses and of those who have transmitted the testimony to us. To a remarkable extent in this field, as elsewhere, the apparent improbabilities of the Bible are found to be capable of verification. From every quarter unexpected light is breaking in upon us from apparent darkness. The strength of the evidence of the truth of the historical statements in the Bible is, therefore, not diminished, but

rather is increased, by modern scientific investigation.

"The historical narratives which we have brought under review are so fitted into peculiar and little understood physical conditions that any attempt to expand the simple record of the phenomena would have involved the writers in statements concerning such an inexplicable network of physical causes and effects that they would have inevitably been led into extravagant and grotesque representations. The freedom of the sacred record from such extra-

vagance and grotesqueness, where the liability to such error was at its maximum, certainly goes far to establish its credibility in those matters in which corroborative testimony is unattainable. The competence of a witness, where his statements can be verified throughout an intricate environment, is the best guarantee we can have of his competence when, uncorroborated, it leads us into unknown fields. Those who reject the testimony of the sacred writers do so in the face of evidence that is ordinarily accepted as conclusive".

Dr. McKim's Book, "The Problem of the Pentateuch"*

A very inadequate conception of the scope and quality of this work of Rev. Randolph H. McKim, D. D., LL. D., was given by the brief extract from one of its chapters, reprinted in the October issue of *The Bible Student and Teacher*. The prominent ecclesiastical position of Dr. McKim, as president of the Lower House of the General Convention of the Protestant Episcopal Church of America, would seem to demand for his utterances a consideration accorded to those of very few of the clergy of the communion to which he belongs. This position is recognized by Dr. Wace, Dean of Canterbury, one of the ablest conservative Biblical scholars in Great Britain, in the Foreword which he has furnished to the book.

The purpose of Dr. McKim is to present the case of the Higher Criticism in such a way as to bring it within the reach of "plain men", and furnish them with the grounds on which they, as the proper jury in the case, can reach a sound decision. He is justified in this attempt by the statements and conduct of both "Wellhausen, the oracle, and Robertson Smith, his interpreter", who appealed, nearly a generation ago, "from the court of the orientalist, the linguist and the expert scholar, to the forum of opinion over which common sense presides". The former addressed his "Prolegomena" to "the mass of Bible readers"; while the latter declared his argu-

ment to be "within the scope of anyone who reads the English Bible carefully and is able to think clearly".

Rev. Dr. William Sanday, of Oxford, voices the same judgment, in his recent work, "The Criticism of the Fourth Gospel", concerning the similar New Testament problems. He says: "The only thing to be done is for each of us to state his view of the case as he sees it, and to appeal to the public, to the jury of plain men, . . . to decide between the competing theories".

We repeat what was said in the former paper concerning Dr. McKim's work: that "at the bar of common sense the argument is invincible".

It is the present purpose to furnish some citations from the book that shall afford a basis for a more adequate judgment of its value and power.

As an example of the way in which the distinguished writer handles the alleged facts and assertions of Wellhausen, we quote the argument on p. 120, one of a series covering all the main counts against this critical theory of Wellhausen concerning a late date for the book of Deuteronomy. This argument is as follows:

"The argument, however, on which Wellhausen chiefly relies, is that the law of the one sanctuary as set forth in Deuteronomy was unknown until the days of Josiah. The principle of 'One God—one sanctuary', he says, was 'never heard of Josiah. The principle of 'One God, one in the history down to that period. And yet the books of Samuel and Kings testify to the contrary. To give one instance,

* "The Problem of the Pentateuch": An Examination of the Results of the Higher Criticism. By Randolph H. McKim, D. D., LL. D., Rector of the Church of the Epiphany, Washington, D. C. With a Foreword by the Dean of Canterbury, New York, Longmans, Green and Co., 1906.

1 Kings iii. 2, 3, in mentioning that sacrifices were offered on the high places, distinctly alludes to this being in conflict with the law of the one sanctuary. See also 2 Kings xviii. 4-6. These critics, however, are not embarrassed by this evidence. They ascribe such passages to a "Deuteronomic revision" of the books of Kings. That is to say, the witnesses are reliable when they testify in their favor, but their veracity is promptly impeached, if their testimony is on the other side! See now Wellhausen's colossal inconsistency. With great emphasis, and complete confidence, he argues that the law of the one sanctuary was not observed until Josiah's time, and argues from this that it is inconceivable that such a law had any existence. And then he proceeds to acknowledge, in the next breath, that after the death of Josiah the law ceased to be observed. In the very next reign there were "*almost as many altars as towns*"! Non-observance of the law in the epoch after Moses is proof irrefragable that no such law existed in Moses' time, but non-observance of the law after the death of Josiah does not prove the non-existence of the law in Josiah's time. Such a logical inconsistency well deserves to be called colossal!"

Dr. McKim's presentation of the other and positive side of the argument will be found on p. 124 et seq. Here is given what is to be said in favor of an early date and the historical truth of the book of Deuteronomy. After stating that he is "not contending for the Mosaic authorship of the book as it stands", though he thinks it altogether likely that Moses was its author, but for the substantial antiquity and integrity of the book, and its substantial historical accuracy; and showing that "it is altogether natural and to be expected, that the great lawgiver should have given such farewell counsel as we find here, and that on the eve of the conquest of Canaan he should have left on record such a recapitulation and codification of the laws which lie in the text of Exodus, Leviticus, and Numbers, in some confusion, without order, and mixed up with the history of the people in the wilderness"; he urges the following points in favor of his contention:

"We find traces of Deuteronomy long before the seventh century, as in the account in 2 Kings xviii. 4-6 of the reformation of Hezekiah. That monarch removed the high places and the altars outside of the Jewish capital, and bid the people worship at one altar only. We find this reflected in the words of the Rabshakeh to the messengers of Hezekiah:

"But if ye say unto me, We trust in the Lord our God, is it not he whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before *this* altar in Jerusalem'?"

"Here we have the most prominent principle of the Deuteronomic legislation distinctly recognized, viz., the centralization of worship at Jerusalem. Another trace of Deuteronomy is found in the reign of King Amaziah, 797 B. C., by comparing 2 Kings xiv. 6 with Deuteronomy xxiv. 16. Yet another is found in comparing Joshua viii. 30, etc., with Deuteronomy xxvii. 1, etc.

"Further: it would seem that Amos and Hosea, prophets of the eighth century B. C., were acquainted with Deuteronomy. Compare Hosea iv. 4 with Deuteronomy xvii. 12; and Hosea iv. 14 with Deuteronomy xxiii. 18; and Hosea v. 10 with Deuteronomy xix. 14; also Amos iv. 4 with Deuteronomy xiv. 28.

"Jeremiah also was acquainted with the law of centralization of worship, for he tells us that Jehovah set his name in Shiloh before the choice of Jerusalem (chap. vii. 12), which corresponds with what we read in 1 Samuel i.-iii., where Shiloh actually appears as the central sanctuary. Elkanah betakes himself there year by year in order to pray and offer sacrifice, and all the people resort there to offer sacrifice, and the sons of Eli stand in a relation to all Israel. There also was the ark of the covenant, the pledge and witness of the presence of the God of Israel.

"From this, as Wilhelm Moller has pointed out, it follows that the Deuteronomic requirement of a central sanctuary was already in force in the time of the Judges. The idea is also certainly harmonious with the history of the wanderings in the wilderness and the passage of the Jordan.

"Another argument which has much force is that this book, whether Deuteronomy only, or the entire Pentateuch, was accepted so readily as authentic and authoritative by king and priests and people. Though it bore with such crushing weight on the habits and the life and the worship both of priests and people—though it touched their property and their livelihood, yea their very life, in its denunciation of the death penalty upon idolaters, yet we hear of no challenge of its genuineness as the law of God by his servant Moses. The modern theory requires us to make two assumptions, of very doubtful validity: first, that such a colossal deception as the theory postulates should be undertaken by good men, in the fear of God; and second, that it should meet with such complete and unchallenged success. Dean Milman says with great force, 'It would have been inconceivable audacity in the priesthood, and equally inconceivable blindness and stupidity in the king and people, to have been imposed upon by a book written but a few years before, and now presented and received by them as the ancient and authoritative Law' (History of the Jews, Vol. I, Bk. VIII, Note, p. 435. Fourth edition).

"Then again we are to consider the complexion of the narrative of Deuteronomy, the tone and color of the events it describes, the marks of a time far more antique in manners than the time of Josiah; we are to ask ourselves whether the atmosphere we breathe here is not the atmosphere of the desert rather than of the great city, whether the dress and bearing of the characters that move on this stage do not bespeak an earlier, a more primitive time rather than that of the dwellers in a great city in a highly developed stage of civilization.

"It is said, indeed, by some critics that this verisimilitude is not real, but assumed;—the late writer has clothed his book in Mosaic garb; he has given it the appearance of antiquity, and by this means he was able to impose it upon king and people as indeed the work of the great law-giver.

"But before accepting that as a probable supposition, we have to consider, over and above the moral improbability of such a

gross deception, whether it would have been possible for a writer of Josiah's time to so perfectly simulate the time and the manners and the spirit of the Mosaic age as the author of Deuteronomy has done. Remember that there lay a tract of more than eight centuries between him and the age into which he was to throw back his composition. His task was, on the supposition of these critics, similar to that of a romancer of our day who should undertake to write a book which should reproduce the life, and the language, and the manners, and the thought of the age of William the Conqueror, and to do this without being betrayed into anachronisms, or geographical or other inaccuracies, above all without failing to give to his picture the tone and color of the time. Only, his work would be unspeakably more difficult, for, unlike the writer of our day, he could not draw upon the stored treasures of archaeology in some great library to secure himself against erroneous conceptions of the age he was seeking to picture. I avail myself here again of the language of Dean Milman:

"'Strange', says he, 'if a late imaginative writer should preserve this singular accuracy—if I may so say, this naturalness of detail....Read the book of Deuteronomy, and fairly estimate the difficulties which occur—and that there are difficulties I acknowledge, such as the appointment at this time of Ebal and Gerizim as the scene of the rehearsal of the Law by Moses, or a writer on the other side of Jordan,... though one can not suppose Moses or the Israelites at that time unacquainted with the main features, the general topography of Cis-Jordanic Palestine. Then read it again, and endeavor to assign it to any other period in the Jewish annals, and judge whether difficulties do not accumulate twenty-fold. In this case, how would the signs of that period have inevitably appeared—anachronisms, a later tone of thought, of incident, of manners! Even at this special point, at what period would Ebal and Gerizim have been chosen as the two equal antagonistic centers of Jewish reverence and sanctity? If it is a fiction, it is certainly a most felicitous one'" (*Id.* p. 253).

On pages 130 et seq. will be found a summary of the conclusions reached by a dispassionate treatment of the subject, in favor of the Traditional as against the Modern View:

"Reviewing the whole argument, let me state clearly what we claim has been established by the scholars who contest the modern view of Deuteronomy. We do not claim that all the difficulties marshaled with so much skill by the advocates of that view have been met. But our claim is that the *most important* of them have been cleared up, and that, on the other hand, the difficulties of the modern view are far greater—are, in fact, insuperable. In some of its cardinal points the argument for it has been shown to have completely broken down. Now we insist that nothing but clear and conclusive proof will suffice to establish a view which, like this, demands a radical and revolutionary change in the belief of the Christian Church respecting the antiquity, and therefore the authority, of one of the venerable books of the Bible. Such proof its advocates have most certainly not produced, and till they have produced it, their hypothesis can have no claim to displace the long settled belief of the Church. I think, however, a dispassionate review of the respective arguments, merely on their merits, must lead to the conclusion that, apart from the immense weight of the tradition of two thousand years, the balance of probability is immensely against the modern view".

At page 134 et seq. will be found a powerful appeal to "plain men", based upon the progress clearly shown to have been made by the Radical Critics in their destructive work. No one acquainted with the facts will think of disputing the writer when he says, in the concluding paragraphs of his Lectures:

"There is no question that the more advanced wing of the critical army have waxed bold even to arrogance in the advocacy of views that are destructive of faith in the divine origin and authority of the Holy Scriptures, both of the Old and the New Testament. If any proof were demanded that the tendency of the criticism

here under review is to the serious prejudice of faith and the disintegration of Christian doctrine, it were enough to point to the *Encyclopaedia Biblica*, and to remind the reader that it is edited by a dignitary of the English Church. Certainly no one can thoughtfully survey the world of religious thought without perceiving that there is a strong current of thought, making itself widely felt, which is distinctly antagonistic to recognizing in Jesus of Nazareth the Christ of the Christian ages, the Son of God and the Saviour of the world. And it is as little doubtful that the destructive criticism, which has so seriously disintegrated the Scriptures of the Old and New Testament, has a very close connection with that anti-Christian spirit. It is partly its cause, and partly its consequence: it produces unbelief, and in turn is produced by it.

"To Kuenen and Wellhausen, Jesus was a great religious genius—the greatest in history—the purest interpreter of God to man that ever lived—but yet not the Son of God in the sense of the Christian Church. He calls himself the Son of God 'not because he is of a unique nature, but because he is a man' (Wellhausen). To Dr. Driver and Dr. Robertson Smith, on the other hand, Jesus is possessed of absolute Godhead. But the question is not of the beliefs of particular theologians, but of the tendency of the system they hold. And I frankly avow my belief that the history of the advanced Higher Criticism for the last quarter of a century justifies the belief that it tends to destroy faith in the divine origin of the Scriptures, in the truth of the New Testament history, and ultimately in the divine authority and the divine nature of Jesus Christ".*

*Dr. James Orr, in the conclusion of his admirable work, writes in similar strain:

"The storm of criticism which, in the last decades, assailed the Old Testament, was fondly thought by many to leave intact the New Testament. What mattered it about Abraham and Moses, so long as Jesus and His Gospel remained: That delusion is passing away. . . . The principles of a rationalistic criticism, having once gained recognition and approval in the region of the Old Testament, are now being transferred and applied with increasing boldness and vigor to the New, with the result that it is rapidly coming to be assumed that only a Christ from whom all supernatural traits are stripped off can be accepted as historical by the 'modern mind'. A grave peril has thus arisen". *The Problem of the Old Testament*, pp. 477-8.

The Kind of Young Men and Women Needed for the Mission Field*

REV. FRANCIS E. CLARK, D. D.

The call for young men and women who shall give themselves to the upbuilding of the kingdom of God in all the world was never louder or more imperative than it is to-day. It will never grow less insistent until the kingdoms of this world become the kingdom of our Lord and of his Christ.

But while the call is loud and persistent, it is not extended to all. The self-indulgent are not wanted. There is no place for the merely romantic novelty-seeker. Those who have only intellectual aspirations, and who chiefly wish to enlarge their mental horizon or that of those to whom they are sent, are not needed. There is a great field for the educational missionary, but not for the merely educational missionary who cares for nothing but education. The man who has no gospel but the gospel of good works, no message but that of the gradual evolution of the race, no divinity to inspire him but the divinity of human nature, would much better stay at home.

But for those with the highest intellectual and social gifts, who, at the same time, love the Lord their God with all their mind and soul and strength and their neighbors as themselves, who are self-sacrificing and courageous, who count not their lives as dear unto them, who are willing to lose their lives that they may find them again, there is no such attractive and rewarding work to-day as that found on the foreign mission field.

Are these high and hard requirements? They are no higher and harder than our Lord Himself laid down for all His disciples, for He commanded them to put His cause and His work before father and mother and house and lands, yea, and their own lives also. No church that does not present this supreme motive, that does not appeal to this heroic element, will ever secure the right missionaries or will ever imbue its young people with the missionary spirit.

Thank God this is the appeal that the American Board has made from the day that Samuel J. Mills and his companions met under the haystack at Williamstown to the present day. How nobly have the young people of our constituency responded to this heroic note. Let Horace Pitkin and Mary Morrill of Pao-ting-Fu tell, and the scores of brave men and women, of whom the world was not worthy.

"They gained the steep ascent of heaven
Through peril, toil and pain;
O God, to us may grace be given
To follow in their train".

The young man or woman whom the missionary cause needs to-day must also be gifted with an unconquerable optimism, born of their belief in the conquering principles and life of Christ. Does the conversion of the heathen world look hopeless? There is no such word in the true missionaries' vocabulary. From a human standpoint it was far more hopeless when a hundred years ago those young men of Williamstown met to pray for its conversion. But their optimism was born of a conquering faith that believed, beyond a peradventure, that He whose right it was should reign, and that at last every nation and kindred and people and tongue should ascribe honor to Him that sitteth upon the throne and to the Lamb forever and ever.

*These stirring words, kindly sent us by Dr. Clark, are part of his appeal to the young men and young women of the great Christian Endeavor Society of which he is founder and leader, in his address at the recent Haystack Celebration at Williamstown, Mass. They are a trumpet-call of no uncertain sound. Dr. Clark is right in his insistence, that the young man or woman who has not this absolute faith in the Gospel message given in the word of God, or who is without this heroic self-abnegation and consecration to his Lord, or who is not possessed by this sublime optimism that sends him forth under the Great Commission confidently expecting the evangelization and conquest of the world, would better not enter the foreign mission field. One chief function of the United Society of Christian Endeavor it to hold the young loyal to God and His Word, in their world-wide service.—*Editor*.

Evangelistic and Missionary Section

Department of Biblical Evangelism

CONDUCTED BY THE PRESIDENT, WILLIAM PHILLIPS HALL

Evangelism in 1907

The year 1906 has marked a decided advance in the tide of evangelistic work and quickened spiritual interest, that has been on the rise ever since the opening year of the new century.

The Presbyterian General Assembly's Committee on Evangelistic Work, under the splendid leadership of Rev. J. Wilbur Chapman and Mr. John H. Converse, has continued its very effective promotion of simultaneous evangelistic campaigns in many leading centers. The National Evangelistic Committee of the Congregational Churches has rendered a service of incalculable value to the cause of Christian evangelism in securing the co-operation of Rev. Rodney Smith in its chosen field. The General Conference Commission on Aggressive Evangelism of the Methodist Episcopal Church, under the immediate leadership of its General Field Superintendent, Rev. Theodore S. Henderson, has been successfully engaged in organizing Conference Evangelistic Commissions throughout the United States, and in carrying on an inspirational and educational work that, in our judgment, is calculated to result in great spiritual blessings to the Church and the World in the immediate future. Other evangelistic movements, such as those under Doctors Torrey, Munhall and others, have resulted in most extraordinary spiritual victories for Christ and the Church.

With such added interest and enthusiasm as the above-mentioned movements have aroused all through the land in evangelism and its blessed achievements, the Churches of our Lord, other things being equal, should certainly reap great spiritual harvests in the year 1907. We believe that the times are ripe, as perhaps never before, for evangelistic conquest. The evangelistic message is the message the people want to hear, and to which they will respond. Evangelistic preachers, as a rule,

are commanding larger public attention than those of other types, and in this regard, at least, are practically demonstrating the great value of such a ministry. The wise servant of God will intelligently note that fact, and earnestly strive, in every rightful way, to exemplify the work and achieve the glorious results of an evangelistic ministry. "Go ye into all the World, and preach the Gospel to every creature" still constitutes the marching orders of the Church of God, and blessed be they who heed the orders, and obey them!

The great moral and spiritual conflict of the ages, between the Power of God and the powers of darkness, is now on, more manifestly and critically than ever before, and the victory for the right is to be won only by strict adherence to divine command. Oh! if we might only impress that thought upon the minds of thousands of discouraged ministers and other Christian workers, how much might we accomplish for them and for the greater advancement of the Kingdom of God among men! To "preach the Word"—the true, authoritative, inspired, life-giving Word of the Son of God to never-dying souls—that is the kind of preaching that wins for this World and for the World to come!

Set seasons for evangelistic campaigning are good, but a fixed principle and plan to make one's entire ministry evangelistic is better still. The greatest preachers of the past were, practically without exception, evangelistic; and the greatest preachers of the future will be men of the same type. Would God that we might impress that thought upon the minds of the young men who are just entering upon the great work of the Christian ministry! To be great, truly great, in the Kingdom and estimation of God, should be the constant desire and prayer of every servant of the Most High! It is true that there is not much to appeal

to young men, from the ordinary and worldly view-point, in the office and work of the average present-day ministry; but when that ministry rises once more, as of old, to a full realization of its glorious spiritual prerogatives under God, and demonstrates its evangelistic efficiency, then, *and not until then*, will the ministry appeal to young men as in the past! In the expressive slang of the day, the men who "make good" in the worldly walks and affairs are the men the World follows; and the men who "make good" in preaching the straight Gospel of God, with the Holy Ghost sent down from Heaven, and by so doing win the unrighteous to righteousness, and the unsaved from the service and bondage of Satan to the work and freedom of the sons of God, are the men the Church will follow! The ministry that wins is the only ministry that is worth while in the sight of God or men, and that ministry is always evangelistic!

We are well aware that we lay ourselves open to the charge of being over-enthusiastic in our constant advocacy of an evangelistic ministry—but we believe with all our heart, mind, soul, and strength that an evangelistic ministry—with full faith in God's blessed Word—is the only kind of ministry that will justify the con-

tinued existence of the churches, that will save immortal souls from eternal death, and that will save our country and all the countries of the civilized World from spiritual, moral, social and political ruin! We challenge successful contradiction! And if what we say in this behalf be true—and true, indeed, it is—God grant great grace and courage to all ministers whose ministries have been otherwise than evangelistic, to revolutionize their ministries by placing them on an evangelistic basis! And may the year 1907 be made memorable by such a revolution! Alexander Duff was wholly right when he said: "And what is the whole history of the Christian Church but one perpetual proof and illustration of the grand position,—that an evangelistic or missionary Church is a spiritually flourishing Church;" and that a Church which drops the evangelistic or missionary character, speedily lapses into superannuation and decay"!

"Hark! the voice of Jesus crying;
Who will go and work to-day?
Fields are white, and harvest waiting;
Who will bear the sheaves away?
Loud and long the Master calleth!
Rich reward He offers thee!
Who will answer? Gladly saying:
'Here am I! Send me! Send me!'"

Department of Biblical Foreign Missions

CONDUCTED BY HENRY O. DWIGHT, LL. D.

A Protest from India Against the Radical Criticism

[The Conference of Church Missionary Society missionaries, in Bengal, has adopted a strong and effective Memorandum on the higher criticism (published in *The Indian Witness* for October 4, 1906, and also in *The Church Missionary Intelligencer* for November), which naturally views the subject from the stand-point of the mission-worker in India.

This Memorandum makes generous recognition of the value of literary and historical criticism of the Bible, and of the service rendered by scientific researches to Biblical interpretation, expressing thankful good will towards discussion of con-

clusions so based on facts ascertained by such researches. But it offers a strenuous protest against the anti-Biblical procedure proceedings, characteristic of a certain school of critics, which tends to reconstruct the story of the Bible, and to throw discredit on its moral tone and historical accuracy, by eliminating from the Bible the element of divine intervention in human affairs. We quote the essential part of the Memorandum.

Possibly section III. of this Memorandum may be pounced upon, as implying that these missionaries deem *fear of consequences* an argument against the so-called

Biblical criticism which they oppose. Perhaps the paper would have been stronger if the writers had named the source of the "tendencies" in unsupported assumptions as the ground of their condemnation. But the reckless publication of anti-Biblical theories tends, among other things, to thwart the command of the Master who left the work of Missions to his followers. Emphasis on this fact the Conference thought necessary to justify its entrance into the field of discussion.

This memorandum was needed. It is admirable in spirit, and it reminds the world that missions have rights in this case. A canon of criticism should require the critic to consume his own smoke. When he has flame that gives light of truth, let him speak, but not before. For, the man who devises crude theories concerning the Bible, and publishes them in disregard of their effect upon the unlearned, writes himself down an enemy of the Book and of Him who made it a channel of instruction for the human race.

There are certain facts that should com-

bine to give the greatest possible weight at the bar of Christendom to this utterance from India. It emanates from an organization in the Church of England whose religious influence upon the hundreds of millions of England's great Indian Empire is overwhelmingly preponderant. The Church Missionary Society originated in, received its initial impulse through, and has drawn its continued inspiration from, the great spiritual awakening and transformation, wrought in the eighteenth century in the Church of England, through the preaching of George Whitefield and of John Wesley, many of whose converts, and among them such leaders as James Hervey, remained in the Established Church to give it new life and energy. Representing this spiritual element, the Church Missionary Society is recognized as easily the foremost missionary organization in Christendom. This deliberate utterance of the mission-workers in one of the most important sections of its greatest field, on this vital subject, should, therefore, command the attention of the Christian world.—*Editorial.*]

The Protest Against the "Higher Criticism"

In view of the recent advance of the "Higher Criticism", and its probable effect on the growth of Christianity in this country, we the undersigned missionaries of the C. M. S. in Bengal, wish to express our sense of the dangers which seem to us to underlie this movement.

I. We heartily welcome all reverent study of the Bible; we recognize the value of literary and historical criticism in determining the relation of its component parts, and in seeing the divine message of each author in its true environment; we acknowledge the debt due to research in science, archaeology, and the other branches of learning, which help in the interpretation of the Scriptures; and we are thankfully willing to discuss any conclusions which are based on facts ascertained from those sources.

II. We observe certain tendencies in the critical movement, however, to which we can only offer a determined and strenuous opposition.

(1) *A tendency to reconstruct*.—The effect of the conclusions of many leading critics is not merely to explain the story of Holy Scripture, but to reconstruct it on an entirely new basis. Working, as it appears, under the widespread influence of the doctrine of evolution, they attribute the spiritual phenomena of the Old Testament, not to a series of direct revelations from God Himself, but to a gradual internal development of a religious sense in the human heart. This tendency may be traced in many directions: the spirituality of certain passages is made the determining factor in the choice of a date, miracles are frankly explained away, and the attempt is freely made to eliminate from the story the element of Divine intervention in human affairs.

We protest against this method of interpreting the Scriptures, which virtually rejects the belief of the Church that the Holy Spirit records in them the direct dealings of God with man from the beginning of the world.

(2) *A tendency to throw discredit on the moral tone and historical accuracy of the Bible.*—In many cases judgment passed by Biblical writers on human conduct are now declared to be mistaken: their spiritual sense is regarded as deficient and their moral standard low. Hypotheses are put forward attributing to some authors literary fraud, and to others party bias in recording history. In the historical writings great emphasis is laid on apparent flaws and discrepancies, which are repeatedly quoted and though, as a rule, few in number and of trifling significance, are made the basis of arguments suggesting that the whole Biblical story is untrustworthy.

In recent years the critical movement has reached a climax, which we can not but regard as the logical outcome of the above tendencies, in the deplorable phenomenon of ordained preachers of the Gospel throwing suspicion on the very words of Christ, and even denying the fundamental doctrines of the Christian faith.

It is against these tendencies that we wish to raise an earnest and emphatic protest. They do not seem to us consonant with reverence for Holy Writ.

III. We feel especially bound to oppose them in this country at the present time. The Indian Church is still in the early part of its growth, and is very liable to suffer from the disturbing influence of strange doctrines; and there is evidence that the Higher Critical movement has already begun to trouble the minds of Indian Christians. Among non-Christians also the advance of the kingdom of Christ is likely to receive a serious check, if a suggestion comes with any authority from Christian sources that our Sacred Records are not true.

IV. Therefore, while welcoming all legitimate criticism of the Bible, we wish to suggest certain principles which should be carefully guarded in any critical study of Holy Writ, and which can not be violated without danger to the Christian faith.

(1) *All teaching of Our Lord about the Old Testament Scriptures must be accepted as true and free from error.*

The teaching of Our Lord about the Old Testament may be observed in His general

attitude towards it, in His use of quotations from it, and in some definite statements made by Him about the authorship and historicity of certain portions. His words should be accepted as infallible. If doubts be thrown on the words of Christ the very root of our faith is cut away. On the ground that He acknowledged His ignorance about the day fixed for the end of the world, it is sometimes argued that He consented to share the ignorance of men in many matters, and was liable to error on such a subject as the historical character of the Old Testament. But we reply that because He confessed ignorance on one point on which He refused to pronounce, we are not therefore, justified in suggesting that He was ignorant in other matters on which He spoke with the assurance of one who knew. Such a suggestion would destroy all confidence in Him. No one trusts a teacher who speaks with assurance on matters which are beyond his knowledge. On the one point where Our Lord has confessed ignorance, we are content to remain ignorant also: but where He has deliberately spoken, we accept his words with submission and confidence.

(2) *The attitude of the Scriptures on all moral questions must be regarded as the expression of the Divine Will.*

This attitude is shown both in the actual words of the Bible, and the method by which they were first proclaimed to the world.

a. Where Scripture apports praise or blame to an action, we regard the decision as coming from God: where it commands, we believe the command has Divine authority.

It is true that the Bible records many actions, both good and bad, without praise or blame: such cases, where its moral attitude is not declared, obviously are not covered by this statement.

We are also prepared to recognize that the will of God was only made known to man by degrees in Scripture: that fundamental principles were first laid down, but the full moral law was not revealed till the Christian dispensation. Hence, commands which were given to enforce elementary principles in the early ages,

were sometimes combined with a tolerance of evil that can not be justified by a Christian standard of morality. But we maintain that even in these cases the commands were really given by God, and are based on fundamental laws of righteousness.

b. Further, this statement excludes the possibility that any writer of Scripture employed fraud, or was animated by a wrong motive in the delivery of his message. Whatever may have been the sins of the messengers of God in other parts of their lives, in the act of declaring their message, they were His representatives, acting under His guidance, and in that matter their conduct was free from sin.

(3) *Those portions of Scripture which claim to be a narrative of actual events must be accepted as a trustworthy historical record.*

Our faith is based on facts of history: if the narratives of those facts be rejected or treated with suspicion, the result can only be the rejection of the faith.

It may perhaps be conceded that portions of Scripture are of an allegorical character. But when any passage bears the stamp of a simple narrative of human history, such as the stories of the Hebrew patriarchs, and the early history of Israel, it should be accepted as a record of actual events, and to interpret it otherwise is to destroy its essential meaning.

It may also be granted that occasional errors in minor details exist in the histo-

rical records of Scripture. But these are mainly such as can have arisen in the transmission of the text: and they give no ground for supposing that the writers were careless about historical truth or that their statements are not trustworthy.

We accept the scriptural narratives as they stand, and believe them to be a faithful record of facts. We are prepared to interpret them allegorically only when they are clearly intended to be so understood, and to acknowledge inaccuracies only when they are plainly demonstrated.

V. We urge that these are principles which no Christian can give up without calling in question the very foundation of his faith, and that they should be firmly maintained as a safeguard against the harmful influence of the tendencies above mentioned. We do not fear lest the honour of the Scriptures may permanently suffer by this movement: we are quite ready to believe that they will in the end maintain their hold on the human heart in spite of all attacks and criticism. But we do fear that much harm may be done even by the temporary prevalence of a serious error: we fear that if discredit be thrown on the Scriptures even for a time, many persons will be led to neglect and despise them, and the progress of Christianity in this country will be retarded.

Signed in behalf of the Church Missionary Society Conference,

E. T. Butler, Chairman.

The Book of Genesis Unfolded---The Career of Isaac

REV. DANIEL S. GREGORY AND REV. W. W. EVERTS

The Second Cycle of the Abrahamic Covenant, in which Isaac was Patriarch, is here taken up. This Period of the History of the Chosen Family extends from the Death of Abraham to the Death of Isaac, about 105 years.—Chs. xxv. 19—xxxvi. 43.

Some Preliminary Considerations

In dealing with Abraham, Isaac and Jacob, the Divine aim was to develop active Faith and to lead them into full voluntary Covenant relation with Jehovah. In seeking to bring this about, Jehovah dealt with each—in revelation and provi-

dential discipline—according to the nature and disposition of each.

Abraham may be looked upon as a man of initiative, energy, enterprise and executive ability, starting out with the advantages and disadvantages of Babylonian cult

and culture. In his case the Divine struggle in bringing him to Faith was against a strong tendency to independent action, and the dominance of the pagan notions of personal and social morality under which he had been brought up. This called for much and long continued providential discipline. As he had come out of the Babylonian paganism and polytheism, and as in his case the foundations of the future were being laid, clear and continuous revelations were required of the character and will of Jehovah as the One, only True God, the Mighty God of Redemption.

When Abraham passed away the Abrahamic Covenant had been completed, so that, for Isaac and Jacob, there was little left but their preparation for and induction into the place of Patriarch or head of the Covenant Family, with the object of maintaining what had already been established.

The main part of the process, in the training of *Isaac* to Faith, was completed before his father's death, the culmination being marked in his being offered and consecrated to Jehovah on Mount Moriah. Self-willed and self-indulgent, his easy-going nature, lacking in initiative and energy, made him, as the critics have suggested, a faint copy of his father. There was needed such stirring to action as came from the perpetual scheming of Rebecca, the ruling spirit of his household; the deadly strife between his sons; the discomforts from the iniquitous polygamous marriages of Esau with the Canaanites and Ishmaelites; the long-enforced absence of Jacob, the heir to the promise; and the constantly harassing enmity of his Canaanite neighbors.

Jacob, always crafty, unscrupulous, always seeking everything for himself; inheriting, indeed, in intensified form the worst characteristics and morals of his mother, brought from Charran or Paddan-aram, had to be dealt with in quite another way. God made to him a great and never-to-be-forgotten revelation of Himself as Jehovah at Bethel, as Jacob fled from Esau, and with this object-lesson fixed in his mind carried him through a terrible scourging by Laban, a worse counterpart of himself. Then, having commanded him to return to

Canaan and fulfil his vow, God appeared at Mahanaim by His angels, and at Peniel, as Elohim, the Almighty God, when Jacob was in deadly peril, grappled with him face to face, and disabled him,—thereby furnishing another memorable object-lesson from which he could not escape. At length, to the still disobedient Jacob—disobedient because dominated by his polygamous household which was likewise idolatrous—after a series of dreadful experiences with the wicked Canaanites among whom he had settled, Jehovah, was obliged peremptorily to command him to cleanse his household of idols and go up to Bethel and *dwell* there, and fulfil his vow made many years before at that place. Not until all this discipline was he fitted to become the head of the Chosen Family.

Isaac's place has been said to be that of an intermediary between Abram, the founder of the Chosen Family in Canaan, and Jacob under whom the Chosen Family was transferred to Egypt to grow into a nation ready to receive at a later day the Mosaic revelation. Isaac held the place of Patriarch for 105 years. In the Scripture the account of his Patriarchy begins after the death of Abraham (xxv. 7-11), which occurred when the son was 75 years old, and ends with his own death at the age of 180 years (xxxv. 27-29).

As Isaac disappears from the narrative after sending Jacob away to Laban (xxviii. 1-5) and does not again appear until the day of his death as given in chapter xxxvi. 27-29, this long period of silence concerning him has been, perhaps naturally, regarded as belonging to the patriarchy of Jacob. Two things, however, militate against this view:

The first is that the narrative concerning Isaac after the death of Abraham opens with the usual formula of the natural divisions of Genesis: "And these are the generations of Isaac", or memoirs, or family history (xxv. .19); while the opening formula: "These are the generations of Jacob", does not appear until chapter xxxvii. 2, after the death of Isaac.

The second thing is, that the period of silence concerning Isaac was a time devoted to the discipline of Jacob, to prepare him for the place of Patriarch, for which up to

that time he was entirely unfit, not having entered into covenant with Jehovah.

The Divisions thus Suggested prepare the way for taking up the Two Periods of the History of the Chosen Family under Isaac as Patriarch:

These *Two Periods* should be taken up in order.

A.—THE FIRST PERIOD, THAT OF ISAAC'S MORE ACTIVE LIFE AS PATRIARCH.—Chs. xxv. 19—xxvi. 43.

"The name *Jehovah* prevails in the historical development of the *tholedoth* [memoir or family history] of Isaac, in the same manner as in that of Terah: although, on closer examination of the two, we find, first, that in this portion of Genesis the references to *God* are less frequent than in the earlier one; and, secondly, that instead of the name of *Jehovah* occurring more frequently than *Elohim*, the name *Elohim* predominates in this second stage of the history.

"The first difference arises from the fact, that the historical matter furnishes less occasion for the introduction of the name of *God*, just because the revelations of *God* are more rare, since the appearances of *Jehovah* to Isaac and Jacob together are not so numerous as those to Abraham alone.

"The second may be explained, partly from the fact, that the previous revelations of *God* gave rise to other titles for the covenant *God*, such as 'God of Abraham',

A. The Period of Isaac's Active Life.—Chs. xxv. 19—xxvii. 43.

B. The Period of his Silent or Passive Life, during which *Jehovah* was disciplining Jacob for the Place of Patriarch.—Chs. xxviii. 1—xxxvi. 43.

'God of my father', etc., which could be used in the place of the name *Jehovah* (cf. chap. xxvi. 24; xxxi. 5, 42; xxxv. 1, 3 and 9) (*Keil and Delitzsch*).

A third reason suggests itself, namely, that Isaac and Jacob did not live in such close Covenant relation with *God* as did Abraham, "the friend of *God*".

As already stated, the Divine method of dealing with Isaac was quite different from the method in the treatment of his father. With his inactive, contemplative nature, with a tendency to be swayed by self-will and self-indulgence, he required to be goaded out of his inaction. The incidents related in the three chapters devoted to Isaac—probably covering 77 years—all have a bearing upon this feature of his training, and were all calculated to impel the Patriarch toward the strenuous life to which he was so strongly indisposed.

These events may be grouped under Three Sections:

SECTION FIRST.—*The Formal Introduction to the History of Isaac as Patriarch, and the Birth and Youth of his Twin Sons, Esau and Jacob.*—Ch. xxv. 19-34.

I. *The Sacred Writer, after taking Isaac's Marriage with Rebecca (which has already been rehearsed in detail) as a point of departure in the Memoir, emphasizes the fact that there were twenty years of waiting for the fulfilment of the Promise of a Seed, which finally came THROUGH ISAAC'S ENTREATING JEHOVAH, THE COVENANT GOD.*—Ch. xxv. 19-21.

The children were thus shown to be, not the gift of nature, but like Isaac, the special gift of *Jehovah*, the Covenant *God*, who was carrying forward the work of Redemption.

II. *The Birth and Early Youth of the Twin Brothers are narrated, with an inci-*

dent that furnished the Prelude of their Future Contests.—Ch. xxv. 22-26.

Even at birth Jacob sought to take precedence of Esau by seizing him by the heel, and received his name from that fact, *The Supplanter*.

III. *The Characters of the Two Sons are portrayed in a paragraph ending in Jacob's Purchase of the Birthright which he so desired, but which Esau despised.*—Ch. xxv. 27-34.

Esau grew up a wild and skilful hunter, rejoicing in a life of semi-barbarism. In contrast, Jacob was a "plain" man—i. e., "without art or skill or manly accomplishments" (*Pratt*)—who took to the more

peaceful life of a Shepherd, spending his days in the quiet of the tent. Returning home hungry from an unsuccessful hunting expedition on one occasion, Esau sold his birthright to his younger brother for a dish of lentils, which he eagerly "gulped down", thinking only of the momentary pangs of hunger. Jacob, while showing, in the bargain, his avarice and selfishness in taking a mean advantage of his brother's

need and at the same time making him swear to the bargain and sale, showed also some appreciation of the blessing, and of "something beyond the moment". Esau, on the contrary, although of more generous and straightforward character, proved that he possessed "no depth or far-sightedness of aim", in despising the patriarchal promise connected with the birthright (*Driver*).

SECTION SECOND.—*The Divine Discipline of Isaac during his Sojournings in Gerar and Beer-Sheba.*—Ch. xxvi. 1-35.

One has called this a summary of "the Divine training of the Patriarch in Canaan as a religious hero",—somewhat inaptly, as the "heroic" element is not conspicuous.

This chapter contains all that is related of Isaac individually—apart from incidents in which he is mentioned in connection either with his parents or with his sons. His life is not that of a wanderer, like Abraham's; Hebron, Beersheba, Beer-lahai-roi and Gerar—all in the South of Palestine, being the places at which he is exclusively found. He lived in fact, on the borderland of the two peoples (Edom and Israel), who afterwards boasted their descent from him" (*Sayce*).

The incidents related are similar to those in the life of Abraham, which has led some to pronounce the history legendary; "but the distinctive peculiarities are such as to form a true picture of the dealings of God, which were in perfect accordance with the character of the Patriarch" (*Keil and Delitzsch*).

The two Renewals of the Abrahamic Promise and Covenant are the essential matters to which the other events are incidental.

i. THE FIRST RENEWAL OF THE COVENANT and the Promise of Protection and Blessing,—with connected incidents, showing the fulfilment.—Ch. xxvi. 1-22.

(i.) A Famine in Canaan—such as that which occurred in the days of Abraham—drove Isaac to seek food and pasturage among the Philistines in Gerar, beyond the bounds of the Promised Land and towards Egypt; where Jehovah met him, warned him against going down into Egypt, and renewed to him the Abrahamic Promise, with special Blessing (ch. xxvi. 1-15).

Isaac was thereby saved from repeating an experiment that had proved so fateful in the case of Abraham, leading to deceit and falsehood, to expulsion from Egypt, and probably to the introduction of Hagar, the Egyptian, into his family.

The promise covered all that had been given to Abraham: the land for his seed, establishment of the Covenant, with express reference to Jehovah's oath (xxii. 16), the innumerable seed, and the blessing to all nations through that seed. The ground given for the promise was not, however, that Isaac had been faithful or was righteous, but *the obedience and Covenant faithfulness of Abraham*.

(ii.) Jehovah fulfilled His promise not long after, in the protection of Rebecca in Gerar, notwithstanding the falsehood of Isaac and Rebecca (ch. xxvi. 6-11).

"Abimelech" was the standing official title of the kings of Gerar (see 1 Sam. xxi. 11 and Ps. xxxiv.). Abraham's experience with Abimelech (ch. xx.) had occurred 80 years before. It was probably a different ruler. Protection from "the men of the place" was sought by Isaac through a downright lie; but Jehovah saved him *because of the faith of Abraham*. Abimelech's uprightness and principle put the Patriarch to the blush in this instance.

(iii.) Isaac at this time added Agriculture to his Pastoral Pursuits, by which he greatly increased his riches, but by which he alarmed the Philistines and led them to push him out of the land (ch. xxvi. 12-17).

The adding of agriculture to his other industries was probably not a matter of one season, but continued through a period of several years, if not of many years

(Pratt). Isaac here doubtless began the work on a large scale that Abraham may have carried on to a lesser extent.

This change in Isaac's habits was regarded by the Philistines as showing a design to settle permanently in their land. His increasing wealth made the Philistines envy him and stop up the wells of water upon which his continued residence there depended; and led Abimelech to request him to depart from their land, because he had become mightier than they.

At this request of the king, Isaac departed and began to open wells, old and new, in the valley of Gerar, or the ravine that extends from Gerar to the South,—over all of which strife arose between the herdsmen of the two, except the last, at which Isaac finally found rest (vv. 18-22).

ii. *Isaac, in consequence of this hostile pressure, removed later to Beersheba—which was Abraham's pasturage and favorite sojourning place—and there JEHOVAH MADE THE SECOND RENEWAL OF THE COVENANT AND PROMISE,—to which are added incidents illustrating his triumphs and trials.—Ch. xxvi. 26-33.*

SECTION THIRD.—*The Crisis—Jacob's fraudulent obtaining of the Birthright Blessing—that scattered the Family; and sent Jacob away from his home for his needed Discipline.—Ch. xxvii. 1-40.*

Isaac was now 137 years old, at which age his half-brother Ishmael had died fourteen years before; this may have suggested his own death. He seems to have been partially blind and prematurely aged; which made him anxious to bestow his blessing upon his favorite first-born son. His infirmities made it possible for Rebecca to deceive him and secure the blessing for Jacob.

i. *Isaac, regardless of the Purpose of Jehovah Who, as he knew, had Chosen the Younger Son to be the Heir of the Covenant, arranged to bestow the Blessing on Esau.—Ch. xxvii. 1-5.*

He disregarded the words of Jehovah at the birth of the children, maintained his preference for Esau, and directed him therefore to hunt game and prepare a savory dish, that he might eat, and his soul might bless him.

ii. *Rebecca, having overheard the Com-*

(i.) *The Renewal of the Promise by Jehovah—made at night—was again for Abraham's sake, and in this case was followed by the only recorded instance of the establishment by Isaac of settled and formal worship of Jehovah, as well as by a settled life on his part (ch. xxvi. 23-25).*

(ii.) *Isaac's Increasing Prosperity seems to have led Abimelech to follow him soon after, for the purpose of making a Treaty and bringing the strife with the Philistines to an end (ch. xxvi. 26-33).*

(iii.) *At this point the writer records Esau's disquieting Polygamous Alliance with the heathen Hittites, when he was forty years old, Isaac at the time being one hundred years of age (ch. xxvi. 34, 35).*

This incident stamps Esau's character, showing him an impossible candidate for the position of Patriarch, and exhibiting his contempt for the blessings of the birthright, which he had sold, perhaps twenty years before, at so cheap a rate.

Probably about thirty-seven years now pass without any record of the events that occurred during that time.

mission to Esau, devised and carried out a Scheme by which Isaac gave the Blessing to Jacob.—(ch. xxvii. 6-29).

The blessing bestowed upon the first-born embraced the first elements of the promise to Abraham: the possession of the land and its rich productions; the numerous posterity and the dominion over the nations. Isaac's self-will probably narrowed his horizon to the earthly and temporal features of the Covenant Blessing, blinding him to its greater, spiritual aspects.

"The intention to give the blessing to Esau, the first-born, did not spring from proper feelings toward Jehovah and His promises, as the use of the word *Elohim* instead of *El-Shaddai* clearly shows, could not rise to the full height of the divine blessings of salvation, but referred chiefly to the relation in which the two brothers and their descendants would stand to one

another, the theme with which Isaac's soul was entirely filled. It was only the painful discovery that, in blessing against his will, he had been compelled to follow the saving counsel of God, which awakened in him the consciousness of his patriarchal vocation, and gave him the spiritual power to impart the blessing of Abraham, to the son whom he had kept back, but whom Jehovah had chosen, when he was about to send him away to Charran" (*Keil and Delitzsch*).

iii. *Just as the Blessing had been conferred, Esau returned with the Venison, to find that his Brother had supplanted him, and that there was no Blessing left but a qualified one,—which filled his soul with hatred.*—Ch. xxvii. 30-46.

(i.) Esau found that the blessing which he had once despised and sold for a trifle was now lost forever (ch. xxvii. 30-43).

A modified blessing, however, was left, a blessing of the wild life of the mountaineer in an unfruitful land, that would seem suited to his nature, although as compared with the blessing of Jacob it was little better than a modified curse.

"But the deceit by which his mother prompted him to secure the blessing was never approved. On the contrary, the sin was followed by immediate punishment. Rebecca was obliged to send her pet son into a foreign land, away from his father's house, and in an utterly destitute condition. She did not see him for twenty years, even if she lived till his return, and possibly never saw him again. Jacob had to atone for his sin against both brother and father by a long and painful exile, in the midst of privation, anxiety, fraud and want. Isaac was punished for retaining his preference for Esau, in opposition to the revealed will of Jehovah, by the success of Jacob's stratagem; and Esau, for his contempt of the

birthright, by the loss of the blessing of the first-born. In this way a higher hand prevailed against the acts of sinful men, bringing the counsel and will of Jehovah to eventual triumph, in opposition to human thought and will" (*Keil and Delitzsch*).

(ii.) The bitter hatred of Esau led him to plot to murder his brother, from which Rebecca saved him (ch. xxvii. 44-46).

The deceit and fraud led to the banishment of Jacob, who was sent out for the discipline that alone could prepare such a man for the Patriarch's place.

Rebecca depended upon the forgetfulness of the easy-going Esau. Her question, "For why should I lose you both in one day"? recalls, and is explained by, the primitive law, that in the case of the murder of Jacob by Esau Isaac would be required to avenge him by putting Esau to death.

The plea that Rebecca urged with Isaac, however, in procuring his consent that Jacob should be sent away, was, to prevent his following the example of Esau and intermarrying with the Hittites who had been the source of special and perpetual discomfort. Her character comes out once more in her finding it impossible not to follow a course dictated by policy, even when a straight-forward course was possible.

These incidents in the history of Rebecca and the family of Isaac were part of the discipline needed to arouse him from his easy-going ways, and, which is apparent at every turn. May it not have been due to the weakness of his will which led him to fail to "command his children and his household", as had Abraham before him, to "keep the way of the Lord, to do justice and judgment" (Gen. xviii. 19), and to impress upon them the great and transforming truths of the Covenant religion?

B.—THE SECOND PERIOD IN ISAAC'S PATRIARCHY, THE PASSIVE OR SILENT ONE—WHICH WAS THE PERIOD OF JACOB'S DISCIPLINE FOR THE PLACE OF PATRIARCH.—Chs. xxviii. 1—xxxvi. 43.

As is usual in Genesis, in treating of subordinate characters, the period devoted to the Family History of Isaac closes with a *tholedoth*, the memoirs or family history of Esau, which is contained in Chapter xxxvi.

During this period of forty years or more there seems to have occurred nothing in the life of Isaac—who at the opening of it was already infirm with age—demanding a place in the record as marking progress in the movement of redemption.

During this time Jacob, who had fraudulently won the birthright and the Patriarchal blessing, was being disciplined to take the place of his father as Patriarch. His journeyings, which began at this point, and his experiences, belong to a period of education which was made necessary by his essential character.

Judging from his conduct, Jacob was dominated by an avaricious worldliness that led him during this period to devote himself to the establishment of his family and the building up of his fortune. The discipline brought to bear by God was designed to counteract the controlling influence of this principle, and to demonstrate to him its unsatisfactory results. When he was through with his experiences in Charran, he was in a condition that forced upon him the necessity of turning to some other source of satisfaction.

Another feature in his case was his slowness in responding to the religious, spiritual principles that made Abraham

"the Father of the Faithful". He apparently failed to make any strong religious impression upon his household and dependents.

Through all the three stages of his experience during the period as recorded in this Scripture, Jehovah was seeking to rouse him from his religious sluggishness and lack of susceptibility; to make him a genuine worshiper of Jehovah; and to bring him into Covenant relation with Himself,—thereby fitting him for the position of Patriarch.

The extraordinary Divine revelations, first, as Jehovah at Bethel, then as Elohim at Peniel, and later at Shechem where He commanded him at once to cease from his idolatry and go up to Bethel and fulfil his vow there,—all had this end in view, and the Scripture must be studied in the light of this Divine purpose.

The Events of this Period may be grouped under *Three Sections*:

SECTION FIRST.—*The First Stage in Jacob's Discipline for the Place of Patriarch, under the Sordid Laban, Introduced by a Divine Object-Lesson at Bethel.*—Chs. xxviii. 1—xxx. 2.

i. *Jacob's Flight to Charran, to escape the Wrath of Esau, and Jehovah's Impressive Object-Lesson at Bethel.*—Ch. xxviii. 1-22.

(i.) Jacob Departed for Charran, with his Father's Blessing (ch. xxviii. 1-9).

Rebecca besought Issac to send him away, that he might be saved from intermarriage with the Hittites, whose connection with Esau had been a great trial. Her real reason was that she knew of Esau's purpose to slay him. In the Divine purpose the occasion of his being sent away was, *that he might be disciplined out of those peculiar characteristics that made him, as Jacob, the Supplanter, unfit for the Patriarchal Place.*

His father sent him to take a wife of the daughters of Laban, his mother's brother, and gave him *the blessing of El Shaddai*, God Almighty; connecting with it the temporal blessings that had been promised to Abraham, but omitting the spiritual promise that he should be a blessing to all the world.

(ii.) Jehovah met Jacob at Bethel, and in a dream set before him an Object-Lesson that influenced his whole life,—whereupon Jacob vowed to set up the Worship of Jehovah at Bethel, if he should be spared to return safely (ch. xxviii. 10-22).

The *Object-Lesson*, of heaven opened and the angels ascending and descending, was one that could not be forgotten. It was designed to fix in Jacob's mind "the certainty of the Divine protection and of his exalted destiny; given him to go with him as the guiding-star of his wanderings" (Dillmann).

ii. *Jacob's Arrival at Paddan-aram in Charran, and his Sojourn of Twenty Years under Discipline in the Service of Laban.*—Chs. xxix. 1—xxx. 2.

No more perfect instrument than Laban can be conceived for the training of Jacob. Jacob, crafty and selfish as he was, found in Laban more than his match.

(i.) The Reception of Jacob by Laban, and Laban's First Hard Bargain with him

for his Youngest Daughter—changed by Fraud so as to require of Jacob 14 years of Servitude (chs. xxix. 1—xxx. 24).

1. The Sacred Writer records Jacob's arrival in Paddan-aram, and his cordial reception by Laban and his household—the wily Laban, in the course of a month, becoming aware of Jacob's value as a Shepherd (xxix. 1-14).

2. There follows the record of Laban's Hard Bargain with his kinsman, and of the Deception by which he increased the time of Jacob's Service from 7 to 14 years, at the same time forcing him to become a Polygamist (xxix. 15-30).

By the eagerness of his love—the elevated character of which was shown by his long waiting—Jacob made it possible for Laban to overreach him in the way he did. However, it brought about the required discipline, showing Jacob the real quality of the fraud he had successfully practiced upon Esau.

By the trick of Laban, Jacob, who had gone to Charran to contract a theocratic, monogamous marriage, found himself, at the end of seven years, possessed of Two Wives instead of only One, the second being the favorite,—the envy, jealousy, contention and increased sensuality, resulting from which facts embittered all the future.

3. The writer follows with an account of the Rapid Growth of Jacob's Polygamous Family—the two Handmaids of his Wives being made Concubines—with incidental glimpses of the inevitable Strife in the Household (xxix. 31—xxx. 24).

Leah, who appears to have recognized *Jehovah*, the Covenant God, was first blessed with children by *Jehovah*; while Rachel, the favorite wife, whose dependence was upon *Jacob* rather than *God*, remained childless (xxix. 31-35).

The Jealousy of Rachel led to the giving of the two Handmaids to Jacob, leaving him with four wives, instead of only one, and increasing the children and the jealousies (xxx. 1-13).

After an interval, there were born to Leah two more sons and a daughter, Dinah; and after seven long years of waiting, Rachel, who at length appealed to *Jehovah*, brought forth Joseph (xxx. 14-24).

The Patriarchal Family was now complete (except Benjamin), and, as Jacob was now a free man, yet without any worldly possessions, his thoughts naturally turned towards his home in Canaan, where he was heir to Isaac's wealth.

(ii.) Laban took advantage of Jacob's poverty to drive a Second Bargain with him, in this case involving his Cattle, which, because of the successful outcome of it for Jacob, ended in a deadly Breach with the Family (chs. xxx. 25—xxxi. 2).

Jacob "had at last escaped from the ill-made engagement in which his imprudent precipitation to secure possession of his beloved Rachel, had involved him. He had now four wives and twelve children, eleven sons and one daughter, but *nothing more*" (*Pratt*). His thoughts naturally turned towards Canaan.

1. Laban, aware how greatly *Jehovah* had increased his own possessions for Jacob's sake, shrewdly managed to retain him,—leaving to Jacob the fixing of his wage, and eagerly accepting what seemed to be a rare bargain for himself (xxx. 25-36).

Jacob's proposal seemed very modest, as the parti-colored and off-colored animals are usually greatly in the minority; so that only by the gift of *Jehovah* could they be expected to exceed the others in number. Jacob had doubtless carefully thought out his plans, as a skilful shepherd would.

2. Jacob, by devices which he invented, changed the color of the young that should be born, so that his own flocks increased with astonishing rapidity, and before six years were over he had large herds and a great encampment (xxx. 37-43).

God condescended to make use of Jacob's devices "to defend His servant against the rapacity of Laban, and to make amends to him for the years lost in the service of a cruel master" (*Pratt*).

3. Jacob's sudden Prosperity completely ruptured his friendly relations with Laban and his sons, and their angry counsels threatened his destruction, rendering it impossible for him safely to remain longer in Paddan-aram (xxxi. 1, 2).

The jealousy and hatred of Laban's sons were aroused to such an extent, by the success of Jacob during the six years

through which this bargain continued, as evidently made it impossible for him to remain longer in Charran with any hope of safety for property or life. This was the culmination of the long, hard Discipline to which Jehovah had subjected him,

in order to lead him to turn—from worldly motives indeed, and yet to turn—to Jehovah for refuge in his time of sore need. Jehovah appeared opportunely to meet this need, and open the way for his return to Canaan.

SECTION SECOND.—*The Second Stage in Jacob's Discipline, beginning with Jehovah's Call to return to Canaan and fulfil his Vow,—followed by Jacob's experiences on the Way, including his Disobedient Delays and their Consequences.*—Chs. xxxi. 3—xxxiv. 31.

Jacob is no longer to be looked upon as in servitude and poverty, but as having large possessions with many retainers and dependents, constituting a great and independent "encampment". All this would have made his flight difficult, if not impossible, if Laban had not been absent at the time. The many "maidservants and menservants", making up the great majority of the encampment, had been recruited from the inhabitants of Babylonia, and made the pagan element predominant in his camp. To bring these under the influence of the new religion was a slow, hard task; which Jacob seems to have taken up reluctantly. Their presence likewise reinforced the paganism and idolatry that already so largely dominated the immediate household of Jacob.

The slowness of Jacob to obey the command to go up to Bethel and fulfil his vow to Jehovah—he was probably ten of fifteen years on the way, including the extended residences at Succoth and at Shechem—is mainly to be accounted for by this pagan character of his surroundings and dependents.

i. *The Providential Deliverance of Jacob is here recorded, with the Pursuit of Laban and their Farewell Covenant.*—Ch. xxxi. 3-54.

This separated Jacob from the Man who had been the scourge in God's hands for his chastisement, and from the irreligious and idolatrous Babylonian influences that had thus far shaped the character of his Household.

(i.) Jehovah gave the Command that started Jacob upon his flight, upon the necessity for which his wives—in a council called for the purpose—cordially agreed with him (ch. xxxi. 3-21).

Jehovah accompanied this call to return by a promise that He would be with him—

recalling to Jacob the prayer he had uttered at Bethel (verse 3).

1. The conference with his wives brought out the fact of Laban's alienation, along with the harsh treatment to which he had subjected Jacob, and the care that had been exercised over the latter by the God of Bethel, who is here named, not *Jehovah* but, in accordance with usage in the Pentateuch, *Elohim*, as God contrasted in His person with man and in His omnipotence with man's weakness (xxx. 1-16).

2. The cordial sympathy of Rachel and Leah encouraged Jacob to start immediately with all his possessions to go to Isaac his father in the Land of Canaan; the time for which was opportune, as Laban's absence at sheep-shearing gave his son-in-law three days' start in his flight towards Mount Gilead (xxx. 17-21).

(ii.) The Sacred Record next takes up the story of Laban's Hot Pursuit; the warning given him by Jehovah; and the consequent reconciliation and covenant with Jacob, and final separation of the two men (ch. xxxi. 22-54).

1. Laban pursuing Jacob overtook him in the mountainous region of Gilead, 350 miles from Paddan-aram (xxx. 22-25).

2. Laban declared himself willing to overlook the stealing away of his daughters, but charged Jacob with having stolen his gods, which in consequence of Rachel's concealing them he was not able to find (xxx. 26-35).

3. Jacob, "emboldened by Laban's failure to establish his charge, indignantly retorted upon his father-in-law", reminding him of the twenty years during which he had spent himself in his service, from which he would have been sent away a 'beggar had not Providence interposed on his behalf (xxx. 36-42).

4. Unable to reply, Laban closed the dispute by proposing a Treaty of Friendship; which was agreed upon and ratified by a great parting feast and the setting up of a pillar of stone, to be a monument of separation between the two,—and followed by Jacob's offering of sacrifice,—after which Laban returned to Paddan-aram (xxx. 43-55).

In this Covenant the appeal on the part of Laban was, not to *Jehovah*, but to the "God of Abraham, the *gods* of Nahor, the *gods* of their father", who should judge between them—showing his polytheism and idolatry; while Jacob swore by "the Fear of his father Isaac".

"The character of Laban is not attractive. His sisters and daughters all show duplicity and acquisitiveness, and Laban displays an exaggeration of the same qualities. His leading motive is evidently self-interest and he is not particular in the choice of means for securing his ends.... Laban's treatment of Jacob has naturally a bearing on the estimate we form of Jacob's behavior toward Laban. Laban is not only the first to break faith with Jacob, but is throughout the chief offender: and had Laban treated Jacob honestly and generously there is no reason to suppose that Jacob would have sought to over-reach him" (*Driver*).

ii. *Another remarkable Providential Deliverance immediately followed the setting out of Jacob towards Canaan—that from the Vengeance of his brother Esau.*—Chs. xxxii. 1—xxxiii. 16.

In delivering Jacob from this new danger, God furnished him with a *physical Object-Lesson* that was intended to give a new impulse to the return to Bethel and the fulfilment of his Vow.

(i.) Notwithstanding his Terror at the hostile coming of Esau, Jacob, encouraged by a Vision of Angels, made prudent provision for meeting and conciliating his Brother (ch. xxxii. 1-23).

The hosts of God met him at Mahanaim, to remind him of the Vision and Vow at Bethel and of the Divine protection promised him, and to welcome him on his way to the Land of Promise,—a needed revelation at the time when Esau was coming

down upon him from Mt. Seir, apparently in a hostile mood and with a formidable armed band.

i. As he approached the bounds of Esau's domain in Mt. Seir, Jacob sent a very humble and conciliatory message (notice 'My Lord', 'Thy Servant', etc.), accompanied by generous presents; and, learning from the messengers on their return that Esau was approaching with four hundred men, Jacob in his alarm divided his followers into two companies, so that at least one might possibly escape (xxxii. 1-8).

2. He then resorted to Jehovah in a most wonderful prayer, pleading the Patriarchal Promise, confessing his sin, acknowledging God's great mercies and especially His promise of an innumerable seed (xxxii. 9-12).

(ii.) Having taken these precautions and having sent his People over the fords of Jabbok, to Jacob thus left alone, the Angel of Elohim came and wrestled with him (ch. xxxii. 21-32).

This wrestling with Elohim seems to have been *the great turning point in Jacob's life*, and left upon his person marks that were never to be effaced. It was to him, in its realistic vision and experience, and in its permanent mark left on his body, *an object-lesson even more impressive than the original one at Bethel*.

The prophet Hosea (xii. 4, 5) connects this event with what took place at the birth of the twins (Gen. xxv. 26), and "teaches that Jacob merely completed by his wrestling with God what he had already been engaged in, even from his mother's womb, viz; his striving for the birthright; in other words, for the possession of the Covenant promise and the Covenant blessing" (*Keil and Delitzsch*). Jacob had wrested the blessing of the birthright from Esau by cunning and deceit, and had been obliged to flee in consequence from the wrath of his brother. Added to the physical wrestling here, there was also the wrestling by prayer, by which he sought to overcome by pleading the Patriarchal Promise. As his sin was against God, his wrestling was with the Angel of God, in which the Angel took the initiative.

"By his wrestling with God, Jacob entered upon a new stage in his life. As a sign of this, he received a new name, which indicated, as the result of this conflict, the nature of his new relation to God. But whilst Abram and Sarai, from the time when God changed their names (xvii. 5, 15), are always called by their new names; in the history of Jacob we find the old name used interchangeably with the new. For the first two names denoted a change into a new and permanent position effected and intended by the will and promise of God; consequently, the old names were entirely abolished. But the name Israel denoted a spiritual state, determined by faith; and in Jacob's life the natural state, determined by flesh and blood, still continued to stand side by side with this. Jacob's new name was transmitted to his descendants, however, who were called Israel as the Covenant nation" (*Keil and Delitzsch*).

As Jacob must now have been at least 97 years of age, the crippled thigh, always with him, must have been a most impressive reminder of the struggle and the blessing and the change of name. Had he been possessed of a higher spiritual nature, *this would have urged him with all speed on his way to Bethel to fulfil his Vow*. But more Discipline was needed, and Jacob's delay brought it.

(iii.) The Reconciliation that followed the Wrestling was a new mark of God's favor and faithfulness (ch. xxxiii. 1-16).

That Jacob had indeed prevailed with God is now shown by the friendly coming and affectionate greeting of Esau, and the mutual recounting of the blessings of God; after which Esau returned immediately to Mt. Seir, leaving Jacob to go on his way unmolested, and even with the offer of his protection.

"It seems that Esau had left his father Isaac in the land of Canaan, although old and blind, and had gone to Seir some years before, to judge by the ascendancy he had already acquired there" (*Pratt*). The way was thus left open for Jacob's return to his father's house. That, through the gracious divine interposition, the forgiveness and reconciliation on this occasion were complete, was shown several years

later when the two Brothers met to bury their father Isaac.

iii. *Jacob's Disobedient Delay in carrying out God's Command to Return to Canaan and go up to Bethel, brought the Disastrous Consequences that befell at Shechem.*—Chs. xxxiii. 17—xxxiv. 31.

(i.) The Long Delay at Succoth, in the mountain country of Gilead, to the Eastward of the Jordan, i. e., out of Canaan (ch. xxxiii. 17).

This single verse must have covered a period of several years spent in the mountain region of Gilead, before Jacob's crossing over into the land of Canaan; since Dinah, who was a mere child when they left the house of Laban, had come to maturity when they reached Shechem, or soon after. At this time it was possible for Jacob, by crossing over at the Dead Sea, to visit his father Isaac at Beersheba; and, indeed, he probably made such visits during his residence there. The culpable thing in his settlement and residence there was *his disobedience to the repeated commands of God to go forward to Bethel*—which doubtless meant, *to go without delay*.

(ii.) Jacob at last passed over into Canaan, but went to Shechem and settled there and set up an altar to El-Elohe-Israel, instead of going to Bethel and fulfilling his Vow,—reaping the dreadful consequences of his Disobedience in settling among the licentious Canaanites (chs. xxxiii. 18—xxxiv. 31).

1. Jacob's going up to Shechem, and buying land there and erecting an altar, indicated his purpose of dwelling among the Canaanites (xxxiii. 18-20).

The words translated in the revised version, "and Jacob came to Shalem a city of Shechem" (verse 18), should rather be translated, "and Jacob came in peace to the city of Shechem",—thereby marking the recognition of the fact that *the condition on which Jacob based his vow—that Jehovah should bring him back to the land safe and in peace—had been fulfilled*,—which should have been an added incentive to his immediate advance to Bethel, by which course he would have escaped the disasters that befell him and his family at Shechem. It will be noted as perhaps

another indication of Jacob's slight appreciation of the Abrahamic Covenant at this time, that he called the altar he had built at Shechem "*El-Elohe-Israel*" (God, the God of Israel; or, the Mighty God of Israel), making use, not of the name of the Covenant God, but of the name of God in general, and showing a sense of his own importance in attaching to this title the new name *Israel* which had been given to him at Peniel. The failure to recognize Jehovah may have resulted, in part at least, from the fact, brought out a little later, that *his Household and Encampment were centers of idolatrous worship rather than of the worship of the true God*.

2. The Rape of Dinah the daughter of Leah, followed by the proposal, made by Shechem and his father, for the amalgamation of the Household of Jacob with the licentious Canaanites (xxxiv. 1-12).

The ease with which Dinah had affiliated with the Shechemites and had fallen into their customs would seem to indicate the absence of right religious instruction in the household of Jacob. This is the more remarkable as Dinah belonged to the children of Leah his wife, rather than to those of the concubines who might be supposed to be brought less under religious influences even in a religious household.

The family had perhaps resided here for two or three years, as that time was needed, in addition to the time spent at Succoth, even in the Orient, to bring the child Dinah forward to maturity.

It is strange that when Jacob heard of this event he "held his peace" until his sons, who were herding the flocks at a distance, returned. Hamor's proposal, made on their return, of the marriage of his son Shechem with the maiden, and of the amalgamation of the licentious Canaanites with the family of Jacob—with which Jacob fell in readily—*would have thwarted the very purpose of God in calling Abraham*, by remanding the Chosen Family to Paganism. It ought to have filled Jacob with horror and indignation, as it did his sons, especially the brothers of Dinah.

3. A Treacherous Scheme was proposed by the Brothers of Dinah, Simeon and Levi—that the Shechemites should be

received into their family by circumcision, as a condition of the marriage and the amalgamation—to which Hamor and Shechem eagerly agreed, and induced the Shechemites to adopt it and receive circumcision (xxxiv. 13-24).

The argument by which Hamor and Shechem prevailed with the Shechemites was, that it would greatly increase the political power of the place as well as its material wealth.

4. Simeon and Levi, with the aid of the other sons of Jacob, took advantage of the disabling of the men by circumcision to wreak a terrible Vengeance upon the Shechemites, absolutely blotting them out (xxxiv. 25-29).

As is usually the case with mob law and lynch law, there was ground for moral indignation, and a show of justification which obscured the guilt of the lawlessness that was perpetrated. It is three times repeated that the reason for this terrible vengeance was *because Shechem had violated their sister*.

The lawless depredation that followed, in the appropriation by the sons of Jacob of all the possessions of the Shechemites as well as their children and wives, was even more unjustifiable than the inhuman butchery, and doubtless aided in the moral deterioration of the sons of Jacob, which is so readily discernible in the further narrative in Genesis.

5. Jacob rebuked Simeon and Levi as the leaders in the massacre; to which they replied with hot indignation, "Should he deal with our sister as with an harlot?" (xxxiv. 30, 31).

The revenge of Simeon and Levi had back of it an element of righteous moral indignation on their part, as Jacob's plaint, "Ye have troubled me to make me to stink among the inhabitants of the land", would seem to indicate a grovelling commercialism and a deplorable moral lukewarmness on his part.

The massacre did indeed bring him into trouble and disrepute in the land, and it gave him good reason to fear lest the Canaanites should destroy him. God providentially made use of the event, and the pressure brought to bear by the inhabitants

of the land, to drive Jacob out of the region and send him by direct command to Bethel, to fulfil his long-delayed Vow and to enter into Covenant with Jehovah.

SECTION THIRD.—*The Third and Final Stage in the Divine Discipline of Jacob for Place of Patriarch, in which God Peremptorily Sends him to Bethel, and then to Isaac to take the Place of Patriarch.*—Ch. xxxv. 1-29.

i. *The Peremptory Command to go up to Bethel and Jacob's praiseworthy Obedience, are the first matters of record.*—Ch. xxxv. 1-8.

(i.) God, as Elohîm, interposed, in this time of extraordinary peril, to save Jacob and the Chosen Family from destruction; and commanded him to go up at once to Bethel to fulfil his Vow and build an Altar and Dwell there (ch. xxxv. 1).

The language here made use of "plainly reminded Jacob of his *sin* in deferring for seven of eight years the fulfilment of the vow he had made in Bethel, and seems to give us to understand that God took occasion from the rape of Dinah and the crime and peril consequent thereupon, and from the anguish of the Patriarch, to bring to his memory his neglected duties".

It was God, as Elohîm, the Mighty Maker, Ruler and Judge, that uttered this command, and roused by it the dilatory and disobedient Jacob. His utterances this time are *in the imperative mood*, and would seem to indicate, in the case of both the verbs, the one translated "*arise*" and the other "*go*", *God's determination that Jacob should carry out His command "with impetus"*. The word "*dwell*" called for a settled residence, extending over a considerable period of years, at the place, the latter requirement doubtless being made for the reason that an extended time would be required for instructing his idolatrous Household and Encampment in the knowledge of the true God Whom they are now brought for the first time to worship.

(ii.) Jacob, immediately commanded the Cleansing of his Household and Encampment, and announced his purpose to go up to Bethel and Build there an Altar (and offer sacrifices, of course) to God, in obedience to His Command (ch. xxxv. 2-4).

It appears from this narrative, as well as from other passages of Scripture, that by consent or connivance of Jacob the idolatries of Charran were still practiced

by the generality of his people, and even in the bosom of his own family. The entire encampment, including those gathered about him in the last years with Laban and the recent additions from the Shechemites, needed to be cleansed from idolatry. Jacob, roused at last from his religious sluggishness, seems to have carried out the command of God in this regard with a good measure of thoroughness.

(iii.) Jacob then took up his journey and, protected from his enemies by "a great terror", went up to Bethel and began the Fulfilment of his Vow (ch. xxxv. 5-8).

Jacob's encampment had been greatly increased by the Shechemites saved from the massacre who journeyed with him.

The Altar that Jacob built was dedicated to Elohîm, the Mighty Maker and Ruler, revealed to him "when he fled from the face of his brother"; and he now called the place *El Bethel*, that is, God of Bethel. He may have offered a tenth of his possessions to God at this time, as he had promised at the time of the vision.

There seems to have been *no special and marked Covenant manifestation to Jacob on this occasion*. Such manifestation was reserved for a later period in the two or three years that he probably spent at Bethel, and which were needed for his religious development, and to which they may have been devoted.

At this point occurred the death of Deborah, Rebecca's servant, whose burial at Allon-baccuth (the Oak of Weeping) would indicate that she was held in high esteem. Her departure from the household of Isaac implies that Rebecca had died in the meantime, although there is no scriptural record of that event.

ii. *God appeared to Jacob later in His greatest Theophany, and, as El Shaddai, Renewed with him the Patriarchal Covenant,—thereby Divinely Sealing him for the Patriarchy.*—Ch. xxxv. 9-15.

"Notable was this appearing of God visible and palpable"; for verse 13 informs

us that God spake with him in a certain determined spot and from that place He went up, on departing from him. Jacob marked the spot by a pillar and gave it the name *Bethel*, House of God, accredited place of Worship. So the blessing of Jacob at this point covered the main features of the Abrahamic Covenant, this event may be looked upon as *Jacob's first Covenant with God*. He had at last been brought to fulfil the obligation he had undertaken perhaps thirty years before, but which up to this time he had disobediently shirked.

God again called Jacob by the name of *Israel*, which represented what from this time Jacob was to begin to become; and by His own name, *El Shaddai*, gave assurance of the fulfilment of His purpose.

In recognition of the fact that *Israel* was now made the heir of the promises to Abraham (ch. xvii.), he erected his pillar and offered a drink offering and a libation of oil. He had now been brought at last, after a discipline of thirty years, *into Covenant relation with Jehovah*, and the way thus opened for him to take the Patriarchal Place of his father Isaac, now doubtless completely overborne with the infirmities of age which thirty years before were already oppressing him.

iii. *The Sacred Writer now relates the Return of Jacob to Isaac his father in Mamre, the Experiences accompanying the Journey, and the Death of Isaac, perhaps fifteen years after his Arrival.*—Ch. xxxv. 16-29.

(i.) There was a Pause in the Journey, at Ephrath, or Bethlehem, where Rachel died in giving birth to Benjamin (ch. xxxv. 16-20).

As Lange has said, Jacob's "love for Rachel had, doubtless, led him weakly to tolerate her teraphim" until God's peremptory command came to him at Shechem. It now appeared necessary that she should be providentially removed before Jacob should be installed in the office of Patriarch.

(ii.) There was still another Pause in the short distance from Ephrath to Mamre,

at the Tower of Eder, where another great calamity befell Israel, in the horrible crime by which Reuben lost his birthright (ch. xxxv. 21, 22).

There is a volume in the single comment: "And Israel heard of it". How profound the impression made upon Israel by the sin by which Reuben "made himself vile", may be gathered from his words concerning his first-born in his farewell message to his sons many years later (see Gen. xlix. 3, 4).

(iii.) Israel came at last, with his Twelve Sons (here enumerated) to Isaac at Mamre and became Patriarch, Isaac, now superannuated, dying fifteen years later at the age of 180 years, and being buried by Esau and Jacob (ch. xxxv. 23-29).

So far as the record goes, Isaac had been silent for the long period of Jacob's discipline, and now he died leaving no recorded utterance. Blind and infirm thirty years before, his powers had probably now succumbed to senility. It was thus necessary for Jacob to take his place fifteen years before his death.

As Succoth, Shechem and Bethel were only a few miles away from Mamre, Israel may have visited his father repeatedly in the years of his sojourn in those places. On this occasion, however, he appears to have come with all his family and encampment to take formal possession of his family inheritance and of his Patriarchal Office.

The Memoir, or Family History, of Isaac, closes with the Memoir of Esau, as that of Isaac had closed with the Memoir of Ishmael (ch. xxxvi. 1-43).

This was necessary to bring out the relations of the two Brothers, present and prospective. They met in peace over Isaac's grave, and the descendants of the two were in constant contact, and perhaps for a time managed his possessions together in Canaan. Subsequently, however, they separated, Esau going to Mt. Seir and Israel remaining in the Promised Land (see xxxvi. 2-8).

The History of Israel as Patriarch begins with Ch. xxxvii.

The Issue in Theology*

REV. J. A. ADAMS, D. D., CHICAGO

The Conference of the Chicago Branch of The American Bible League marks another step in the conflict in the theological world. The discussions in this somewhat notable gathering revolved largely around the *question whether or not we have a Bible that we can believe*. And inasmuch as the heaviest attacks have been made by critics of the Old Testament, the battle was waged against them and in defense of the first part of the Bible.

But the real issue, or main issue, in the theological controversy of the day is larger than this. *It is a question whether or not we have anything more than a man-made religion*. The creeds of Christendom have rested on the postulate that we have a God-given religion. This postulate is now questioned. The position practically assumed by the leaders of the advanced thought is that we have only such religious ideas, conceptions or truths as the human race has developed out of its own experience and progress. It is admitted that from the Jews has come the best body of religious truth now before the world. But this, it is held, is simply due to the fact that the earlier Jews had a genius for religion. The Greeks had a genius for art, and they gave us the best in painting, statuary, poetry and eloquence. The Romans had a genius for war and government, and they conquered the world and gave it laws which last to this day. So the Jews with their genius for religion gave us a superior system. Of the fine types of character Abraham was a good specimen, but fictitious, because the race had not yet reached such a stage of progress as to produce him at the time assigned for his existence. Moses is also largely fictitious, and for the same reason. Jesus is the greatest of all, but not because he came down from heaven or because he was the Son of God in such sense as the church has held, but he was

the greatest in religion as other men have been greatest in war, or government, or philosophy or poetry. In a word, he was the consummate flower of the race which had a genius for religion. His teachings represented the highest point reached by the human race, at his time, in its upward progress along religious lines. The progress itself was all of man.

This is *the fundamental position* of the advanced leaders of the liberal side of theology. There are side issues and semi-issues, and there are many who do not fully understand the main issue, but the real cleavage is as we have stated. On one side is the theology which holds only to man-made religion. On the other side is the theology which makes God the chief agent in the Christian religion, the side which is represented by the declaration that God so loved the world that he gave his Son to redeem it out of its sins.

From this position of the advanced theology various things follow:

The most prominent of these is *the opposition to the Supernatural*. A radical theory of evolution never wants God around. In spite of all the charges that the older theology believes in an "absentee God", it is the newest of the new theology that puts God outside. Even when it admits his presence, it is only on condition that his agency is so thoroughly concealed by nature and man's part as to be undiscoverable in fact. Hence the new theism, as it is sometimes called, frequently assumes the form of old pantheism. But more important is the fact that this opposition to the Supernatural is at the bottom of the radical criticism of the Old Testament. Its proposition is, that nothing in the records of the past which attributes an event to supernatural agency, or which contains supernatural elements, can be accepted as historical. Of course this rules out much of the Old Testament, and will rule out much of the New Testament when its work is all in. That Well-

*Paper by the Editor of *The Advance* (Congregationalist, Chicago), called out by our Chicago Conference.

hausen and Kuenen projected their higher criticism on this basis is well known. It has also been a cause of desperate expedients and astonishing explanations on the part of other critics who did not care to be so boldly radical as the two leaders of criticism. But the logic of the position requires a Bible from which all the Supernatural has been expurgated. This, however, would reduce the Bible to such a ragged, tattered and torn condition that many a man hesitates about following the logic of the critics to its conclusion,—and hence they are in the air.

Another thing which follows from the position of the new theology is *the effort to find "good in all religions"*. Inasmuch as the Christian religion itself is only a human product derived from the Jewish race, they say, why should we not expect to find that other races achieved something valuable along the same lines? And why should not this valuable element be used in missionary work? And, for that matter, why should it not be used here? Hence we have the spectacle of missionaries going both ways. We also have the spectacle of liberal believers going out as missionaries and returning to tell us that the people had a good enough religion of their own, and hence they came back to save expenses; and, anyhow, a country in which the faith of Christ prevails is rather more desirable as a land of residence. We also have a few, perhaps a very few, missionaries who are trying to mix the good in the Christian religion and the good in the other religions and thus present a combined product of more powerful attractions and greater efficiency.

But most important of all, the new the-

ology, and by this term we mean the real article, raises *the question whether or not we have a Christian religion at all*. If God is not in it, or at least only as a philosophical and subjective conception and not as a real agency, where is the religion, except in mere name? Practically this so-called theology reduces the whole religious problem to one of moral reform.

A correspondent of *The Advance* recently wrote, that some of the ministers were no more than telling their hearers to behave themselves; that the great religious truths which have proved so powerful in the past in producing right conduct and transforming sinful men and women into good men and women were wholly absent from their sermons. And this naturally and logically follows from the exclusion of the Supernatural from the Bible and the divine agency from religion. For the same reason we are hearing more and more about civilizing the world and less about converting the race. The divine motive, once so great and effective an appeal, is set aside for the human motive. Even some foreign missionaries come back to talk international affairs and plead considerations of commerce and western civilization, rather than to urge the great purpose of redemption which throbs through the gospel and is the red blood of the New Testament.

Thus in numerous ways the new theology is shifting from the old divine-human standpoint to a merely human standpoint. In fact, it is ceasing to be a theology and is becoming an ill-defined and confused system of reform. It is aggressive only in its opposition to the old. As yet its constructive ability is largely confined to promises of what it is going to do.

Activities of Branch Leagues and Affiliated Societies

[The object of this Department is to keep the readers of *The Bible Student and Teacher* informed, somewhat in detail, concerning what is being done by the various Branches of The American Bible League,

and in less detail, concerning what is being done by independent organizations with similar aims and which are more or less closely affiliated with our League. Its value will depend upon the aid of the Branches].

Objects to be Attained Through the Branches

It may be well to set forth at the outset what The American Bible League hopes to accomplish through the various Branches established at important Centers. The Main Objects proposed are the following:

1st. To meet the attacks of the Radical Criticism, refute its errors and counteract its influence for evil.

In pursuing this object it will probably be found advisable to hold Conferences from time to time at central points, for the discussion of the questions at issue; to hold monthly meetings of the members of the Branch, for discussions or for hearing Lectures on Special Topics, by able men who are experts in their respective departments; and to scatter the best Biblical Literature bearing on the vital issues at stake.

2nd. To organize the Christian forces in the outlying Cities and Communities connected with such Centers; to prepare for reaching this wider public by means of local Conferences, Lectures, etc. In carrying forward this phase of the movement a Manager of Extension Work will, in many cases, probably be found desirable.

3rd. To promote the thorough Study of the Bible by the Natural and Scientific Method, with a view to leading both preachers and laymen to master the contents of the Sacred Book as a Whole.

Discussions concerning the methods of pursuing such study, together with the practical application of these methods to the Bible itself, should, we think, constitute a large element in the Conferences held in connection with the Branches. There is also the further purpose to pro-

mote this Study through the formation of Local Circles and Classes established by the aid of Pastors and Churches. These agencies will help to fill the minds of the people with the Bible itself, a correct understanding of which will always be found to be the best answer to the critical attacks and the best means of counteracting the destructive influences of the Radical Criticism.

4th. To aid the Central League in the preparation of the better Biblical Literature—especially of the Educational Literature—that is needed for successfully carrying out its plans.

There is here a very important work of *discovery* for which the Central League must be dependent upon its Branches. There are scholarly men in every community, not only in the Chairs of the Professors but in the Pastorates as well, who have given a great part of their lives, it may be, to the careful study of the Bible, and who have the requisite equipment for preparing Text-books, Courses and Plans of Study, for the use of Churches and Classes. Such men can be of the greatest service to the League. Often they will be available for Courses of Lectures or Instruction on the Bible. It is our desire to make use of such educational forces—often modestly silent—wherever they are brought to light.

These are some of the objects which the League will keep in view, and touching which they will be glad to receive suggestions from the Branches to be used by way of helping others.

Branch Movements of Current Interest

The Pittsburgh Branch

This Branch is planning to hold its second Conference on Monday, Tuesday and Wednesday, January 28, 29 and 30, 1907. All these sessions are to be held—as was the case last Spring—in the edifice of the First Presbyterian Church, with the exception of the Wednesday evening session, when simultaneous meetings are to take place in seven or eight sections of the city and immediate suburbs. Arrangements are being made to have the different churches in these sections united in the strongest church of the neighborhood, to hear an address from some member of the Conference, in place of the regular Wednesday evening prayer meeting.

The program has not yet been completed, either in its *personnel* or its topics,

but the following well-known professors and Bible teachers have so far accepted the invitation to take part: Professor B. L. Hobson, of McCormick Theological Seminary, Professor William J. Morehead, of Xenia U. P. Theological Seminary, Professor Joseph D. Wilson, of the Reformed Episcopal Theological Seminary at Philadelphia, Professor Charles R. Erdman and Professor Robert Dick Wilson, of Princeton Theological Seminary, Rev. Dr. William B. Riley, of the Northwestern Bible and Missionary Training School, and Rev. Dr. Charles W. Blodgett, of Allegheny.

The Pittsburgh Branch is cordially co-operating with the Central League and promises more complete information, in time for our next issue.

The Chicago Branch

In starting out with their work this Branch adopted the plan of holding a monthly luncheon at which time it was proposed to take up and discuss some vital topics. It was thought that by this coming together of the members of the Branch League there would result a source of great inspiration and profit, while it was urged that outsiders might be induced by invitation to be present.

Rev. Dr. W. S. Pulmer Bryan, President of the Branch organization, has written us, under date of December 11, 1906, an account of the first of these gatherings. He says:

"We had our first luncheon at one of our large hotels, with an attendance of over fifty, and listened to a most remarkable Address from Professor Toffteen. He used the blackboard in simple sums of

addition and subtraction, and proved apparently beyond question the exact accuracy of the Biblical Chronology, drawing his confirmations from fixed dates in secular history. The whole company was amazed at the boldness and the apparent accuracy of his contention, and we all believe that no more powerful arraignment of the conclusions of the Radical Criticism has been made for a long time".

Professor Toffteen holds a chair in the Western (Protestant Episcopal) Theological Seminary of Chicago, and it is hoped that an opportunity may be afforded other Branches of the League, and other cities and communities, to hear this presentation of a difficult subject by one who comes forward as an "expert" in this department, and who, when his views become more widely known, may establish for himself a place as an "authority".

The Branch for Southern California

We have before us a full report of what has been undertaken and accomplished by the Branch recently established with its center at Los Angeles. This new Branch is showing great energy and enterprise in

the way in which it is taking up its work for that great and needy region. It is our purpose to give a full account in a later issue of the magazine. Our space at the present time permits us merely to call

attention to two or three special features.

The literature that has been prepared and sent out—including its printed “Constitution”; “Why a Bible League”; and “Reasons for Becoming a Member of The American Bible League”—will furnish models for other Branches.

It has also set the pace for other Branches, by appointing Rev. T. C. Horton

Manager of its Extension Work, and Rev. W. Allison Field Secretary.

Its membership has already reached one hundred, and the expectation is that it will speedily be doubled. The President of the Branch is Professor John A. Gordon, D. D., of Occidental College, Los Angeles; its Vice-President, Mr. William E. Blackstone, of Pasadena; its Secretary, Rev. Edward H. Emett; and its Treasurer, Mr. Ralph D. Smith.

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Daniel S. Gregory, Managing Editor, 86 Bible House, New York

League Notes and Points

Rev. John Urquhart at Home

The many friends of Mr. Urquhart in this country will be pleased to know that the Editor has just received a letter from him from his home at Toko, New Zealand, in which he tells of his recent successful tour in Australia. He writes:

“I had a most encouraging six weeks’ work in Melbourne. The visit came when minds were being seriously disturbed. I am under promise to return there in March

and hope to work there and in various centers throughout Victoria for a number of months. One of our late meetings was for ministers. There were about 180 present. The Archbishop of Melbourne took the chair. My engagement at Melbourne for the ensuing year will, I fear, prevent my visiting the States in 1907. But it is possible I might manage from November till February”.

To Our Subscribers

In going over our books at the end of the year, we find that a large number of our subscribers have—for various reasons best known to themselves, but probably in most cases from sheer inattention—failed to remit the amount due for *The Bible Student and Teacher*, in some cases for one year, in others for two years. The individual sums are small but the aggregate is large. If our friends who are in arrears will at once remit the amounts due, the League will be able to close the business of the Magazine Department for the year 1906 with the bills all paid.

We earnestly appeal to them to send us by earliest mail the amounts that stand against their names. We feel sure that—when they consider the value of the maga-

zine, its very low subscription price in contrast with other periodicals of the same size and make-up, and its important educational mission as the organ of the League—they will be glad to make speedy response to this urgent call.

Letters have recently been sent out to our subscribers, with a statement of facts concerning their individual indebtedness. A separate leaflet was enclosed in each case, containing a Prospectus for 1907, and a Plan of Campaign for Doubling the Subscription List of the Magazine. We invite special attention to these and ask the earnest co-operation of our subscribers in carrying out the Plan.

We send to all our friends, with these words of reminder, our most cordial New Year Greeting.

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Volume VI

FEBRUARY, 1907

Number 2

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The Bible Student and Teacher.

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Number II

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The Bible Student and Teacher

Volume VI

FEBRUARY, 1907

Number 2

A Census of Early Biblical Populations

(Concluded)

PROF. FRANKLIN JOHNSON, D. D., LL. D., UNIVERSITY OF CHICAGO

II. Mesopotamia, Palestine, Syria, in the Light of Archeology and Profane History¹

The testimony of the authorities, historical and monumental, to the sparseness of the population of early Egypt, has already been presented. But during this period were there not massive populations in Mesopotamia whence Abraham came? I have mentioned Chaldea and Assyria. The latter, however, need not engage our attention. Nor need Babylonia. In the period under consideration in this monograph Babylonia and Assyria were ancient but small states, with letters and some civilization; but they were destined to remain comparatively unknown for centuries. We may dismiss them, therefore, and turn to the Chaldeans who were stronger.

The early population of Chaldea, like that of Egypt was quite limited. The territory of Chaldea, according to Rawlinson, was 23,000 square miles in extent. Thus it was two and one-half times the size of Egypt; but it was "smaller than Scotland or Ireland or Portugal or Bavaria". England is more than twice as large; Prussia is more than four times as large; and Spain is more than eight times as large, as is also France. The better portions of its soil were extremely fertile; but a considerable part of it was marsh-land and jungle, and a considerable part was destitute of water.²

The same growth of the population which we have remarked in Egypt is observed in Chaldea.³ The capital is at first near the sea; but it is removed northward repeatedly, showing that the kingdom was gradually pushing its settlements inland. Limited as the territory was, it was occupied but by slow degrees. Under the earlier monarchs, therefore, the nation, never large, was especially small.

The only indications of a moderately dense population in the primitive period are the extensive remains of temples which bear the name of Uruk,

¹The first instalment, or chapter, of Professor Johnson's address before the Chicago Conference appeared in *The Bible Student and Teacher* for January, 1907, p. 22, and was devoted to Ancient Egypt. We print in the present number the portion of the address given to Mesopotamia, Palestine and Syria, and the application of the author's conclusions to the explanation of portions of the Scriptures.—*Editor*

²The irrigation of the more arid lands was practiced to a limited extent from the earliest period, but as a whole they could not be cultivated until, under the monarchs of later times, canals were cut through them at great cost, to render them productive.

³Rawlinson, *Five Great Monarchies*, i., 166, 178.

one of the early monarchs. No doubt this builder was able to command a goodly number of workmen,—probably, as Rawlinson conjectures, captives taken in war. But the same high authority says that the buildings of Uruk can not be seriously compared with the Egyptian pyramids, which, as we have seen, do not indicate a large population. They are of a very primitive type. “The buildings”, to quote again from Rawlinson, “were brick, partly sun-dried, partly baked; the great mass of the structure was usually the former material the external casing of the latter. Sometimes buildings were composed entirely of unbaked bricks, in which case it was usual to interpose, at intervals of four or five feet, a layer of reed-matting, which protected the crude bricks from the weather, and retarded disintegration”. The ornamentation was clumsy in the extreme, and cost comparatively little labor. Mr. Loftus describes in these words the most elaborate structure which is left: “Nothing can be more plain, more rude, or in fact more unsightly, than the decoration employed on this front”. There is nothing in these huge piles that can not be accounted for on the supposition that the people numbered two or three millions, a tenth of whom were the bondmen of the king, employed in the erection of his temples.

Moreover, it is held by Rawlinson, and, according to him, by Orientalists in general, that during the larger part of this early period “the country was divided up among a number of petty kingdoms, which were frequently at war with one another”. We should not expect to find, in such circumstances, a dense population. We are prepared therefore, to accept the opinion of Rawlinson, who sums up his study of Chaldea in these words: “The monarchy which we have had under review is no doubt rather curious from its antiquity than illustrious from its great names, or admirable for the extent of its dominions”.

The conclusions I have reached concerning the smallness of the populations outside of Egypt are illustrated in a remarkable manner by the records of Thothmes III., the first truly great conqueror in the history of the world. His precise date is no more certain than that of any other Pharaoh before the Exodus;¹ but the Hyksos, who were probably in power when Joseph was lifted from the dungeon, had been expelled, and the Israelites were held as a subject people in Goshen, though perhaps they were not yet made to taste the bitterness of actual bondage. In return for the conquest of Egypt by the Shepherds of the East, the monarch determined to invade the countries whence they had come; thus he would not only “wash his heart” of the wrath which filled it, but reduce to weakness, and perhaps subject to tribute, peoples that he had occasion to fear. He made no less than seven annual campaigns into Palestine and Syria. On his first expedition in this direction he met the confederated hosts of Syria. The hostile force is described as embracing “the kings of all the peoples who dwell from near the water of Egypt as far as the land of Naharaim” or Mesopotamia. It was a formidable league that he undertook to crush. The decisive battle was fought near Mount Carmel; the foe was defeated, and such as could escape

¹Brugsch places his accession at 1600 B. C. Breasted makes it a century later.

found refuge in the town of Megiddo, which yielded soon afterward. The alliance was broken, and the whole country lay prostrate at the feet of the conqueror. The booty was considered immense, and the inhabitants of the land swelled the sum with presents. So great were these spoils that an account of them was engraved on the stones of the temple of Karnak, where it may be read to-day. But, when we examine it in the light of subsequent history, its figures seem petty indeed.

There were 340 living prisoners, and eighty-three hands, each representing a warrior slain in battle. There were thirty-one gilded chariots and 892 common chariots. There were two suits of royal armor and 200 suits of common armor. There were 502 bows and seven tent-poles plated with silver. The country afforded a better return of cattle than of human beings and trappings of war, and the victors carried away 2,041 mares, 191 colts, 2,000 kids, and 20,500 white goats, besides bulls and cows whose numbers time has erased. There were also many gold and silver rings, and other curious and rich productions. Afterwards the monarch took eighty-seven children of the allied kings, thirty-eight lords, 1,796 men-servants and maid-servants, with their children, and 103 persons who gave themselves up to avoid starvation. Of grain, he gathered an immense quantity, and no less than 208,000¹ measures were harvested by his soldiers. It is evident from these statistics that the vast territory between Egypt and Mesopotamia, including Palestine, was not densely peopled, and that its inhabitants were engaged in pastoral and agricultural pursuits.

Having translated the statistics of this inscription, Birch adds: "Indeed, the inscriptions do not disclose, in any instance, a large population in this part of Asia".

Rawlinson says, after noting the capture of Hansatu,² an unknown Syrian town, and after expressing his surprise that the monarch should consider the exploit worthy of an elaborate record, since 494 prisoners and thirteen chariots were the sum of the spoil: "The fact seems to be that large populations did not exist in Syria at this period". The evidence goes much further. Had large populations existed anywhere, and had the Pharaoh been accustomed to what were afterwards regarded as great spoils, he would have blushed to order these meager results of his martial ambition chiseled in the stone.

Three years afterwards the same ruler pushed his arms into Mesopotamia. He marched beyond Nineveh, chasing the native forces, from which he met but a feeble resistance. "Eighty men", says Birch, "thirty women, and 606 slaves were captured on the occasion". A number of the inhabitants surrendered at discretion. The whole land was subdued, and the conqueror set up a memorial tablet at Nineveh before his departure. The kings brought him tributes in testimony of their submission, as follows: 513 slaves, 280 horses, 564 bulls, 5,323 goats, twenty-eight oxen, beside forty-

¹Breasted makes this grain amount to 112,632 bushels.

²Breasted translates the name Ullaza, and gives the same petty statistics.—*Ancient Records of Egypt*, vol. II., p. 199.

five pounds of gold, and articles of curious workmanship. In a later expedition to the same region he carried away 690 prisoners and twenty-nine hands. These statistics tell us clearly of a population both weak and impoverished. It is not without good reason that Rawlinson describes their condition at this period as follows:

"The Assyrian monarchs, till recently subject to Babylon, were not as yet very mighty princes; the great palaces or Nimrud, Koyunjik, and Khorsabad, which have attracted so much attention in these later times, were not built; Nineveh, if it existed, was a provincial town of small repute: and the kings, engaged in constant wars with the great power of the South,¹ found the maintenance of their independence a task which taxed their strength to the uttermost, and had effected, as yet, no very important conquests. The Egyptian monarch, in extending his attacks into the Mesopotamian region, encountered no very great danger, measured his strength against no very powerful kingdom. Still, in advancing beyond the Euphrates, he was carrying his arms into unknown regions, at the distance of six or seven hundred miles from his resources, and risking an encounter with an organized state such as did not exist in the long stretch of territory which lay between Egypt and the great river".

Perhaps Rawlinson assumes too readily that Thothmes III. did not interfere with Chaldea, but confined his operations to the north; for on a later page this author says: "Even at the distant Senkara, south of Babylon, alarm was felt, and an embassy was sent to propitiate the conqueror with a present".² This is evidence, to say the least, that Chaldea was far weaker than Egypt, at the approach of whose armies she trembled. Lenormant,³ with Egyptologists in general, holds that all Chaldea was subdued.

That the town in which Thothmes III. erected his memorial tablet was Nineveh is understood by the majority of Orientalists. Brugsch dissents, and supposes that it was some place now unknown, though then of the very first importance. But he maintains that the Egyptian subdued the entire country, and copies the following inscription from the great obelisk now in Constantinople: "King Thothmes III. passed through the whole extent of the land of Mesopotamia as a victorious warrior at the head of his army. He placed his boundary at the horn of the world, and at the lands of the further water of Mesopotamia". It matters little where he reared his column; the fact remains that, after overrunning the land from south to north, his captives were few and his spoils insignificant.

Another evidence of the sparseness of the population of Mesopotamia in the region of Nineveh, or the chief city supposed to be Nineveh, may be stated in the words of Rawlinson: "It appears that in the time of Thothmes III. the elephant haunted the woods and jungles of the Mesopotamian region, as he does now those of the peninsula of Hindustan. In the neighborhood of Ni, or Nini, large herds of the uncouth animal were to be met with; and

¹ Chaldea.

² *History of Ancient Egypt*, ii., 229.

³ *Manual of Ancient History*, 361.

Thothmes III. found leisure, in the intervals of his military operations, to hunt and kill no fewer than 120 elephants, and obtained their tusks".¹ More than five hundred years after the Exodus of Israel, Tiglath-Pileser I. commemorated his victories over the wild beasts of his dominions, and placed these achievements almost upon a level with his military conquests. He named himself proudly: "Tiglath-Pileser, the exterminator of all wild animals". He claimed to have slain no fewer than 800 lions in his various journeys of exploration, and ten male elephants in Haran and on the banks of the river Chaboras, and to have captured four living elephants.²

We have a summary of the total spoils taken in eleven of the great campaigns of Thothmes III., the Alexander of Egyptian history. There are only about 8,000 captives from these eleven great annual invasions of foreign countries, all of them completely victorious, in an age when it was deemed a wise policy to deport whole populations and subject them to slavery.³

Thothmes III. was succeeded by his son, Amenoteph II., who also fought in Mesopotamia. According to Brugsch, his war was "one of vengeance in the fullest sense of the word. The individual towns were visited in succession, utterly plundered, and the booty written down". "The campaign extended pretty widely towards the north" and Nineveh, or the unknown town which Brugsch will not allow to be Nineveh, surrendered without resistance. "The booty which the king brought back to Egypt", adds Brugsch "must have been unimportant". Evidently the victor found the same weakness and poverty which had existed in the days of his father.

These are but specimens taken almost at random from the statistical records. Many other such reports come to us, carried in the indestructible stone. All the statistics are of the same kind; there are no exceptions, the uniform smoothness of the figures is astonishing. Yet the language in which they are set is always resounding, boastful, victorious. There can be no doubt that they were considered extraordinary at the time, for the world knew nothing greater of the kind.

In order to understand fully the insignificance of these spoils and tributes from Syria and Mesopotamia, we must contrast them with similar exactions of a later date. The little kingdom of Moab paid to Israel in the reign of Ahab an annual tribute of "a hundred thousand wethers and a hundred thousand rams with their wool". Pul exacted of Menahem 1,000 talents of silver, which the latter collected by levying an assessment of fifty shekels a head on 60,000 of his subjects. The total sum, at the lowest estimate of the talent, was equivalent to \$1,645,000. Sennacherib exacted of Hezekiah 300 talents of silver and thirty talents of gold, which, at the lowest estimate, would be equal to \$1,035,700. The tribute in money paid by Babylon and Assyria to the Persians was 1,000 talents of silver annually, and the tribute in the products of the country was reckoned at one-third of the contributions

¹ *History of Ancient Egypt*, ii., 235.

² Lotz, *Die Inschriften Tiglath Pileasers I.*, 53.

³ Petrie, *A History of Egypt*, vol. II. p. 147.

of the whole Persian Empire. Besides this, the Persian Governor exacted an enormous revenue for the expenses of his administration and the enrichment of his private coffers. Herodotus tells of one who, to his own certain knowledge, derived from his province nearly two bushel of silver daily, and kept a stud of 16,000 mares and a proportionate number of horses.

The deportations of captives were even more remarkable than the exactions of money and other forms of property. Sennacherib, in the first war of his reign, ravaged the lands of the Aramæan tribes on the Tigris and the Euphrates, whence he carried off 200,000 captives. The number taken from Judea in his first encounter with Hezekiah was even greater than this. He claims to have rebuilt the palaces of Nineveh, which were "rent and split from extreme old age", and to have employed 360,000 men, captives from Chaldea, Syria, Armenia, and Cilicia. There would be as many women, and at least twice as many children, in the population torn from its homes by his armies; and it is not too much to say that his prisoners must have been between one and two millions. Ancient history is filled with such records; and the captives of early Egyptian expeditions, whether into the regions of the upper Nile, or into countries more highly civilized, where fewer victims were found, seem, when compared with these, but a handful.

If we pass over several reigns, and examine the records of the time generally supposed to be near the Exodus, we find indications of an increasing population in Syria and Palestine, and we may infer that the kingdoms of Mesopotamia have also gained strength. Seti, the father of Rameses II., called the Great, deemed it good policy to make a treaty of amity with the Hittites; Ramesis renewed it, and even married the daughter of the Hittite king.¹ These facts point not only to growing power in Syria, but probably also to the partial exhaustion of Egypt by the long and bloody wars which we know almost every Pharaoh of this period waged with his neighbors. Her renown under Rameses II., who is supposed by many to be the "Pharaoh that knew not Joseph", was at its height; it was the age of her greatest splendor: but such eras, like that of Caesar in Rome and that of Napoleon in France, mark the real decadence of peoples, and are succeeded by disasters.

Rameses was followed by his son Menepthah II., probably the Pharaoh of the Exodus. During his reign a great invasion of Egypt took place. On the west were tribes occupying the territory known to us as Lybia under a king. These nations formed an alliance with the Sharutana, or Sardinians, the Shakalusha or Siculi, the Sicilians, the Tursha, or Etruscans, the Luka, or Lycians, and the Akaiusha, or Achæans, as the Greeks were then called.² It is the first appearance of the Greeks in

¹The Hittites could bring into the field at this time 2,500 chariots. Rawlinson, *History of Ancient Egypt*, ii., 232; *Records of the Past*, ii., 71. It should be added that this statement is based on an old celebrating in most fulsome language an exploit of Rameses, and that the number is very possibly a poetic exaggeration.

²Egyptologists are not unanimous as to these identifications, though the majority accept them. The battle was equally momentous, whether the invaders were composed of the peoples supposed, or of some others, now unknown.

history. The coalition was formidable. The confederates subdued western Egypt; but at length Manepthah met them in a great battle. They were defeated, and were slaughtered during six hours. This was one of the most important engagements of the Mosaic era, challenging not only the whole strength of Egypt, but also that of numerous mercenaries who, the records state, were in the employment of the Pharaoh, and bringing into action not only the combined force of the Lybian tribes, but also that of five other peoples just rising above the horizon. Yet the assailants, after a rout that was a mere massacre, lost but 9,000 persons killed. These are the numbers given by Breasted¹ the latest translator of the record.

The significance of these figures will be better understood when we compare them with the returns of other great battles of antiquity. Sennacherib, in a battle with the King of Babylon and his allies, slew 150,000. The Romans at Cannæ lost from 45,000 to 70,000 killed, besides 13,000 prisoners. At the battle of Platæa the Persians lost over 250,000. Scipio Africanus left 54,000 of the enemy dead on the field near New Carthage; and in decisive battle against Hannibal he put 20,000 to death. At Thermopylae the Persians lost 20,000 killed, though the Greeks who slew them were but a handful. Gelon defeated the Carthaginians at Himera and put to death 150,000. Arrian estimates the loss of the Persians at Arbela at 300,000. At Chæronea, where Sylla defeated them, they lost 110,000. Alexander slew 20,000 at the battle of Granicus, 22,000 at the battle of Hydaspes, and at the battle of Issus 100,000. Ancient warfare was much more sanguinary than modern; it was often a hand-to-hand conflict, and the victors had little humanity, but, excited by personal strife, slew without mercy till the army was weary or till vengeance was glutted. There was no distance between the two armies, and hence a retreat was merely the signal for massacre. Perhaps in no other ancient battle of equal importance, where the destiny of a great people was at stake, where the whole force of the nation was brought into the field, and where the victory was decisive, were the slain so few as those who fell in the action in which Manepthah saved his kingdom from destruction.

III. Confirmations of the Scriptures from the Facts thus Brought to Light

The truth thus presented illustrates and confirms several statements of Biblical history.

First. The testimony of the Egyptian monuments that Palestine, until some time after the era of Abraham, was peopled but thinly, and by nomadic races, corresponds exactly with the statements of Genesis, which bring before us the picture of a land whose inhabitants use the soil chiefly for pasturage, and but little for agricultural purposes. Such a population can never be dense. The weakness of Chaldea and Assyria and Babylonia

¹A *History of Egypt*, p. 469.

also casts light upon the history of Abraham as related in the Scriptures. Dr. Dawson has perceived this, as the following words, from his "Origin of the World", will show:

"Abraham * * * lived sufficiently near to the time of the rise of the earliest nations, to be taken as an illustration of this primitive condition of society. He was not a patriarch of the first or second rank, like Ham or Mizraim or Canaan, but a subordinate family leader, several removes from the survivors of the deluge. Yet his tribe increases in a comparatively few years to a considerable number. He is treated as an equal by the monarchs of Egypt and Philistia. He defeats, with a band of three or four hundred retainers, a confederacy of four Euphratean kings representing the embryo state of the Persian and Assyrian empires, and already relatively so strong that they have overrun much of Western Asia. All this bespeaks in a most consistent manner the rapid rise of many small nationalities, scattered over the better parts of wide regions, and still in a feeble condition, though inheriting from their ancestors an old civilization, and laying the foundations of powerful states. If we attach any historical value whatever to the narrative, it obviously implies that at a date of about two thousand years before Christ, the regions afterwards occupied by the oldest historic empires were still thinly peopled, and their dominant races little more than feeble tribes".

The Biblical records of the Patriarchs are set in a new light and relieved of many difficulties by the testimony of the smallness of the Oriental populations in their day.

Secondly. We can now understand why Abimelech, king of Gerar, said to Isaac: "Go from us; for thou art much mightier than we". We can understand how Esau was able to drive out the primitive Horites and possess Mount Seir, as most probably he did.¹ We can understand why the Pharaoh who "knew not Joseph" said to his counsellors: "Behold the people of the children of Israel are more mightier than we", and why he feared that they would make an alliance with some enemy, and why he sought to check the increase. We can understand why the Pharaoh of the Exodus refused to let the Israelites go. It is probable that he reigned some three or four centuries after the Hyksos had been expelled. The population of the country, as we have seen already, was reduced by protracted wars, with their accompanying massacres and famines and pestilences. Moreover, it is rendered certain by the monuments that as early as the reign before Menepthah II., who was probably the Pharaoh of the Exodus, there were masses of foreign slaves in Egypt, as well as of aliens un-enthralled.² At a time when the total population could scarcely have been over 6,000,000, when from 2,000,000 to 3,000,000 of this number were Israelites, and when an additional large element consisted of persons of other intruding races, both bond and free, it may very well have been that the Israelites were more numerous than the people of pure Egyptian blood and ardent Egyptian sympathies.

¹Deut. ii. 12.

²Rawlinson, *History of Ancient Egypt*, ii., 314; Birch, *Egypt*, 124; Brugsch, *History of Egypt*, ii., 100.

It may be said that the Egyptians, had they been relatively so few, could not have held in subjection the other peoples settled in the valley of the Nile, who would have exceeded them so far in numbers. The objection loses its weight, however, when we consider that in later centuries the people of the one city of Rome governed the world, and that in our own time the Turks, though numbering less than 7,000,000, control an empire whose population is more than 57,000,000, and a handful of Englishmen garrison India with its 300,000,000 of people.

It may be said again, that the departure of the Israelites, had they numbered two or three millions, would have weakened and disorganized Egypt to a disastrous extent. This is true. It is evident from the Bible that this is precisely what the Pharaoh feared; and it is evident from the Egyptian records that it is precisely what happened. I refer the reader to Brugsch,¹ who says that the son and successor of the Pharaoh of the Exodus erected but a single "insignificant building", a small temple, "consisting of three chambers"; that his reign was short, perhaps lasting but two years; and that the grandson "lived in the times full of disturbance and trouble". In his days "foreigners contributed their efforts to turn Egypt upside down. A certain Khal, a Phoenician, had seized the throne, maintained himself on it for some time, driven the Egyptians into banishment, and grievously oppressed those left in the land". I refer the reader also to Rawlinson:² "Menepthah", the Pharaoh of the Exodus, "died, leaving his crown to his son; but this monarch was not generally acknowledged, and a time of confusion and disaster set in, which is characterized by Rameses III. as a period of complete anarchy, when Egypt was without a master". I refer the reader finally to Rameses himself, who has given us in the Harris Papyrus a graphic sketch of the condition of Egypt in the period which immediately followed the departure of the Israelites for Canaan: "The people of Egypt lived in banishment abroad. Of those who lived in the interior of the land, none had any to care for him. So passed away long years, until other times came. The land of Egypt belonged to princes from foreign parts. They slew one another, whether noble or mean. Other times came on afterwards, during years of scarcity. Arisu, a Phoenician, had raised himself among them to be a prince, and he compelled all the people to pay him tribute. Whatever any had gathered together, that his companions robbed him of". Such is the testimony, as translated by Brugsch, of the monarch to whom it was given to bring order out of the chaos and to restore his people to the power which they had lost.

Breasted, the latest writer on the history of Egypt, shows that the reign of Menepthah lasted only ten years, that the Egyptian nation is found to be astonishingly weak immediately after his death, and that within ten years of his death it is in a condition of absolute collapse. "Complete anarchy ensued. The whole country fell into the hands of the local nobles,

¹*History of Egypt*, II., 137.

²*History of Ancient Egypt*, vol. II., p. 347.

chiefs, and rulers of towns, and the condition of the common people under such misrule was such as only the Orient ever experienced ”.

This continued “ many years ”, according to the Harris Papyrus. “ How long the period of ‘ many years ’ may have been, “ says Breasted ” we can not now determine, but the nation must have been well on towards dissolution into the petty kingdoms and principalities out of which it was consolidated at the dawn of history. Then came famine, with all the misery which the Arab historians later depict in their annals of similar periods under the Mameluke sultans in Egypt ”.

This sudden collapse of Egypt needs to be explained. It is best explained when we place the Hebrew history of the Exodus beside this Egyptian history.

No slight causes could have produced such a condition of supreme disaster ; but we can see how it would be brought about by a year of plagues ;¹ by the destruction of an army in the Red Sea, and by the sudden loss of millions of serfs upon whose productive labors the master-race had learned to depend for its prosperity. If I have dwelt at length upon this period of Egyptian history it is because the census of the Israelites given in the first chapter of Numbers has so often been questioned, and because the Egyptian records furnish such perfect confirmation of the Biblical statements.

Thirdly. Our discussion casts light on the cities of the earlier Biblical history. They are spoken of in terms of magnificence, and there is no doubt that they were remarkable for the age. But we must not compare them to our modern cities. From the manner in which Homer speaks of Troy, some might infer that it was as large as London : he calls it “ great ” repeatedly. When Schliemann began his excavations at Hissarlik, he searched for the remains of a city capable of containing at least 50,000 inhabitants. When he uncovered the walls, he found that they inclosed but about three acres and a half. He has compared the space to Trafalgar Square, a mere mathematical point in the vast territory of London. Finding a place so insignificant, he staggered. It could not have held, he says, more than 5,000 inhabitants, and could not have furnished more than 500 soldiers.

Mr. Gladstone is not perplexed by these facts. Looking carefully at the statements of Homer about the numbers of warriors on the Greek side, he dissents from the common supposition that there were 120,000, and finds only 50,000. But, whatever the number of the Greek soldiers, the number of the Trojans proper, the inhabitants of the city, was much less than one-tenth of it.² Only by contingents from without were their ranks swelled till at each of a thousand Trojan watchfires there were fifty men. Mr. Gladstone, however, considers this estimate too high, and holds that the poet uses numbers in a poetic manner, and not with historic precision. Yet “ it is certain ”, he says, “ that Homer ”, in calling the town of Troy great, “ can not mean less than to imply that it was greater than the generality of his time and country ”.

¹The plagues described in the book of Exodus seem to have lasted a whole year ; see my “ *Moses and Israel* ”, p. 35.

²*Iliad* ii., 128.

"We can hardly contract too much", he adds, "our ideas of the measurement of the principal European cities. The city was *ASRU*, the ordinary abode of the king or lord, with his family and dependents, the seat of the sacred buildings and place of assembly, and the more general place of refuge in time of danger". He appeals to the fact that in the early days of Rome the Romans on the Palatine were probably faced by the Sabines on the hill of the Capitol.

How have we formed such erroneous conceptions of the primitive cities? By attaching modern measurements to ancient terms. To a person who had never heard of a city of ten thousand inhabitants, such a city would seem as wonderful as London is to us. He would speak of it in the language of admiration. We must bear this in mind in our studies of ancient documents. We must not suppose that the city which Cain founded was anything more than a group of houses numerous enough for a small tribe, with a stockade, or possibly a rude wall of earth and stones, for defence against wild beasts. When we read of the tower whose builders spoke of it as reaching heaven, let us not permit our imagination an unrestrained flight. And all the cities of the earlier Biblical era, Babel, Erech, Accad, Calneh, Nineveh, Rehoboth, Calah, Resin, must be represented, like Troy and the primitive cities of Europe, as of very moderate dimensions when contrasted with modern cities, however large they were in the estimation of the people at the time, however great the terms applied to them by early authors, or however large they afterwards became. It is not till a century long subsequent to the Exodus of Israel that we are to look for a Thebes, a Babylon, a Nineveh, as known to the Hebrew prophets and the Classical writers. If we bear in mind the limited size of the primitive cities, we shall find no difficulty in understanding how the army of Israel could march seven times around Jericho in a single day.¹

Fourthly. The testimony of the monuments has an important bearing on the question when Egypt was settled, and when Menes began to reign.

The settlement of Egypt has been separated from the accession of Menes by various writers, and Bunsen placed an interval of some 17,000 years between the two. The evidence which I have adduced renders this conjecture absurd. The laws of population forbid us to suppose that a protracted period was occupied in the development of the very moderate strength which we find in Egypt through several of the earlier dynasties. "One of the most striking of these 'facts' is the proof that Egypt was a new country in the days of Menes and several generations of his successors. The monuments of this period show that these early monarchs were principally engaged in dyking and otherwise reclaiming the alluvial flats". Taking it as proved that civilized man appeared in Egypt under Menes, it remains to inquire the date of this pioneer chieftain. And here no two authorities agree. Mariette and Lenormant place it at 5,004 B. C., Petrie at 4,777, Brugsch at 4,455, Lepsius at 3,852, Bunsen at 3,623, or, according to his later view at 3,059, Breasted at 3,400, Stuart Poole at 2,717, and Sir Gar-

¹Joshua vi. 15.

diner Wilkinson at 2,691, and in his last edition at 2,320. The difference between the extremes is 2,684 years. Surely, where all other evidence is so manifestly doubtful, much weight should be attached to the size of the population, which tends to commend strongly the lower dates, rather than the higher.

Fifthly. The date of man's appearance in the valley of the Nile is intimately connected with the date of the Deluge, and our discussion tends to reduce greatly the difficulties which have been found with the dates deduced from the Hebrew, the Septuagint, and the Samaritan texts of Genesis. In Egypt subsistence costs almost nothing. Now we know that agricultural populations in new countries multiply rapidly unless their progress is checked by war. The soft climate and the extreme fertility of Egypt would lead us to expect a rapid augmentation of its inhabitants, during its formative period, unless there were political causes to prevent. But it is certain that no such hindrance was found. Stuart Poole, in the eighth edition of the *Encyclopedia Britannica*, says that there was almost unbroken peace until Khufu I., the Cheops who built the great pyramid. The monuments exhibit no soldiers, and no armed subjects. The length of this period is in doubt, but we may say roughly that for the first seven hundred years there were no hostilities of any moment to interrupt the industry and prosperity of the people. Other writers extend the era of quiet to a still lower time. Rawlinson¹ terms Pepi, of the sixth dynasty, some two or three hundred years later, "the first king of Egypt who exhibits a marked warlike tendency". His army was more than the people of his own race could furnish, and a part of it was raised by the Negro tribes of the south. Pepi is the earliest monarch who reigned over Upper Egypt: for a millennium the nation had occupied the country in perfect tranquillity with none to dispute the soil with it, and yet had only just pushed its settlements to the cataracts and the sea. The populations of other countries were still smaller and weaker. This, indeed, is not the only argument to be considered; but, so far as it goes, it favors the conclusion that the Flood must not be pushed very far back, and that the origin of nations must be found quite near the beginning of the period covered by Profane History. I shall say nothing as to the exact accuracy of the dates deduced from the Hebrew, the Septuagint, or the Samaritan text of Genesis; but I hold that the date nearest our own time has much support from the laws of population, and that, in any event, the long chronology of the Septuagint and the Samaritan, which the most reverent interpreter of Scripture is permitted to adopt, is more than sufficient for the development of such nations as we find in Egypt and Mesopotamia in the period under review.

¹*History of Ancient Egypt*, ii., 99, 103.

Abraham in the Light of the Monuments*

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The historical value of the patriarchal period, as given in the Old Testament, was the special theme of the address. The fourteenth Chapter of Genesis which relates the story of the invasion of four eastern kings against the five of Palestine. This chapter has proved the storm-center in Biblical criticism for years. Negative critics have declared the chapter a post-exilic forgery. Abraham has been relegated to the region of myth and legend. The character Abraham, they have declared, was created by a late Hebrew writer in order to project backwards the beginning of the Hebrew race. Monumental evidence has lately been produced to show that the position of these critics rests upon a basis created by their speculations or theories. The truth is that wherever any light has been thrown upon the subject through the excavations, invariably their hypotheses have been found wanting, and it has been shown that what remains of their conjectures rests upon purely speculative grounds.

In the first place Amraphel, one of the four kings of the East, is a real character and no etymological invention of an imaginary character. He is identified with the great Hammurabi. We not only have his letters, but his portrait, which was cut upon stone.

Life in Babylonia in the days of Abraham, as it becomes known through the inscriptions, is illustrative of the early records of the Old Testament as well as corroborative. Hammurabi, who is the Biblical Amraphel, had conquered all the petty principalities about him, and reorganized their administrations so that for nearly two thousand years the hegemony of Babylon was not disturbed. More than seventy-five of his official letters have been published, through which a remarkable insight into the internal affairs of his administration is given. He is found superintending the collection of revenues, and exercising control over the priesthood and religious affairs, as well as over political matters generally. He acted as supreme justice. He tried a good many cases himself, in one instance rendering a decision favorable to a citizen against one of his governors. Money lenders he punished for extortion, or for failing to cancel mortgages after they had been satisfied.

A very interesting letter shows how the calendar was regulated. Hammurabi sent a letter to his governor, saying the year had a deficiency, and that the month upon which they were entering should be called Second Elul instead of Tisri. In other words, he inserted a month in the calendar, making thirteen lunar months that year. But while he pushed forward the calendar, he was unwilling to wait a month for his tribute; so he wrote: "instead of my tribute arriving in Babylon on the twenty-fifth of Tisri, let it arrive on the twenty-fifth of Second Elul".

*Partial Report of an Illustrated Lecture at the Chicago Conference.

Another interesting letter, published by Mr. King of the British Museum, shows that "graft" was practiced in the age of Abraham. Hammurabi wrote to his governor that bribery had been charged against an individual whom he sends to him, and asked that the case be investigated. If he found that the charge was true, he should return the prisoner to him, and also that which was taken in bribery.

In the excavations by the University of Pennsylvania at the ruins of Nippur, one of the most ancient temples now known was partially uncovered. The tower of this temple illustrates for us the appearance and character of the tower of Babel, which was the temple-tower in the city of Babylon. Concerning the history of the latter considerable is known. Several records of its restoration are to be seen in the University Museum at Philadelphia, in which the very expression of Genesis, namely, that the "top was raised to heaven", is found. This, as is now understood, did not mean necessarily anything very lofty, but the expression had a religious significance.

Arioch, another of the kings, is also known by his inscriptions. Kudur-Mabug, his father, ruled over part of Elam. Chedorlaomer was either his father or his brother. When history records a coalition of nations, the student has a right to ask for the reason of such a union. The fact is we have reasons why three of the four kings were leagued together in this campaign. Arioch had conquered Shinar before Hammurabi became king. Arioch was thus able to control the army of Shinar. We here have reasons why two were leagued together. Arioch was the son of the Elamite ruler. We here have a reason why Arioch and Chedorlaomer were united. In other words, we have reasons why three were in the confederacy. Then also the Bible says the five kings served Elam for twelve years. Now we learn from the king of Elam that he claimed to be the prince of Palestine. Greater corroborative evidence of the historical value of this chapter could not be desired.

Then the critics have said that an invasion at that early period was impossible. Now we know that Palestine was conquered two thousand years before the days of Abraham. Lugal-Zaggisi extended his empire to the shores of Palestine, and did in his day what the critics declared impossible in the days of the patriarch.

These facts forced the critics to change their theory; so they invented a new hypothesis, saying that the Hebrew writer made use of an old historical document which he found, and then created a new story by inventing the one in which Abraham was brought into conflict with these kings and made the hero. If this were correct in the light of all recent discoveries, we would be forced to exclaim, what a remarkable literary forger this Hebrew must have been in showing such a surprisingly accurate knowledge of chronological data of the Babylonians and other nations, to produce a system for the Hebrews that made his fictitious character Abraham synchronize exactly with Hammurabi or Amraphel according to what we now learn from the inscriptions. This unknown savant should be immortalized or canonized!

The critics are forced to acknowledge that the historical background—yea, the very atmosphere—of Genesis has been restored. But do they leave it at that? They continue: "But you can not point to any reference to the patriarchs on the monuments". The fact is the most sanguine archeologist does not expect any, as Abraham was an insignificant, and doubtless unknown leader of a small tribe. We would not expect to find his name mentioned on the monuments. But what a change has been brought about by recent researches! With what a profound silence, former conclusions are now treated. Although doubt continues to be thrown upon the patriarchs, not a single datum has been found to substantiate inferentially or otherwise such views; but when reaffirmed now-a-days it is simply because some have peered in vain for reference to the patriarch on the monuments.

Thus it might readily be shown that our increased knowledge has in every instance dissolved the conclusions arrived at by the destructive critics.

Pagan and Christian Rome in The Apocalypse--A Historical Exposition

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The ancient Oriental world was often taught by picture. Before the portals of Assyrian palaces gigantic winged bulls with human faces warned monarchs that strength, swiftness and wisdom alone preserved empire. In Egypt obelisks, temples and pyramids were hieroglyphic histories. Animals symbolized the divine attributes. Largely the Old Testament is a system of types. Prophetic pictures of Daniel and Ezekiel took color from their Assyrian environment. We have in the Gospels the Lamb as an emblem of our Redeemer, and a Dove, of the Holy Ghost. Empires are symbolized in the prophets by lions, bears, leopards, eagles; and also by sun and moon and stars. Deluge and eclipse and earthquake denote destructions of nations. All these images are combined in the Apocalypse with a variety and sublimity suitable to the close of the Book of God.

John informs us that an angel was commissioned to tell him what he saw and heard. The divine messenger had been on earth a brother-prophet. He came to the exiled Apostle in Patmos in the reign of the tyrant Domitian. Before the eye or mind of John this angel brought a succession of pictures. In themselves these seem grotesque, bewildering and absurd. But we are informed that they are prophecies of historic events, and are given, not to puzzle, but to instruct. Felicity is promised to their intelligent interpretation.

Warning precedes prediction. It is addressed to seven Asian Churches imperilled by Judaism and Paganism. To them apostasy meant extinction. The angel begins by unfolding a divine panorama. Startled by a trumpet-voice, John sees an image of his Savior—not in His earthly humiliation!

Jesus appears in the majesty of Incarnate Godhead prepared for judgment! He is clothed with splendor, and girdled with gold. He holds seven stars. He has in his mouth a sharp sword. As burning brass his feet; as flames his eyes; as the sun his face. White his head, and his voice the sound of many waters. Before this awful Christ John falls as dead. The Judge then speaks as Jesus: "Fear not! I am the first and the last: He that liveth and was dead; and behold I am alive forevermore!"

Our aim is now *historical exposition*. We will not, therefore, dwell on the fearful and faithful apocalyptic warnings to the Churches. With terrific threats, what promised rewards! Only to conquerors! The tree of Life in Paradise! Over the second death, victory! The hidden manna and hospitable stone! Power over nations with the morning star! White raiment of immortality! A temple pillar with the name of God! Seat with Christ on the throne of His universe!

A preparing imagery introduces prophecy. The angel shows John a throne in Heaven. It is the seat of the Sovereign of all, brilliant as jasper, scarlet as sardine, encircled by an emerald bow of Mercy and terrific with the lightnings and thunders of Justice. Types of Holiness, seven lamps flame over a crystal sea. Clothed in white and crowned with gold, twenty-four elders represent the Patriarchs of the Law and the Apostles of the Gospel. Filled with eyes, indicating intelligence, four life-creatures—*zōa*, not *theria*—unite in ceaseless worship. An anthem of creation precedes the song of redemption—"Thou art worthy, O Lord, to receive glory and honor and power. For thou hast *created* all things and for thy pleasure they are and were *created*".

Mingling with saints and angels, who are these Life-Creatures? They had been *men*. In the next Chapter they cry—"Thou hast redeemed *us*". Hence they represent human spirits in Paradise. We see in them images of our celestial and everlasting ideal of holiness. The faces indicate the courage of the lion, the gentleness of the calf, the wisdom of the man, and the loftiness of the eagle.

Now the angel exhibits to John a book with seven seals. It resembles an ancient parchment-roll and is held by the enthroned Almighty Maker. This book contains the prophecies we are to explain. For its interpretation earth and heaven are challenged by the angel. In the universe none is worthy even to look upon the roll. John weeps in disappointment. An elder speaks comfort. Now appears a "Lamb as it had been slain". Yet, standing, it lives! It had died, and risen, and will interpret. Creation bursts forth into adoring ecstatic song. We have the key to the Apocalypse—Jesus our Incarnate God; our Human Brother; the crucified and glorified Savior!

I.

The Apocalyptic Prophecies begin with a series of images that symbolize the agencies which overthrew Pagan Rome.

1. *Interpretation of Seal First*

"I saw, and behold a *white* horse, and he that sat on him had a bow, and a crown was given him, and he went forth, conquering and to conquer" (ch. vi. 2).

Seal First is opened by the Lamb. In a voice like thunder a life-creature cries—"Come and see". Soon after the vision of Patmos the tyrant Domitian died. In a few years the Antonines succeeded to the empire with a prosperity the historian Gibbon paints as the ideal of human felicity. Conspicuous in the triumphs ascending the Capitoline Hill and in those climbing Monte Cavo to its Latin temple, was a *white* horse, which thus became an emblem of victory. The apocalyptic rider is a crowned conqueror going forth to more splendid dominion. Yet in his hand a prophetic menace! He grasps a bow! Not a Roman sword or javelin. The bow was a *barbarian* weapon. Even the Antonines were forced to employ the barbarian to defend the empire. Eventually the barbarian bow triumphed over Roman sword and javelin which had conquered a world to imperial domination.

2. *Interpretation of Seal Second*

"And there went out another horse that was *red*: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword" (ch. vi. 4).

Prosperities of Flavians and Antonines were followed by desolating intestine wars. *Red*, like blood, now colors the symbolic horse. His rider holds, not a barbarian bow, but a Roman sword. With their own weapon Roman fought Roman. Hired Goths and Vandals and Britons, often in command, terrified the empire, and bestowed the imperial diadem. East battled West, and North slaughtered South. The divine eagles saw their legions killing one another. In a vivid sentence the Second Seal depicts these suicidal wars. Once nineteen candidates contended for the purple. Reeking with Roman blood, barbarian slaves and peasants wore the crown of the world, which Julius and Augustus dared not assume.

3. *Interpretation of Seal Third*

"I heard a third life-creature say Come and see. And I beheld and lo a *black* horse, and he that sat on him had a pair of balances in his hand; and I heard a voice in the midst of the life-creatures say, A chenix of wheat for a denarius and three chenixes of barley for a denarius, and see thou dost not injustice—*adikeses*—the oil and the wine" (ch. vi. 5, 6).

Rome wasted the world with merciless exactions. Oppression in the provinces fed the luxury of the capital which effeminized the empire. Europe and Asia and Africa were robbed by a monstrous greed, always clamoring and devouring and unsatisfied. Plunder made more ravenous the appetite it sought to gorge. Excessive tribute cursed Rome to ruin. Hence the warning sign of this Third Seal! Wheat and barley and wine were life-necessities, and tempting, therefore, commercial greed where equity demanded a fair price. Balances signify that oppressors will be weighed in the scales of the Almighty Justice. *Black* is the prophetic emblem of funereal woe. Tyrannical exactions will be punished, and Rome buried under the wrecks of her dominions.

4. *Interpretation of Seal Fourth*

"And I looked and behold a *pale* horse and his name that sat on him was Death, and Hades followed with him; and power was given him over the fourth part of the earth, to kill with the sword and with hunger and with death and with the beasts of the earth" (ch. vi. 8).

Cruel oppressions, remorseless taxations, corrupting luxuries were followed by devouring wild beast and desolating pestilence. Ghastly famine wasted the world. Humanity groaned under its calamities. From Hadrian to Constantine History pictures this terrific seal.

5. *Interpretation of Seal Fifth*

"I saw under the altar the souls of them that were slain for the Word of God and the testimony which they held. And they cried with a loud voice: How long, O Lord, holy and true, dost Thou judge and avenge our blood on them that dwell on the earth"! (ch. vi. 9, 10).

Under Nero occurred the first great outburst against Christianity. Charged with firing Rome, martyrs were torn by dogs and burned as torches to light the tyrant's Vatican gardens. A decree of the just Trajan legalized persecution. Decius enforced the worship of gods by imprisonment and torture. The imperial philosopher, Marcus Aurelius, kindled even more destructive fires. Urged by Galerius, the moderate Diocletian let loose the last tempest, which was exhausted by its own violence. From Nero to Constantine myriads perished. Their blood cried to Heaven. Pagan Rome must answer for her murdered martyrs.

6. *Interpretation of Seal Sixth*

"And, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand"? (ch. vi. 12-17).

The Roman emperor was esteemed a god. He was called divine in life, and worshipped after death. Shrines and altars and temples were consecrated to his memory. A vile Nero was an imperial divinity! The tyrant Domitian was saluted—"My Lord and my God"! Over a conquered world these blasphemies followed the victorious Roman eagles. But the crucified Jesus triumphed! His cross hurled down thrones and altars. Temples of Paganism fell; its priesthood was scattered; its magnificence obscured. On the throne of the world, crowned and triumphant, sat the Christian Constantine. To symbolize this stupendous event, images from earth and heaven are summoned by the apocalyptic angel. The world shakes; the sun is black; the moon turns blood; the stars fall; heaven departs as a scroll; islands and mountains remove; kings and princes, bond and free, hide in dens and rocks from the wrath of the Lamb.

7. *Interpretation of Seal Seventh*

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour" (ch. viii. 1).

Constantine's enthronement brought rest to Christianity. Calm succeeded tempest. After centuries of martyrdom smiled universal peace. This tranquil era is sublimely imaged. Four angels hold back the winds. From the East ascends another angel to seal the tribes of Israel. Converted Gentile nations are represented by an innumerable triumphant and exulting multitude in white robes, having palms, cleansed in the blood of the Lamb, released from tribulation, and translated into the perfect bliss of an everlasting salvation.

The end of the Law was the remission of sin. Prophets witnessed remission. John the Baptist promised remission. After His resurrection Jesus commanded to preach remission. At Pentecost Peter proclaimed remission. Our Lord came from His glory to convert Paul and to commission him to teach remission. Hence to show the way of remission the writings of the great Apostle are supreme authority. In Romans he makes remission plain. There Paul says we have remission through faith in the Blood of our Divine Christ. Between the soul and its Savior, for remission he places no priest, no bishop, no pope, no sacrament. Faith in the Blood of our Incarnate God is "accepted for righteousness"; our sin is forgiven; our guilt cancelled; our persons are justified; and we are reconciled to the Father and are endued with the Holy Ghost, and triumph in adoption and assurance and sanctification and hope and peace and joy and victory.

But in all his epistles Paul gives proof that false and feeble men detested and distorted truth. He rebukes apostasy, worldliness and immorality. While he lived he averted the perils of Judaism and Paganism. In floods the evils he feared came on the Church when Paul died. A grotesque, gigantic, diabolical midnight phantom, Gnosticism, bewildered millions. Heresies multiplied. Even martyrdom was sometimes a fanaticism. When its prisons were filled with saints two rival factions battled in Carthage. Rome was torn with strifes. One pope fought his way back to his throne in blood. Œcumenical Councils degenerated into mobs where Pagan guards policed furious ecclesiastics. Arians and Athanasians filled the world with a war of rival creeds. The eloquent Chrysostom, the brilliant Ambrose, the oratorical Gregories, the immortal Augustine, through their saint-worship, led the Church into one universal idolatry. Moral corruption followed doctrinal perversion. How vile was Christian Carthage! We have a letter of Augustine beseeching the Bishop to stop drunkenness in Church festivals, which the people defended by pious intoxications at Rome under the shadow of its pope. Salvianus paints a dark and true picture of his times: "The very Church of God which ought to be in all things the *pacificatrix* of God, what is she in fact but the provoker of God? And, a very few excepted who flee from evil, what else is almost every assembly of Christians but a den of vices? For you will find in the Church scarcely one who is not either a drunkard or a glutton or an adulterer or a fornicator or a ravisher or a frequenter of brothels

or a robber or a manslayer. Who sin at this rate? Surely not many monks! Ay! Under color of religion, sold to worldly views, these men, after a course of shameless profligacy, inscribing themselves with the title of sanctity, have changed their name but not their life. You would suppose them not so much to have repented of their former crimes as to have repented of their repentance".

II.

Historic facts prove that *the Christian Empire* was ripe for Judgment. And it came!

1. Interpretation of the First Trumpet

"The first angel sounded, and there followed hail and fire mingled with blood and they were cast upon the earth: and the third part of the trees was burnt up" (ch. viii. 7).

Under the Seventh seal, the First Trumpet: Prospect of catastrophe had silenced Heaven. John saw an altar of gold whose unaccepted fire was hurled in wrath against the earth. Seven angels receive each a trumpet. Woe peals over a world made vile by an apostate Church.

A great State requires great leaders and a great people. The strength of the many must be guided by the wisdom of the few. Pagan Rome attained sovereignty by the genius of generals who disciplined and commanded a conquering soldiery. What the Republic gained the Empire lost. Shall *Christian Rome* recover and save a divided and distracted dominion? Alas! the brilliant promise of the victorious Constantine became clouded. Salt of salvation was wanting. Idolatry invaded and superstition emasculated the Church. Heroism perished and morals were corrupted. "There followed hail mingled with fire and blood, and they were cast upon the earth, and a third part of the trees were burned up, and all the grass". Imperial and ecclesiastical tyrannies stifled ability and enterprise. Classes and masses sank together. Rome was paralyzed. Goth and Vandal and Hun easily subdued an imbecile manhood. Hail and fire and blood blasted the trees, representing kings and princes and senators; and devoured wholly an enslaved and degenerate people as dead grass consumed by Autumn flames.

2. Interpretation of the Second Trumpet

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea was blood; and a third part of the creatures which were in the sea and had life, died; and the third part of the ships were destroyed" (ch. viii. 8, 9).

Youthful Rome saw that unless she commanded the Mediterranean universal empire was impossible. She created a navy and in three years conquered Carthage, the supreme naval power. Rome then was Queen of the world. But barbarians menaced by sea as well as by land. Goths sailed down the Euxine; took Chalcedon; burned Nicomedia; appeared before Athens, and although repulsed foreshadowed for Rome eventual loss of naval supremacy. After centuries the catastrophe! Vandals steered their fleet

from Spain to Africa ; seized Carthage ; from this conquered capital dispatched ships and by repeated victories dominated the Mediterranean. That vast essential sea became to Rome useless as if heated insufferably by a mountain of fire and reddened with unnavigable blood and loathsome with the putrescence of death.

3. *Interpretation of the Third Trumpet*

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters ; and the name of the star is called Wormwood ; and the third part of the waters became wormwood ; and many men died of the waters, because they were bitter" (ch. viii. 10, 11).

By five centuries of war Rome secured supremacy in Italy. Thence she pushed her conquests over the world. Her armies and her revenues she drew from Spain, Gaul, Britain, Germany, Illyrium, Greece, Syria, Palestine, Egypt, Carthage and Mauritania. Like fountains and rivers these countries poured enriching streams into Rome. Her fallen fortune is visible in a descending star which turns to wormwood-bitterness the sources of supply to her imperial life. Christian Rome is smitten to poverty. Infatuate envy killed her ablest defenders. Stilicho was sacrificed and Belisarius driven to despair. Goths and Vandals and Huns took the West and Arabs and Turks the East. The poison of death was in all the fountains and rivers of empire.

4. *Interpretation of the Fourth Trumpet*

"And the fourth angel sounded, and the third part of the sun was smitten and a third part of the moon, and the third part of the stars ; so that the third part of them was darkened, and the day shone not for the third part of it, and the night likewise" (ch. viii. 12).

Centuries of tyranny feeding vice and crime and luxury, prepared for the conquering hordes of Alaric, Genseric and Theodoric, while these made possible the final work of Odoacer. By sword and stratagem he obtained the crown of Italy. In A. D. 475 he used his power to abolish the dominion of Romulus Augustulus, who was forced to sign his resignation and send it to the Senate. In him went down the sun of the Christian Empire and with him its satellites. Over it—a third part of the whole—fell the darkness of night.

5. *Interpretation of the Fifth Trumpet*

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth ; and to him was given the key of the bottomless pit. And he opened the bottomless pit ; and there arose a smoke out of the pit, as the smoke of a great furnace ; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth ; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree ; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months : and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it ; and shall desire to die, and death shall flee from them.

"And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon" (ch. ix. 1-11).

Exceeding all previous judgments the calamities now predicted are called the "First Woe". Descending from his visionary heights, Mohammed flames ruin over earth. After years of failure his success began in murder and robbery. The sword was his argument and concubinage his reward. An eternal harem his paradise! Arabs understood *that* Gospel and rushed to his standard. Their conquering war-cry was, death to infidels. Conversions were on battlefields. The Angel shows Mohammed holding the key to an abyss out of which rolls smoke to darken and suffocate. Apt image of error clouding Asian and African regions once bright with the glory of the Gospel! Enslaved and tormented Christians are well described as stung by scorpions and seeking a death they could not find. Fitly, Arabic locusts symbolize Arabic armies from the Arabic desert. A crown of gold recalls the yellow Mohammedan turban. Lion's teeth and woman's hair complete the picture of the fierce soldiers of the prophet, trampling down under the hoofs of their horses Western Asia and Northern Africa and Southwestern Europe. Behind they left the poison of their creed, deadly as the scorpion-sting. Of these blasting multitudes the king is the angel of the bottomless pit. His name in English is Destroyer; in Hebrew, Abaddon; in Greek, Apollyon; and in History, Mohammed.

6. *Interpretation of the Sixth Trumpet*

"One woe is past; and, behold, come two woes more hereafter.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand: and I heard the number of them.

"And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and jacinth, and brimstones; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

"By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (ch. ix. 12-21).

One woe has passed. A second followed. After the Arab the Turk! The sin punished is idolatry. Suffering had not produced repentance. Moham-

med called himself the Scourge of God, to inflict judgment on worshippers of saints and images. In creed and morals the Oriental Church was debased. The Arabic conquerors themselves became effeminate by luxury, and unfit to be the vigorous agents of Justice. After a century and a half of battle and victory, in A. D. 762, the Caliphate was removed to Bagdad. Here the victor Arab addicted himself to learning and pleasure. But to the faith of the prophet he converted a more terrible race, remorseless in its cruelty. Embracing Mohammedanism, the fanatical Ottoman founded dynasties in Persia, Kerman, Syria and Roum. From these countries went forth the four angels of apocalyptic vengeance. The idolatrous Eastern Church was scourged for centuries. In 1453 the Ottoman Turk established his throne and harem in Constantinople. There he now rules by strangulation and massacre. John beheld his innumerable hosts imaged in myriads of horsemen riding forth to battle. Streams of fire and smoke and brimstone recall the cannon of Mohammed II. battering the walls of Constantinople. The city is taken and the cross supplanted by the crescent. Serpent-heads in the tails of Bashaws are emblems of their authority more dreaded in peace than the slaughter of war.

John now sees a strong angel. Clothed with a cloud he descends from heaven. A rainbow crowns his head. His feet resemble pillars of brass. As the sun his face. Seven thunders utter sealed prophecies. A pause is indicated, and the Eastern Church pictured in parenthesis. First sweet and then bitter, a little book is received and eaten by John. Then, leaving the Greek Church, the Apocalypse turns to the Latin as the great historic factor of the future. Under the Seventh Trumpet ends the Drama of Time. The angel sets his right foot on the sea and his left on the land. He lifts his hand to heaven and swears by the Creator—"Time shall be no more in the days of the voice of the Seventh Angel, and the mystery of God shall be finished".

Taken by the Arab, Jerusalem is now held by the Turk. The land our Redeemer glorified is ruled by his enemies. Instead of a temple on Mount Zion, a mosque! A crescent looks down on the very place of the Cross. By Turkish favor Christian pilgrims visit Bethlehem and Calvary and Olivet, sacred by the birth and death and resurrection and ascension of our Lord. Prophecy could not omit such a condition. The Apocalypse pictures history. It images the Church through the dark centuries of Arab and Ottoman oppression. Amid their gloom some faithful witnesses protested. The Church is symbolized by a temple, measured by an angel. If trampled, it is protected. When the testimony of its martyrs ends they die to rise and to triumph. While I write, devoted missionaries labor in Jerusalem. The Sultan sees in Constantinople a college which is diffusing over the Orient the light of that Gospel predestined to dispel the darkness from the abyss of the false prophet. India and China and Japan will be converted. As by an earthquake the Turk will be shaken, and the land of our Lord be bright with His glory.

The Story of Eden---History or a Myth?

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We fancy that the Destructive Critic will answer, "It is no longer a question, whether the story of Eden is History or a Myth. Critical scholarship [with proper emphasis on scholarship!] has determined the irrationality of the idea that it can be history. The canons of historic criticism have finally settled that and all similar questions. Miracles can not be admitted in the evolution of history, and the historian can not admit anywhere in nature the existence of the supernatural".

All advocates of the mythical theory may not thus explicitly bring forward *the fundamental preconceptions that determine them*, yet it is not difficult to see that these are the paramount reasons of all of them for the rejection of the historical character of the Edenic story.

If this is a correct estimate of the gist of the controversy, it ought to be wholly determined by the discussion of these alleged canons of historical criticism. We affirm—what it seems ought to be obvious to every careful thinker—that historical criticism has nothing whatever to do with the question of the miraculous or supernormal character of the events related, but simply with *the question of sufficiency of evidence*. If there is *evidence* sufficient to attest the resurrection of Christ from the dead, the fact is as much a matter for historical record as any ordinary fact. The vitiating conception of modern historical critics, is, that they are authorized to question the verity of an event that does not harmonize with what they conceive to be the natural order of national or race development. For example, the order of development of Israel's religious history does not harmonize with their development theory, and hence we have a critical modification of it, known as the Document Theory, by which Israel's religious history is revolutionized.

The development theory as applied to the human race is what stands in the way of the Edenic story. Man developed from a simian by slow and infinitesimal processes, will in no conceivable way fit into the story of creation as given in the first chapters of Genesis. Whoever, therefore, holds to this development hypothesis is, *exnecessitate*, compelled to reject the Edenic story as in no rational sense true history.

Christian interpreters who have espoused the evolutionary hypothesis find it necessary to render some account of the story of Eden, for it seems to hold an important place in the doctrine of sin and redemption as set forth throughout the Bible. Christ Himself calls attention to Edenic simplicity and innocency in speaking of the marriage relation (Matt. xix.; Mark x. 8). Paul, in Romans v., founded an extensive argument on a part of the Edenic story. If the story is a myth it is incumbent upon the Christian teacher to harmonize that idea with the subsequent Scriptural use of it as though it were veritable historical fact. We affirm without hesitation, that the individual who calls it an allegory, an apocalypse, or a myth—and they use the

terms to mean the same thing—is under equal obligation to make good his contention by an array of facts, or by showing the impossibility of the truthfulness of the account, by certain facts of history or of science that contradict it. It will not suffice to say that it looks like a myth, and has the characteristics of a mythical story. This we understand to be the contention of the author of *Biblical Apocalypics*.

What is a myth? A fabulous story; but not necessarily a falsehood. It usually has its basis in some truth. This is especially true of religious myths. Historical events, that through long ages have been modified by the fancy of generations repeating them, have become thus mythical. Many persons in the use of the term have imagined that when they had called a story a myth they had asserted its entire falsehood. This is not true. The careful student of human history will study its religious myths, especially, with a view of getting at the truth that underlies them. Creation-myths, without question, were not wholly invented by the early progenitors of the race, for there is too much of similarity in all of them to presume that they had anything other than a common source. If a common source, was it fact or pure fancy? If fancy, why not as many different fancies as creation-myths?

Is it not a more rational position to hold that there is, or was, an original story that was not myth at all, and that in the ages it was perverted by modifications from the races through which it was handed down to us?

With these preliminaries cleared out of our way, we come now to look at the Edenic story as presented in the most wonderful book, or compilation of books, known to man. It matters not what critical notions men may hold regarding the book, this is *fact*—it occupies a supreme place in the religious literature of the world. Facts demand explanation, and coordination with other facts—all other facts. Another fact is, that this Edenic story is in the right place, in the beginning of the book and at the beginning of human history. Critics may say we owe this to the wisdom of a Redactor. Whether we do or not, it remains a fact. And from this on, the history unfolds, giving an evolution of grace through the long march of ages down to this twentieth Christian century. Tear the Edenic story out of this marvel of moral evolution, and then tell us how would you have the history of man's religious development begin and go forward to the Christ?

But another most essential fact is, that we find this Edenic story duplicated, in most or all of its essential features, in the religious traditions of all the races of men, or practically universal, so far as the primitive traditions of man are perpetuated in mythology. The distinctive facts of the story are:—(1) The Garden itself; (2) The Golden age of man, or man's pristine innocence and happiness; (3) The rivers watering the garden; (4) The two trees in the midst; (5) The Serpent seducer; (6) The Guardian figures at the gate.

More or less of these six distinguishing characteristics are to be found associated together in all these mythological traditions. The limits of this article only admit of the citation of a few samples from ethnic mythology. Vergil in his Fourth Eclogue sings of the birth of a child who is to restore

the Golden age ; and in the prophecies of the Pollio there is a touch of Isaiah. "It is impossible to read of the Virgin returning, of the Serpent being crushed, of the child sent down from heaven, of earth and sky rejoicing in him, without feeling, 'This spake he not of himself'".¹

The Golden Age is pictured and apostrophized in Latin literature in Hesiod's "Works and Days" and in Ovid's "Metamorphoses". In the Sakya,² or Perfection, of Brahmanism is given the Hindoo ideas and form of the same thing. The ancient Parsees² likewise had their visions of a Golden Age. And so, in all literatures there is a similar story, with distinctive characteristics and local color.

As to the third point, the Primitive Garden, we find stories and legends respecting it in the literatures of all civilized nations. The Assyrians, Arabians, Babylonians, Chinese, Egyptians, Greeks, Gauls, Germans, Hindoos, Mexicans, Peruvians, Phenicians, Romans, Scandinavians,—all had their Garden-stories, resembling in some features, differing in others, and leading to the inevitable conclusion that they are variations of an original story. Some of these Gardens are familiar to the reader of mythology and history, such as the Garden of Gades in Ancient Spain. "Here solemn religious rites were regularly performed. In the midst of it were two very remarkable trees.—They grew out of the tomb of Geryon a tricorporate monster, which Hercules was there said to have overcome and slain.⁴ On the shores of Epirus was another such a Paradise. It had a river "parting into four heads"; also a temple dedicated to the compound figure Chimera which represented the traditional vestiges of the cherubim.

"On the coast of Campania there was another sacred enclosure of the same character. Here there was one notable tree 'in the midst', and around it the usual curious compound figures armed with flames".

The Garden of Hesperides is also a notable instance. "It was supposed to be situated at the extreme limit of Africa. Atlas was said to have surrounded it on every side with high mountains, on account of an ancient oracle, which affirmed that the son of Deity would at a certain time arrive, open a way of access thither, and carry off the golden apples which hung on a mysterious tree in the midst of the Garden. There is a curious antique, yet extant, in which Hercules is represented as standing with an Apple in his hand before the tree, around which a serpent is enfolded. The hero is armed with a club, and the serpent appears to have received a wound on the head, and is called Typhon or Python, which word signifies 'to over-persuade, to deceive'".⁵

In Grecian mythology there are the Elysian fields, the vale of Tempe where the son of the supreme God slew the serpent Pytho, the Indian Krishna who crushed under his feet the great serpent Kalli Nager.

¹"The Origin of Christianity Indicated by Its Historical Effects", R. S. Storrs p. 624.

²Jevons, "Introduction to the History of Religions", pp. 304, 305.

³Maurice, "Ancient History of Hindostan", vol. ii. p. 346.

⁴George Smith, "Patriarchal Age", p. 130.

⁵This citation and the following from "Patriarchal Age".

In Gothic mythology we have Thor the first-born who slew the great serpent with his mace. "It is a very curious fact that no species of ancient heathen worship was more universal than serpent-worship. In symbol he was connected with the worship of all the great peoples of antiquity:—Egypt, Babylon, Assyria, Greece, Rome, Chinese, Hindoos, Germans, Scandinavians, Gauls. He was a symbol of vaticination. The priestess at Delphi was a Pythoness. In the Acts of the Apostles a spirit of divination is called, 'a spirit of Python' ". In harmony with a universal conception of the serpent's wisdom the Savior says (Matt. x. 16), "Be ye therefore wise as serpents, and harmless as doves".

Now, as to these facts of ancient mythology, there can be rationally but one of two theories advanced in explanation. They all came from one original tradition—that is, the Bible Edenic story, or the ethnic myths, (or, the Bible story itself) is the original; and the others, in whatever literature, are perversions through human fancy of this primitive account of the fall of man. It certainly could not be maintained that each of these widespread myths was in itself an original invention. This, however, is the only position that can be assumed by the individual who attempts to account for them on the theory that they are all myths, and have no foundation in fact of any sort.

We have a right to demand of the critical student of human history an explanation of these facts. A simple dismissal of all of them as mere mythological inventions, and as lacking the historical element, may enable him to hold to an evolutionary theory of history, but it will not satisfy the thinking mind that sees more in this universe than a continuity of infinitesimal differentiations to account for the totality of the Cosmos.

There is no objection that can be alleged against the Edenic story that can not with equal force be alleged against the miraculous, wherever found in the Bible. There is nothing in this more inherently improbable than the story of the miracles of Moses or of Christ. And there is nothing inherently improbable in the story of the miraculous; for creation, however it may be regarded as taking place, is a stupendous miracle"! In the beginning God created the heavens and the earth", is the assertion of an incomprehensible miracle to us. And every step of the process by which the earth was fitted for the habitation of living beings is equally evidential of direct divine interposition. We may call it creation by law, but the law is the intelligent will and purpose of the Creator. When the first living thing came into existence there was another stupendous miracle—a new thing in the universe. Again when man came into being—man, the intelligent, moral, spiritual being—it matters not how, it was a miracle. The materialist may define a miracle as the lawless exercise of power—a violation of the laws of nature—and then assume to rule it out of the economy of the universe. But a miracle is simply God working out the purposes of his will in some other way than we can understand. The Christian believes in law, or rather in God's will and wisdom back of everything. He rejects the world of chance advocated by the materialistic evolutionists. He does not believe that an infinite number of

fortuitous infinitesimal changes will account for the intelligent and intelligible Cosmos.

But, says the materialist, "science will not permit us to believe in sudden revolutions, in cataclysms in the order of the Cosmos. We can not accept your Eden story of the creation of man. It supposes man was brought suddenly into existence". We grant this. But what objections in fact does science present? Absolutely none. A theory alone is all that lies in the way—nothing more. Not evolution, but a theory of evolution—the uniformitarian theory.

This theory is not sustained by scientific fact. St. George Mivart¹ shows by citation of numerous facts that certain sudden changes have taken place in the development of the species, and advocates the theory of modification by saltations. Likewise, Geology shows sudden transitions and revolutionary changes at the introduction of each great Geological epoch. There has been a uniformity of advance and a uniformity of succession in the universe from the first; but it has not been by infinitesimal steps suited to the Darwinian development theory. There is absolutely no scientific principle, nor any correlation of facts, that in any manner lies in the way of the direct and immediate creation of man. It furnishes no break in nature or nature's order. To have developed man by slow processes from Fiske's *homo allalus*—half man, half monkey—would have required as much exercise of divine power, and as much impartation of the divine Spirit, as would the direct creation according to the Bible cosmogony.

Uniformity is not a law of thought. It is only an induction from the observed order of nature; and an induction, so far as it relates to the genesis of species, at a long range, with many gaps to be filled up with hypotheses. We have thought that some things are made to pass in the scientific world by mere dint of assertion. It has been impossible for us to see how the ideas of uniformity, continuity, and development could consist together in the same logical categories.

Our aim has been to show that the objection to the Edenic story has been based upon an incoherent theory of the evolution of the universe, and not upon inherent impossibilities connected with the story. But it may be said that, while the thing is not impossible, it is *improbable*. It is improbable that God would make woman out of a rib from man, and equally improbable that the serpent should talk to Eve and tempt her, as the story teaches. Why improbable? Is it any more so than the idea that man was developed from a jelly-fish through the entire series of animated existence up to the genus homo? If so, then this troublesome serpent was the ancestor of man, and who can tell what arts of speech were latent in him. But, if God made man in his own image, why does it not add immensely to the conception of the unity of the race to have woman thus spring from man, that, in reality and also sacramentally, they might be one flesh? If it was the divine purpose to forever impress a great truth upon man's mind and heart concerning the unity and dignity of the nature he has received from Him, how could it be

¹"Genesis of Species", pp. 116, 117.

better done than in the account of the creation of the woman from man? And then, with reference to the temptation, what a lesson of the baseness of sin, and the humiliation that belongs to it when we conceive the fact that man was led astray by a satanic power in the form of a serpent! The serpent represents the earthly, the unclean, the groveling, the poisonous, the deadly. So the conflict of this world has been between the upright, the manly, on the one hand, and the sordid, selfish, and devilish, on the other.

False Critical Methods Applied to Genesis II. 4-- III. 24¹

THE LATE PROFESSOR WILLIAM HENRY GREEN, D. D., LL.D.

The question to be considered is, Do these chapters continue the narrative begun in the preceding section, or do they introduce a new and independent narrative from an altogether different source? The critics allege that they stand in no relation to what goes before, that a new beginning is here made, and that this account is from another document, that of J. It is said that the second chapter of Genesis can not have been written by the author of the first chapter; for, (1) it is a second account of the creation, and is superfluous for that reason; (2) it differs from the first account, and is irreconcilable with it; (3) the diction and style are different.

The False Critical Methods Employed

The critics here bring into operation at the outset two vicious methods, which characterize their whole course of procedure and are the most potent instruments which they employ in effecting the partition of the text.

The first is the arbitrary assumption that two different parts of a narrative, relating to matters which are quite distinct, are variant accounts of the same thing. It is very easy to take two narratives or two parts of the same narrative, which have certain points in common, but which really describe different transactions, and lay them alongside of one another and point out the lack of correspondence between them. The artifice of the critics consists in their identifying distinct things, and then every divergence of the one from the other is claimed as evidence that these are variant traditions, and that these discrepant accounts can not be by the same author; they must have been taken from different documents. Whereas, there is no mystery in the case and no occasion for any such extraordinary conclusions. The simple fact is that the writer has finished one part of his story and has

¹This paper is taken from "The Unity of the Book of Genesis", by the late Dr. William Henry Green, published by Charles Scribner's Sons; and it is presented as a sufficient and convincing answer to such unreasoned assertions as those of Professor McFadyen on "Two Creation Stories", in the January number of "The Homiletic Review", and similar pronouncements by Professor Marcus Dods and other writers of like quality that are being quoted in "Lesson Helps" as "scientifically authoritative"! We believe that anyone capable of appreciating either correct logical or critical principles will find Dr. Green's argument practically "demonstrative".—*Editor.*]

proceeded to another; and, as might be expected, he does not detail over again what he had just detailed before.

The second of the vicious methods, which is continually practised by the divisive critics and is one of their most effective weapons, also finds exemplification in the chapters now under consideration. It is their constant effort to create a discordance where none really exists. Passages are sundered from their context, which elucidate and determine their meaning, and then any form of expression which admits of a signification at variance with what is stated elsewhere is seized upon and pressed to the utmost and urged as a proof of diverse representations, requiring the assumption of different documents; when, if it were only allowed to bear its natural sense in the connection in which it stands, all appearance of discrepancy will disappear. There is nothing for which the critics seem to have such an aversion as the harmonizing interpretation; and very naturally, for it annuls all their work. And yet it is the plain dictate of common sense that the different parts of the same instrument should be interpreted in harmony, provided the language employed will in fairness admit of such an interpretation.

The simple observance of this obvious rule, together with the principle before referred to, that things which are really distinct should be so regarded, will not only relieve all the critical doubts and perplexities relative to the chapters now before us, but the great majority of those which are raised in the rest of Genesis and of the Pentateuch as well.

These simple, common sense principles may now be applied to the narrative of chapter ii.

That it is no Duplicate Account of Creation, is shown both by the opening Formula and by the requirements of Literary Interpretation.

That the second chapter does not contain another account of the creation additional to that in the first can readily be shown.

And in the first place it does not profess to be an account of the creation, but something additional to and different from it. It is in express terms declared to be a sequel of the narrative of the creation. The second section is introduced by a special descriptive title (verse 4 a): "These are the generations of the heavens and of the earth when they were created". It is very important to understand the precise meaning of these words and the purpose for which they are introduced. There has been much dispute both as to the proper connection of this clause and how it is to be understood.

Is it a subscription to the preceding section, setting forth its contents? Or is it introductory to the following section and descriptive of its contents? It can be shown beyond question that it is the heading of the section that follows, and is here introduced to announce its subject.

The formula "These are the generations", etc., occurs ten times in the book of Genesis, and in every instance but the present indisputably as the title of the section to which it is prefixed. The history is parcelled into 'the generations of Adam' (verse 1): the 'generations of Noah' (vi. 9), 'the gen-

erations of the sons of Noah' (x. 1), 'the generations of Shem' (xi. 10), 'the generations of Terah' (xi. 27), and so on to the end of the book.

Each of these titles introduces a new section of the history, longer or shorter as the case may be, and announces the subject treated in that section. The book of Genesis after the first or preliminary chapter is thus, in the plan of its author, divided into ten distinct sections, to each of which he has given a separate heading of this uniform pattern. They are called 'generations' because the framework of the entire history is a genealogy, which is traced in a direct line from Adam to Jacob and his posterity. All the facts that are related and the statements made are introduced between the links of this genealogy. The line of descent is arrested at the proper point, the narratives belonging there are inserted, and then the line of descent is taken up again just where it left off and proceeds as before. Divergent lines are traced, as occasion arises, to a sufficient distance, and are then dropped, the writer uniformly reverting to the main line of descent, that of the chosen race, which is his principal theme. This being the constant plan of the book, this formula, which in every other instance is the title of the section to which it is prefixed, must be the same in this case likewise. *It is the heading of the second section, and can be nothing else.*

This conclusion is not only demanded by the uniform analogy of the entire series of similar titles but by other considerations likewise:

(1) It is confirmed by the identical structure of the immediately following clause here and in verse 1, where the connection is unquestioned. 'In the day of Jehovah Elohim's making earth and heaven', follows the title 'the generations of the heavens and of the earth', in precise conformity with 'in the day of Elohim's creating Adam', after the title 'the generations of Adam'.

(2) If ii. 4a is a subscription to the preceding section, then ii. 4b-iv. 26 is the only portion of the book without a title, while i. 1—ii. 3 will have two titles, one which is entirely appropriate at the beginning (i. 1) and one which is altogether unsuitable at the end.

(3) On the division hypothesis the additional incongruity results, that when the section ascribed to J (ii. 4b-ch. iv.) is excluded, and the connection restored, as it originally existed in P., ii. 4a will be immediately followed by v. 1, and thus two titles will have stood in direct juxtaposition.

For what does "the generations of the heavens and of the earth" mean? It has sometimes been interpreted to mean an account of the origin of the heavens and of the earth, such as we find in ch. i., to which it is then claimed that this must be attached as explanatory of the contents of that chapter. But neither the words themselves nor their usage elsewhere will admit of this interpretation.

"The book of the generations of Adam" (v. 1) is a list of the descendants of Adam. 'The generations of Noah' (vi. 9) records the history of Noah's family. 'The generations of the sons of Noah' (x. 1) and 'the generations of Shem' (xi. 10), trace the various lines of their descendants. And so it is uniformly. 'The generations of A or B' do not detail his

ancestry or his origin, but either give the history of his immediate family, or the continuous line of his descendants. And this is the proper signification of the Hebrew word so rendered necessarily demands it. It denotes "generations" in the sense of that which is generated or begotten, the offspring of a progenitor.

Accordingly, this title, "the generations of the heavens and the earth", must announce as the subject of the section which it introduces not an account of the way in which the heaven and the earth were themselves brought into being; but an account of the offspring of heaven and earth; in other words, of man who is the child of both worlds, his body formed of the dust of the earth, his soul of heavenly origin, inbreathed by God Himself. And so the sections proceed regularly. First, Gen. i. 1, "In the beginning God created the heaven and the earth", the title announcing that the theme of the first chapter is the creation. Then ii. 4, "The generations of the heavens and the earth", announcing that the theme of what follows is the offspring of heaven and earth, or the history of Adam and his family. Then v. 1, "The generations of Adam" in which his descendants are traced to Noah and his sons. Then vi. 4, "The generations of Noah", or the history of Noah's family; and so on to the end of the book.

But here we are met by Dr. Dillmann and other leading advocates of the divisive hypothesis, who say, It is true that "the generations of the heavens and the earth" denote that which has sprung from the heavens and the earth; but this is the title of ch. i. nevertheless, which records how grass and trees and animals and man came forth from the earth, and the sun, moon, and stars made their appearance in the heavens. This must, therefore, originally have stood at the beginning of ch. i., and it has been transposed to its present position by the redactor. This shows what a useful person the redactor is in the service of the critics! Here is a clause which is seriously in their way where it stands at present. It rivets the second chapter to the first in more ways than one. It declares positively that ch. ii. is not a parallel account of the creation taken from another source, but is a sequel to the narrative of the creation already given in ch. i. Moreover, this formula, which the critics tell us is one of the marks of the document P, to which the first chapter is alleged to belong, as distinguished from the document J, to which the section now before us is referred, and whose words are the words of P and not of J, is here found attached to the wrong document, thus annulling in certain marked respects their favorite argument from diction and style. It is an obstacle to be gotten rid of, therefore, at all hazards. The aid of the redactor is accordingly called in, and the disturbing clause is spirited away to a safe distance and located at the beginning of the first chapter, instead of the beginning of the second section, where it actually stands.

Only it is unfortunate that the redactor is of no avail in the present instance. The clause in question never could have been the title of ch. i. It is obvious that the heavens and the earth must first be brought into existence before the generations of the heavens and the earth can be spoken of, just as Adam and Noah must precede the generations of Adam and the generations

of Noah. Besides, it would be altogether inappropriate as a title of ch. i. The firmament and the heavenly bodies, the seas and the dry land, the work of the first four days, are identical with the heavens and the earth, not their offspring. The creating of the material universe can not with propriety be included under the "generations" of the heavens and the earth, and the writer of the chapter could never have expressed its purport in such terms. And even the vegetable and animal products, which by creative fiat were made to issue on the third, fifth, and sixth days, were wholly of an earthly, not a heavenly mould. And the title, if understood of such products, would stand in no relation to the subsequent titles of the book. Grass and trees and animals supply no stepping-stone to the next title, the Generations of Adam. It is only Adam himself that can do this. It is not until verse 26 that the creation of man is reached. And man in ch. i. is considered simply in his place in the general scheme of created things. He is introduced into the world; but there is no record of what befell him or his family, such as we are authorized to expect, such as is in fact given in ii. 4b-iv. 26. Every similar title in Genesis is followed either by a history of the immediate offspring or by successive generations of descendants.

The clause which we have been considering is an obstacle to the partition of the first two chapters which it has not been possible to remove by any critical device. It plainly declares the subject of the second section to be, not the creation of the world, but the formation of man and the first stage of human history.

2. *The Contents of the Section show that it is not a Second Account of the Creation.*

It remains to be added that an examination of the second section itself will show that it does not in point of fact contain a fresh account of the creation. The opening words, "In the day that Jehovah God made the earth and heavens", do not introduce an account of making earth and heaven, but presuppose it as having already taken place, and the writer proceeds to indicate the condition of things when it was done and what followed subsequently. No mention is made of the formation of the earth or the production of the dry land; none of the sea and its occupants; none of the firmament or of the sun, moon and stars; none of covering the earth with its varied vegetation, but only of planting a garden in Eden and making its trees grow from the ground (vv. 8, 9). When banished from Eden, man was to eat "the herb of the field" (iii. 18), whose existence is thus assumed, but whose production is only spoken of in ch. i. These particulars could not be omitted from an account of the creation. To say, as is done by Dr. Dillmann, that they may originally have been contained in ch. ii., but were omitted by R because they were treated sufficiently in ch. i., is to make an assumption without a particle of evidence, which amounts simply to a confession that ch. ii. is not what it would have been if the writer had intended to give a narrative of the creation, and that its omissions are with definite reference to the contents of ch. i. In other words, ch. ii. has no claim to be regarded as a separate and complete account

of the creation ; and it has not been prepared independently of ch. i., but is designedly supplementary to it.

Chapter ii. has thus far been considered negatively, and it has been shown what it is not. It is not a second account of the creation ; and it has not been prepared independently of ch. i. and without regard to the contents of that first chapter. It is now in order to state positively what ch. ii. actually is. It is evidently throughout preliminary to ch. iii., the narrative of the fall. In order to make this intelligible it was necessary to explain, (1) the two constituents of man's nature, his body formed of the dust of the ground, and the breath of life imparted directly by God Himself (verse 7). It was necessary that this should be known, that the reader might comprehend on the one hand the potential immortality set within his reach, and on the other the sentence actually incurred that dust must return to dust (iii. 19). (2) The locality which was the scene of the temptation and fall, the garden of Eden, with its tree of life and the tree of the knowledge of good and evil (vv. 8-17). (3) The actors, Adam and Eve in their superiority to the rest of the creation, and their relation to each other (vv. 18-25). These particulars could not have been incorporated in ch. i. without marring its symmetry. That deals with the creation of the world at large. Everything is on a universal scale. And to introduce a detailed description of the Garden of Eden, with its arrangements and man's position in it, would have been quite inappropriate. The plan and purpose of ch. i. made it necessary to reserve this for the following section, and it is accordingly given in ch. ii.

It follows from what has been said that all comparisons made, or contrasts drawn, between ch. i. and ch. ii. on the assumption that they are separate and independent accounts of the same transaction, are necessarily fallacious. In the one the scene embraces the whole world with all that it contains. In the other it is limited to the garden of Eden, which is fitted up for the habitation of the first human pair. The first advances by a succession of almighty fiat from the initial production of inanimate matter to the culmination of the whole grand process in the creation of man in the image of God. The second deals exclusively with the primitive state of man, which is minutely explained with a special view to the temptation and fall ; all is on the plane of individual life and moves steadily forward to that first transgression by which man lost his original holiness and communion with God. The second chapter is thus in no sense parallel to the first but is its natural sequel. It is the succeeding scene in the sacred history, the next act, so to speak, in the divine drama which is here transacting. It introduces the reader to a new and distinct stage in the unfolding of that plan of God which it is the purpose of the book of Genesis to record.

3. *Objections based upon the False Critical Assumption of Two Accounts are therefore not valid.*

With such marked differences in the design and the contents of the two chapters, it follows, of course, that each has a character of its own distinct from the other. It is very easy to set one over against the other and to point out their distinctive qualities. But the dissimilar features, which so readily

offer themselves to the observer, result directly and necessarily from the diversity of the subjects respectively treated in each, and require no assumption of the idiosyncrasies of different writers or the peculiarities of separate documents to account for them.

[From this point onward it is possible merely to state the objections without amplifying the answers given by Dr. Green. Indeed, the clear statement of the objections is their sufficient refutation.—*Editor*.]

Thus, for example, if it be said with Dr. Harper ("Hebraica", vol. i., pp. 25-27) that ch. i., is "generic", dealing with species and classes, and ch. ii. is "individual"; how could they be otherwise, considering their respective themes? One records the formation of the world as a whole, and of the various orders of beings that are in it; the other deals specifically with the first human pair.

If it be said that the first chapter is "systematic", "chronological", and "scientific", the reason is that the nature of its subject brings these features into marked prominence. When the work of six successive days is to be stated, each advancing upon the preceding by regular gradations, and together embracing all the various ranks of created things, the subject itself prescribes the mode of treatment adapted to it, which must be systematic, chronological, and scientific, if the theme proposed is to be clearly and satisfactorily presented. But why should a writer who shows his capacity for the classification of genera and species where his subject demands it, lug in his scientific terms or methods where no such classification is called for? If he has pursued a chronological method in ch. i. where the subject divides itself into successive periods, what is to hinder his adoption of a topical method in chs. ii. and iii., where he groups the various incidents and particulars with masterly skill, as all leads as directly up to the catastrophe of the Fall as in ch. i. all marches steadily forward to the Sabbath-day of rest? . . . Can not the same writer handle diverse themes? And if he do, must he not be expected to treat each in the way appropriate to itself?

It is claimed that ch. i. deals in "stereotyped" phrases and is "verbose and repetitious", while the style of chs. ii. and iii. is "free and flowing". This again is due to the nature of the subjects with which they respectively deal. Ch. i. is monumental, conducted on a scale of vastness and magnificence, and its characters are massive and unyielding as if carved in granite. Chs. ii. and iii. deal with plastic forms of quiet beauty, the charms of paradise, the fateful experiences of Adam and Eve. . . .

In like manner Dr. Dillmann urges, in proof of a diversity of writers that the author of ch. i. "restricts himself to the great facts without entering in an explanatory way into particular details", and that he use a ceremonious, solemn, formal style of writing", as distinguished from the "evenness" of chs. ii. and iii. This is sufficiently answered in what has already been said. The difference arises from the nature of the subject, not from the habit of the writer. . . .

It is said that ch. i. proceeds from the lower to the higher, ending with man; while, on the contrary, ch. ii. begins with the highest, viz., with man,

and proceeds to the lower forms of life. But as ch. ii. continues the history begun in ch. i., it naturally starts where ch. i. ends, that is to say, with the creation of man, especially as the whole object of the chapter is to depict this primitive condition.

These various contrasts between chs. i. and ii. explain themselves at once, as has now been shown from the diversity of theme. They could only be supposed to lend support to the critical hypothesis of different documents on the false assumption that the theme of both chapters was the same.

[Dr. Green's conclusion is that there are no discrepancies; and that is likewise the conclusion arrived at, from the point of view of Science, by Dr G. Frederick Wright, in his paper on the subject.—*Editor.*]

Survey of Current Critical Thought in Germany

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The Beginning of the End of the Wellhausen School

In the ups and downs of the newer Radical School of Old Testament criticism, evidently history is about to repeat itself. It has long been known to the student of German theological thought, that about once in every generation a new school of Destructive Theology arises, reaches its zenith of influence when it controls practically all of the Protestant Universities, and then suddenly is undermined from within and becomes a thing of the past, leaving, as a permanent acquisition to real theology, that small kernel of truth which gave this school its excuse for existence and the one-sided use or abuse of which constituted its stock in trade. As an example we need recall only the history of the famous Baur New Testament critical school, which absolutely dominated German theological thought as late as forty years ago, and had the sole claim to recognition as "scientific". It made out of early Christianity a conglomerate of antagonistic and hostile tendencies, between the Pauline, the Petrine and the Joannine types of doctrine and life; failing to recognize the simple fact that these were all only different ways of expressing the one and only life in Christ with which the primitive Church was imbued. The break came from within, chiefly through the new departure of Ritschl, who demon-

strated the one-sided character of the Baur scheme. Ritschl offered as a substitute another scheme, which in turn has proved unsatisfactory, as it denies all "metaphysics" in theology and does not recognize the objective reality of those great fundamental truths of Christianity for which evangelical doctrines and dogmas stand, but only their "value" for Christian consciousness and life. But the significant fact is that the Baur radical school, of which there is not a single representative left in the Universities of the Fatherland, disappeared chiefly as a consequence of inner weakness and disintegration.

It now seems that the Wellhausen school is predestinated to the same fate. While it would be a great mistake to think that Radical Theology has had the floor all to itself in the land of Luther, and not to remember that fully one half and more of the theological professors in the Universities of Germany are pronounced defenders of the fundamentals and essential teachings of Evangelical Theology, though not mere extollers of by-gone times and reproducers of the views of the Fathers in all particulars; yet it is a fact that it is the hue and cry of the Radicals that has won the ear of the Protestant world at large. It is also a fact that the most vigorous defences of the old truths have made little

or no impression on the "advanced" clans as such, their great value consisting in keeping in the Conservative ranks thousands who otherwise would perhaps have gone over to the enemy. Only in exceptional cases have the researches of the Conservatives really put to silence the claims of the Radicals. Zahn's magnificent Introduction to the New Testament, which defends the old truths in New Testament isagogics throughout, has been out for several years; but nobody has ventured to attempt a reply. A work of this kind in the Old Testament is something devoutly to be desired.

It is not, however, a psychological mystery that the works of the Conservative men have not as a rule made any marked impression upon the advanced forces nor modified seriously any of the positions taken by them. The standpoints of the two schools are so radically different that there is really no common ground left for them upon which to reach an understanding. It is worse than foolish to suppose that the position of the advanced school is the unadulterated result of "scientific research", or that their work is the expression of "unprejudiced" investigation. In reality, as Kuenen openly acknowledges, the Newer Criticism has a "standpoint" which includes among other claims, as the Dutch critic himself says, that "the religion of the Old Testament is one of the most important religions; nothing less, but *nothing more*". That a naturalistic scheme of religious development is not only possible, but is a necessity from such a "standpoint" goes without saying.

Hence it is a noteworthy fact of the most recent theological development in Germany that the Wellhausen school has been vigorously attacked from within, and, by a singular coincidence, from two sides at the same time and from two different and independent points of view. These attacks are not made upon the literary substructure of the school, upon the documentary theory of the Pentateuch, or even upon the Deutero-Isaiah theory, but upon the superstructure of a naturalistic development scheme of the religion unfolded in the Old Testament, which is the kernel

and heart of the modern Higher Criticism. The soul of the scheme is its Darwinistic feature, the hypothesis of a natural development and the substantial denial of a Divine revelation in the origin and the development of the religion of Israel. However variegated in form and kaleidoscopic in character the different new theories may have been, in this one thought they found their common center, namely, that *only natural factors and forces were operative in the development of the religious process of which the Old Testament books are the official records.*

It is particularly gratifying that the determined double attack upon this center of the system has now come from former devotees of the Wellhausen school; since these men share in general the "standpoint" of the critics, recognize the literary substructure and readjustment of the sources, but emphatically deny that the development hypothesis is a correct scientific explanation of the facts involved. For several years such attacks have been made by Professor Hommel, the Munich orientalist, who is not a theologian. At the recent conference, held by the friends of the old truth concerning the Bible, under the shadow of Wartburg, in Eisenach, he declared that in the light of modern Babylonian research the Wellhausen school can not hold its own, attacking it accordingly from the standpoint of archeology, as Sayce has done in England. But Hommel's attacks have not made the impression their intrinsic merit deserved, possibly because he is sometimes over-confident and not as careful in making his claims as he should be. At any rate, his attempts were "killed by silence" (*todgeschwiegen*), i. e., by the convenient and safe policy of ignoring them.

This is not to be the fate of the new work of Professor Hugo Winckler, the Assyriologist, of Berlin, entitled "The Ancient Orient and the Bible" ("Der Alte Orient und die Bibel"). It is a noteworthy fact that this attack on the dominant school does not come from a theologian, but from a philologist. Something after the manner of Hommel, Winckler, in his work, "Die altisraelitische Ueberlieferung in inschriftlicher Bedeutung", issued in

1897, brings the facts of Babylonian archeology to bear upon the current Old Testament reconstruction-scheme, and shows that particularly the facts known concerning the character of the earlier and earliest religion of Babylon proves beyond a doubt, that the hypothesis of the religion in Israel having developed from a crude and primitive type of nomadic natural worship is an impossibility. He shows also that it can be demonstrated that the influences that proceeded from the developed religious ideas and ideals of Babylonia in early times, extended also over Canaan and Egypt. While a Conservative thinker will naturally make haste slowly in accepting Winckler's idea of a highly developed religion in Israel as a result, more or less direct, of the advanced religion developed by the kindred Babylonians, it nevertheless is noteworthy that the leading thought of his contention, namely, that actual historical facts, drawn from the monuments and Babylonian records, take away the very foundation of the Darwinistic development hypothesis of the current criticism. Facts are stubborn things, to which even subjective philosophizing must submit!

The other attack from within seems even more fatal to Wellhausenism. Rather singularly it comes from the most radical faculty in Germany, Jena, and its author is Professor D. Baentsch, the work being entitled "Ancient Oriental and Israelitish Monotheism" ("Altorientalischer und israelitischer Monotheismus"). Its subtitle shows that it is intended to be a declaration of war upon the basal proposition of Radical Criticism. It reads: "Ein Wort zur Revision der entwicklungs geschichtlichen Auffassung der israelitischen Religionsgeschichte". The writer openly declares that the days of the Wellhausen school and its explanation of the religion of Israel along the line of natural development are over, and that a new conception of this religious growth, more closely connected with the older views, must now come to the front. In this case, too, it is not at all necessary to accept the substitute which Baentsch offers for what he undertakes to overthrow; the significant fact remains, that he is sure that he

can, with recognized critical weapons, overthrow what criticism has itself erected with these same instruments. Its significance is accordingly more negative than positive, in the ups and downs of modern criticism. His line of argument is briefly this, that at an early stage, at a time when, according to the Evolutionists, Israel's religion was only a crude naturalistic scheme, without a trace of its characteristic monotheism, a more or less developed type of monotheistic belief already existed all around and about Israel, more or less clearly expressed. He argues, moreover, that Israel's monotheism belongs to the oldest form of its faith and was intrinsically superior to that found among other peoples, being from the outset ethical, a characteristic which the current school recognizes only as the outcome of the later development of its religion. In other words, Baentsch has shown that Israel's religion was *not* a purely naturalistic growth.

This work has compelled the Radicals to stop and think, and to inquire whether they are sure that they are on *terra firma*. Immediately after the appearance of the book, the "*Christliche Welt*", of Marburg, the leading and influential organ of the Liberal clans, most skillfully edited by Dr. Rade, discussed the book at length, and insisted that this work should receive proper attention at the hands of the critics,—the reviewer himself evidently agreeing in substance with the new positions set forth in the book. The *Theologische Rundschau*, a pronounced advanced theological monthly, edited by Professor Bousset of Goettingen, in its last issue for 1906, reviews this work at length, the article being from the pen of the Liberal Strassburg Professor Nowark. He, too, acknowledges that Baentsch has made a vigorous attack and has found some dangerous weaknesses in the Wellhausen position, and he tacitly accepts the necessity for a revision of the latter, but not altogether along the lines proposed by Baentsch.

That the Conservative papers are delighted and on the *qui vive* for the things to come is only natural. The *Allgemeine Kirchenzeitung* of Leipzig, formerly edited by the famous Professor Luthardt, in No.

39,299 of its issue, enters upon a series of articles, in which the significance of these new attacks is pointed out and the conviction expressed that the Wellhausen school as such will soon be a thing of the past. In view of these facts it is not necessary to be a prophet to foretell that the Higher Criticism *a la mode* will be compelled to fight for its very existence, and that, too, among its own adherents. The struggle between the two factions will doubtless relegate the school to the "have beens", just as the struggle between the old and new Hegelians did the Baur school. *Requiescat in pace!*

But this internecine contest does not mean that the Conservatives in Germany are going to rest on their arms and be merely onlookers in the struggle. Among the most hopeful and vigorous defenders of the old truth is Dr. J. Lepsius, who has established for this purpose an organ of his own called "Das Reich Christi". He is an enthusiastic defender of the faith, and has a way of putting things that delights the friends and worries the foes of Evangelical truth. He has recently made a vigorous attack upon the "Religionsgeschichtliche Handbucher", a series of pamphlets, published in editions of tens of thousands, to make the new "discoveries" palatable to the laity. In a recent review of the brochure of Professor Wernle, on "The Sources of Christ's Life" ("Die Entdeckung Jesu"), he says that, according to this new theological standpoint, a historical picture of Jesus must be drawn "minus Luther, minus Augustine, minus Paul, minus John, minus Luke, minus Matthew, minus Mark; minus the primitive traditions of the Church; minus the self-deception of Jesus". What is left will give "a true picture of Jesus".

As Lepsius says: "Nothing is left except the subjective consciousness and piety of the critic; Jesus must be only that which is in agreement with these emasculated sources" left by Wernle's drastic process of elimination.

In another issue of his journal he shows that the modern Liberal or Theologian has not, at heart, even as much faith as a Mohammedan. This is brought out in the following Dialogue:

Liberal Theologian. "I believe that Jesus was a great prophet".

Moslem. "That is also my conviction".

L. T. "I believe that God is merciful and gracious".

M. "That is also to be found on every page of the Koran".

L. T. "I deny the doctrine of the Trinity".

M. "Exactly as I also do".

L. T. "I can not know whether Jesus was the Son of God".

M. "In this matter, too, I agree with you".

L. T. "I believe that man, to please God, must obey His commands".

M. "I think so too. By the beard of the Prophet, you are a Mohammedan. But do you also believe that Jesus was born of the virgin Mary?"

L. T. "That I must deny".

M. "Do you believe that Jesus ascended to heaven?"

L. T. "I can not believe that".

M. Did Jesus perform miracles?"

L. T. "No".

M. "Do you believe that Jesus will return to the judgment of the world?"

L.T. "That too I must deny".

M. "By the beard of the Prophet, *then you are less than a Mohammedan!*

Scripture Chronology---How Old is Man?

REV. N. MCCONAUGHY, NEW YORK

I. Comparative Claims of the Chronology of the Hebrew Scriptures and the Septuagint

To calculate the age of the world from Scripture data, we have the choice of two genealogies,—that of the Hebrew Scriptures and that of the Septuagint—a trans-

lation from the Hebrew made in the time of Ptolemy Philadelphus, about 285 years before Christ.

Which is the True Chronology?

To use the first we have the age of Adam at the birth of Seth, 130 years; the age of Seth at the birth of Enos, 105 years; the age of Enos at the birth of Cainan, 90 years and so on down to Noah's birth and his age at the Deluge 600 years—1656. To use the other we have the age of Adam at the birth of Seth, 230 years instead of 130, as in the Hebrew, and the age of Seth at the birth of Enos, 205 instead of 105, and that of Enos at the birth of Cainan, 190 instead of 90, and so on, giving 100 years more for the ages of six of the antediluvians before the birth of the son, and, with them and the postdiluvian Patriarchs, in all adding approximately 1,500 years more to the age of the world at the time of Christ.

This difference of 1,500 years makes it necessary for us to try to settle the question which of these two texts—the Hebrew or the Septuagint—is to be relied on as our authority in fixing the date of the earliest existence of man on this planet.

In examining this subject, it is pertinent to observe, at the outset, that the length of the antediluvian year was the same as ours to-day.

A little study of Genesis vii. and viii. fully establishes the fact that the year of the flood had twelve months of thirty days each, just as the Egyptian year always had and later the Grecian year, with its five intercalary days and in leap-year six to make out the whole 365 1-4. The Library of Ashurbanipal establishes the same for the early Babylonian year, 365 1-4 days.

It might be proper also, did time permit, to consider the question whether the ancient patriarchs did actually live nearly 1,000 years instead of a few decades as we do now, and whether we should not consider them as only heads of families, several of which it took to cover those long periods; but, as the times given previously to the birth of the son are the only positive Scripture data for calculating the age of the world before the Flood, we shall gain no new data for our purpose by such a discussion, except such as we reach by conjecture.

It will probably always continue to be the impression of the sincere and thoughtful reader of the Scriptures, as he notes the natural way in which the details of the lives of those patriarchal men are given; the personal relations they bear to each other and to God; their experiences in life, etc., that they were individual men like ourselves, only gifted with remarkable longevity which gradually disappeared as men deteriorated. This opinion will be greatly strengthened as he studies the ages of the Postdiluvian patriarchs and sees them taper gradually down from Noah 950 to Shem 600, Arphaxad 538, Cainan 460, Salah 460, Eber 464, Peleg 339, Reu 339, Serug 330, Nahor 304, Terah 205, Abraham 175, Isaac 180, Jacob 147, Joseph 110, Moses 120, etc.,—all done in about 1,600 years, making it too plainly evident that it was not the length of the year that changed, or the duration of the family life, but the length of the personal lifetimes of men that had dwindled, and that too of men who were, many of them

at least, without any question, separate individual persons. The testimony of the monuments has already begun to shed light on some of these points. The very name of Abram has been found on an inscription just prior to the time of Hammurabi, 2,356 to 2,301 B. C.

If we take the Septuagint as the basis of our computation we shall be able to reconcile everything with the actual facts as given by the revelations of the spade and of science, so far as they are yet fully developed.

Now as to the difference between the two ancient texts of the Scriptures, there is no question but that either the Hebrew text or the Septuagint version was changed, and that it was done subsequently to the time of Christ. They certainly agreed, and did also the Samaritan Pentateuch, up to, and some considerable time after, His death, as we shall presently see.

A very distinguished modern author on this subject prefers the Hebrew as the true authority, and claims that the nearly 1,600 years were *added, in the Septuagint*, to those already in the Hebrew, by the *seventy translators*. He gives, as their probable motives for so doing, that, "As residents in Egypt", I quote his words, "and probably translating in the first instance for the benefit of an Egyptian public, they were under peculiar temptations to resort to an artifice of this kind, as the Egyptians commonly regarded their own history as going back more than 36,000 years into the past". And he continues, "The Egyptians would consequently have laughed at the comparatively puny, if saner, numbers of the Scriptures; and, aware of the reception which the version would meet with, the Greek translators apparently did their best to soften the inevitable criticism".

How did this difference come about? Who made it? When was it made, and exactly with what motive?

It is generally admitted that the Jews have as a people always been exceedingly tenacious in maintaining the integrity of their Sacred Scriptures. They have always held them in the most profound reverence. It is difficult to conceive of them as looking so lightly on a change, for any con-

It hardly seems credible that anyone could seriously suppose that by the addition of only 1,500 years or so they could have hoped to overcome the demand for an antiquity of 36,000 years. And it is almost as impossible of belief that, for so slight a consideration, a great body of seventy translators, devoted Jews, should be considered capable of taking such unwarranted liberties with their cherished and hallowed records of inspired truth: and that, merely to secure its acceptance with an Egyptian public, they would deliberately plan and conspire to falsify the word of God, with all its sacredness.

And it seems exceedingly important at the present time to settle this question between the two texts, for the reason that the author of the article on Chronology in a recent Bible Dictionary, emanating from what is considered a very high and reliable source, also adopts the Hebrew as authoritative; and then, to get the proper length of time, considers the ancient names as heads of successive families covering the term given as their life-time, and not as individuals,—and so makes the time from creation to the deluge 8,226 years, instead of 1,656 as derived from the Hebrew or 2,262 as derived from the Septuagint. These names, considered not as individual persons but as representatives of several descendant families from each one, are thus made to cover the extended period required by modern critical theories.

Another, more recent and very able writer on Chronology, also accepts the Hebrew, so that it is of the utmost importance to discuss, and, if possible, settle, the question between these two texts. Let us then, without delay, proceed to its solution.

sideration, as to commit the most execrable crime known to men, of tampering with Holy Writ. It is equally hard to believe that the seventy translators, on the one side, or the early Christians, on the other side, could wilfully have done the same thing. Nothing can account for it unless

it can be shown to be the work of some miscreant devoid of all principle, moved by some base passion and urged on by some imperative necessity. Nevertheless there is evidence that previously to the time of the Apostles there was *no* difference; and there is undoubted proof that later, after the great spread of Christianity throughout the Roman Empire had become so alarming to the Jews, there were among them some sufficiently depraved to undertake to change the numbers so as to show that the time for Christ's appearing had not arrived.

It had long been fully understood among the Jews, and all over the Oriental world, that some such personage as the Messiah was to appear in the sixth Millennium of the world's history; or that some great event was to take place then. Suetonius and Tacitus relate that at that time the entire East was looking for the promised Messiah. Vergil tells us (*Bucol.*, line 498) that the Romans expected, in the time of Augustus, "The coming child, with which the Iron age [i. e., the sixth age] should end". Abul Pharagius says, "As had been foretold in the Law and the Prophets, the Messiah was to be sent in the last time, at the end of the sixth year thousand after the creation".

Theopompus (341 B. C.) relates that the Persian Magi taught that the present state of things would continue 6,000 years, after which Hades or death would be destroyed and men would be happy and live without food and their bodies cast no shadow. Plato cites a prophecy of Orpheus, that Pagan song and Pagan religion would cease during the sixth Millennium after creation. Habakkuk's "in the midst of the years" is supposed to mean the same thing,—the Messiah's coming after 6,000 years. That mankind *was* on tiptoe of expectation just at the time, is clearly shown by the appearing of the wise men of the East to worship him. The Jews up to that time had held the same view and thought the time had come; and Josephus in his *Antiquities* apparently thought so, for he says, "The Sacred Scriptures contain the history of 5,000 years"; and you may add to this the remaining

years after the close of the Canon to bring it down to Christ.

Ephraem Syrus (387 A. D.) says, "The Jews have subtracted 600 years, that their own books might not convict them concerning the Christ's coming, he having been predicted to appear after 5,500 years".

There is evidence too, of the perfect integrity of the Septuagint translators and of the correctness of their translation. Philo of Alexandria, contemporary with Christ and the Apostles, speaks of the integrity and fidelity of the translators and of the high veneration in which they were held by the Jews of his time. He says, "The seventy-two interpreters seriously reflected with themselves how arduous a task it was to interpret or translate the laws contained in the Divine Oracles so as neither to add or diminish or alter anything, but to retain the original form". And he observes, that the most learned Jews, best skilled in both languages, the Hebrew [which he called the Chaldee] and the Greek, at the time it was made, styled the translators not interpreters merely but prophets, who with the purest spirit had entered into the genuine sentiments of Moses". Philo Judaeus, in the time of the Apostles, says, "There was not the least variation in the Septuagint from the sacred Hebrew original, either by addition, omission or otherwise".

Josephus (who wrote in 94 A. D.) mentions that "the Septuagint had been read in public, when its translation was finished, by order of Ptolemy Philadelphus" (under whose auspices the translation had been made), "as a test of its accuracy, the chief men of all of them, both priests and interpreters and the rulers among the Jews, being present, and they all requested that, the translation being well done and finished, it might remain without alteration as it was".

It must therefore have agreed at that time with the Hebrew. And that this was so is shown by the fact that Josephus says, that, in his *Antiquities*, he himself translated what he drew from the *Hebrew* Scriptures into *Greek* without diminishing or adding to the original, for which

he expresses the highest veneration. And Josephus' Chronology agrees with that of the Septuagint.

There could therefore have been no dif-

ference between the Hebrew and the Septuagint chronology *until after the time of Josephus*, near the opening of the second century.

Who, then, made the Change, and When?

There is evidence, gathered by Dr. Hales, that one Aquila—a Pagan priest originally, a Persian, who became a Christian but was expelled from the church for misconduct and then turned Jew and became a pupil of Akiba, a famous Rabbi, President of the Sanhedrin and a malignant enemy of Christianity—was the corrupter of the Sacred Writings, first of the Hebrew and afterward of the Septuagint, as fast as he could get hold of them. The Septuagint, being in the hands of the common people and widely scattered among all the Greek-speaking lands of the East, could not be easily gathered up and corrupted; while the Hebrew, being largely in the hands of the priests and being more rare after the destruction of Jerusalem and the slaughter and carrying away captive of the 2,000,000 Jews who fell victims to the Roman sword at and after the year 70 A. D., could be more readily gathered up and changed.

Epiphanius (310-403 A. D.) tells us, that Aquila (and I quote,) "wrested Scripture contrary to the interpretation of the Septuagint version, *in order* to invalidate the testimonies concerning Christ".

Dr. Hales mentions an unpublished Greek tract in the Bodleian library, inspected by Kennicott, which relates that, "Aquila, being filled with much rage and imagining mischiefs in his heart, was transported with an unjust envy and, anathematizing Christianity, became a Jew and... interpreted Scripture, wishing to conceal the testimonies concerning Christ. Whenever therefore [it says] you find, in the Hebrew (for there he also obliterated) or in the Greek, the testimonies concerning Christ disguised, know that it was the audacious contrivance of Aquila".

That there was such a corrupted text, not only of the Hebrew but also of the Septuagint, is plain, for Justin Martyr (b. 8 A. D.) produced instances of their alterations of the prophecies as to the divinity,

passion and death of our Lord, made in the Septuagint copies used in the Synagogues. "Your rabbis", says he to Trypho the Jew, "have absolutely expunged many passages out of the Septuagint version, as I would like to have you know".

The corruption of the genealogies was made by Aquila (128 A. D.), who published two editions of his version of the Septuagint. A second translation was made by Theodotion previous to 185 A. D., whom Jerome calls "a Jew and a blasphemer". This was intended to supersede the use of the already existing Septuagint among the Jews, and did so to some extent eventually, though it took the course of nearly two centuries for it to gain general acceptance.

Theophilus, bishop of Antioch (d. 181 A. D.), was the first Christian chronologer who is mentioned as having attempted to compute the age of the world from Scripture. He reckoned 2,362 years from the Creation to the Flood, and 1,036 from the birth of Arphaxad two years after the Flood to the birth of Isaac. He did not get these dates from the Septuagint, for he differs from it and he omits the second Cainan which is found only in the Septuagint. Hence he must have used some Hebrew copy with the longer computation still in it. He allowed 330 years from Adam to Seth, for which there is no authority in the Septuagint, but was, it is said, to be found in some Hebrew copies.

Eusebius (d. 340 A. D.) found in the Hebrew copies different accounts of the times, some of the longer and some of the shorter chronology,—showing that the changes were made gradually in the Hebrew and that all the copies had not then been gathered up and changed. As these changes could not all be made at once in all the copies extant, there could without doubt be some found with the longer chronology and others with the shorter. The copy of the Samaritan Pentateuch which Origen had, agreed with the Jewish Hebrew from the Creation to the Flood.

The alteration therefore took place between his time and that of Eusebius. The changes in the Hebrew were made more nearly at once; in the Samaritan gradually.

But one of the strongest evidences of all, that the dates of the Hebrew genealogies have been shortened, instead of those of the Septuagint lengthened, is to be found in the Hebrew numbers themselves. Taking the intervals between the father's birth and that of his eldest son, they run along in the Septuagint with very natural regularity, almost uniformity:—Adam to Seth 230, Enos 205, Cainan 190, Mahalaleel 170, Jared 165, Enoch 162, Methuselah 165, Lamech 187, Noah 183, the Deluge 600—making together 2,262. In the Hebrew they are very broken:—Adam to Seth 130, Enos 105, Cainan 90, Mahalaleel 70, Jared 65, Enoch 162, Methuselah 65, Lamech 187, Noah 182, the Deluge 600—making 1,656. Three of them—and these among the later ones—are very much larger than the others, in some cases more than 100 years greater. This is easily accounted for: In changing the Hebrew from its agreement with the Septuagint, 100 years are taken off the prenatal age of every one of the first five patriarchs and 100 years from Enoch the eighth, leaving Jared, Methuselah and Lamech, the sixth, seventh and ninth, untouched; and the reason for this is, that, if 100 years had been taken off *each one of them*, it would have so shortened the time from the Creation to the Deluge, that Methuselah would have outlived the Deluge 200 years and Jared 66 and Lamech 95, and so have invalidated their whole Old Testament story about the Flood. So they had to leave *their* prenatal dates untouched in *these three*. The Samaritan Pentateuch was in the same need of shortening. It agreed with the Septuagint, but they made the mistake of taking off 100 years from *each one of the whole nine*, and then, to prevent these three from out-living the Flood, they had to cut down the total age of Methuselah from 969 to 720, which made him die in the year of the Flood, and Jared from 962 to 847, and Lamech from 777 to 653. They thereby made all three of these die in the very year of the Deluge,—

not only a most suspicious circumstance, to say the least, but a positive proof that the two Hebrew sets of dates had both been cut down to shorten the age of the world.

Another and still stronger proof from the internal evidence is the dates following the Deluge. The Hebrew placed Abraham's birth only 352 years from the Flood. Now as Shem lived in all 600 years, 500 after the Flood, he must have been contemporary with Abraham 148 years and with Isaac over 50 years; and yet no notice is taken of him in the sacred narrative, no mention of him in the circumcision or the great covenant promise, both of which oversights are utterly incomprehensible.

Still a third proof that the Hebrew was cut down, and not the Septuagint lengthened, is, that the population of the Earth long before the time of Abraham was far too great to have been the growth of only 350 years. At the time of the Confusion of Tongues, it was said, "The whole Earth was of one language and one speech", indicating in the region of Babel a comparatively large and wide-spread population. That was undoubtedly nearly 500 years before Abraham's time.

Alexander Polyhistor cites a passage from the Book of Enoch, which is as old at least as the Septuagint and is referred to by Eupolemus and many ancient writers, and is possibly the one spoken of in 2 Peter ii. 4 and in Jude 14, to the effect that something of which he spoke happened in the 165th year of Enoch, which it says was in the *year of the world 1,286*. This agrees exactly with the Septuagint and not at all with the Hebrew: Adam 0, Seth 230, Enos 205, Cainan 190, Mahalaleel 170, Jared 165, Enoch 162, giving 1,122 to Enoch's birth. Adding 164 gives 1,286, as required.

The learned Selden quotes from a manuscript copy of the Annals of Eutychus, Patriarch of Alexandria, that the Eastern nations had a tradition anciently received, that Seth died in the twentieth year of Enoch,—which agrees with the Septuagint. Enoch was born 1,122 A. M., to which 20 added makes 1,142, while Seth lived 912 which, with the Septuagint year of his birth, 230, makes 1,142.

An ancient book called "The Testament of the Twelve Patriarchs", cited by Dr. Hales, says that Cain was 200 years old when his troubles began (after the murder of his brother). This, being before

the birth of Seth, shows that the Septuagint was right in making Adam's age 230 when Seth was born, the Hebrew making him only 130 at that time.

Conclusions reached from the Septuagint Chronology

We seem to be warranted therefore, beyond question, in adopting the chronology of the Septuagint instead of that of the Hebrew, as the correct original Scripture reading.

Beginning then with Adam we may reckon, according to the Septuagint, from: Adam's age previously to the birth of Seth, 230; Seth's age to the birth of Enos, 205; Enos' age to the birth of Cainan, 190; and so on down to the Deluge,—which gives us from the Creation to the Deluge 2,262 years. Then from the Deluge to the birth of Abraham we have: Shem 2, Arphaxad 135, Cainan 130, Salah 130, Eber 134, Peleg 130, Reu 132, Serug 130, Nahor 129, Terah 130,—making from the Deluge to Abraham 1,182. This includes the second Cainan 130,—usually eliminated, though he is found in both the Septuagint genealogies and in Luke's genealogy of Christ, both of which are rightly believed to be inspired. It gives Terah 130 to Abraham's birth, often counted as 70, although, as Abraham left Haran at 75, after Terah's death at 205, 130 must undoubtedly be correct. We must add from Abraham's birth to the Exode 720 years,—as his age at Isaac's birth was 100, and Isaac at Jacob's birth 60, and Jacob's, when he stood before Pharaoh, 130, which, added to the 430 from that to the Exodus—which makes 720.

Exodus xii. 40 says, "Now the sojourning of the children of Israel, who dwelt in Egypt, was 430 years", "and it came to pass at the end of the 430 years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt". Genesis xv. 13 says, "And he said unto Abraham, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them 400 years". Acts vii. 6 says, "And God spake on this wise, that his seed should sojourn in a strange

land: and that they should bring them into bondage and entreat them evil 400 years",—the 400 being round numbers probably for 430.

Then, from the Exodus to the Founding of Solomon's Temple, we have a period where the various Scriptural summaries given do not always have their beginnings and endings at the same points; so that we are thrown back upon such various items as we can gather from the narrative in Samuel and Judges, with varied results. Jackson gives 579 years; Josephus 592; Russell 592; Eusebius 600; Theophilus 612; Hales 621.

Our own computation is 648, as follows: Moses 40 years, Joshua 25, Surviving Elders 18, first Servitude (Mesopotamia) 8, Othniel 40, second Servitude (Moab) 18, Ehud and Shamgar 80, third Servitude (Canaan) 20, Deborah and Barak 40, fourth Servitude (Midian) 7, Gideon 40, Abimelech 3, Tola 23, Jair 22, fifth Servitude (Ammon) 18, Jephthah 6, Ibzan 7, Elon 10, Abdon 8, sixth Servitude (Philistia) 40, Samson 20, Eli 40, seventh Servitude (Philistia) 20, Samuel 12, Saul and Samuel 28, Saul 22, David 40, Solomon's third year 3,—making the total, from the Exodus to the third year of Solomon, 648.

Now from the Founding of the Temple to Christ is a period of 1,027 years according to Hales; or of 1,017 years as has been carefully worked out by Professor Jules Oppert, the distinguished Assyriologist, in a paper read in 1897, before the Society of Biblical Archeology, in London, entitled "A Mathematical Demonstration of the exactness of Biblical Chronology". Oppert was guided in his calculation by an eclipse which occurred June 15, 809 B. C., and differs but ten years from Dr. Hales, who makes the date of building Solomon's temple 1,027 B. C., although they agree as to the date of its destruction within one year.

	B. C. Oppert	B. C. Sey- farth	B. C. Hales	Founding of the Temple to Christ	
Solomon, accession	1017	989	1027		1017 or 1027
Rehoboam, accession	978	949	990	Total from Creation to Christ	5829 or 5839
Asa, accession	958	928	970	Now, let us remember that the	
Abijah, accession	960	931	973	Alexandrian Mundane era was 5502 B. C.	
Jehoshaphat (alone)	917	888	929	That Josephus gives us 5505 B. C.	
Jehoshaphat and Joram	895		904	That the Constantinople Civil	
Joram (alone)	892	862		Era is 5508 B. C.	
Ahaziah, accession	888	855	896	That the Persian Chronology	
Athaliah, accession	887	854	895	gives 5507 B. C.	
Joash, accession	881	848	889	That the Abyssinian Chronol-	
Amaziah, accession	840	808	849	ogy is 5500 B. C.	
Uzziah or Azariah, accession	811	799	809	That the Grecian Mundane	
Jotham, accession	758		757	Era was 5598 B. C.	
Ahaz, accession	742	741	741	That Manetho's (304 B. C.)	
Hezekiah, accession	727	725	725	would give 5877 B. C.	
Manasseh, accession	698	696	696	That the Egyptian Chronology	
Amon, accession	642	641	641	gives 6128 B. C.	
Josiah, accession	640	638	639	That the Chinese Chronology	
Jehoahaz, accession	609	607		gives 6157 B. C.	
Jehoiakim, accession	598	596	608	That the Babylonian Chronol-	
Jehoiachin and Jechoniah	598	596		ogy gives 6158 B. C.	
Zedekiah, accession	598	596	597	That the Indian Chronology	
Destruction of Temple	587	584	580	gives 6147 B. C.	
Close of Old Dispensation	430	405	441	As the average of all this is 5,783, just	
Our summary therefore, is this:				46 years less than ours, and exceeding	
Creation to the Deluge	2262			Hales by 36, we need not question much	
Deluge to the birth of Abraham	1182			our correctness, within moderate limits.	
Abraham's birth to the Exodus	720			The testing of these conclusions by	
Exodus to the founding of				astronomical data is reserved for a future	
the Temple	648			essay.	

The International Lessons in Their Literary and Historical Setting

REV. DANIEL S. GREGORY, D. D., LL. D.

The Topics of the International Lessons for March are: "Abraham Pleading for Sodom"; "Isaac a Lover of Peace"; "Jacob and Esau". The Fourth Sunday is devoted to a Temperance Lesson on "Woes of Drunkenness", from Isaiah xxviii. 7-13; and the Fifth, to a "Review" of the Lessons of the Quarter.—The selection of the Topics and Scripture for this month is not such as to bring out the movement of God's purpose of redemption, or to give any connected or coherent

view of the history of the Patriarchs, or to aid to a more complete knowledge of Genesis,—as was seen to be the case in the preceding months. The most important events are passed over—the lapse of faith on the part of Sarai and Abram in the matter of Hagar and the consequent severe discipline of fifteen years; the mutual Covenant of Jehovah and Abram, when Abram became Abraham; the main events in the life of Abraham in full covenant with Jehovah, notably the destruction of the

Cities of the Plain and the judgment on Lot; the supreme test of Abraham in the offering up of Isaac; the sending to Charan for a wife for Isaac; and the final distribution of the children and possessions of Abraham.

I. LESSON FOR MARCH 3.—The Topic of the First Lesson for March is "Abraham Pleading for Sodom". Its Scripture is Genesis xviii. 16-33.

1st. *The Place of the Lesson*

It will be seen by referring to the Outline of the Career of Abraham (given in this magazine for October, 1906, p. 277), that the Scripture of the Lesson is a fragment of the record of the Third Stage in the Career of Abraham, that which gives *his experience after he had been brought into full and mutual Covenant with Jehovah*, and installed in his place as Patriarch and Leader in the new religion. This is manifestly the most important period in Abraham's life, and the incidents recorded would seem to demand special study.

The selected Scripture is a mere incident in this record of great events. While a most excellent illustration of intercessory prayer, and giving encouragement to such prayer, it furnishes no key to the narrative of which it is a part, or to the purpose of Jehovah as set forth in this record. In order to be understood it must be studied in its connection both with what precedes it and what follows it.

2nd. *The Unfolding of the Lesson*

In order to open the way for a more complete understanding of this Scripture, and at the same time to give the student room for a choice of the line of study to be pursued, this portion of Genesis may be taken up in *two Studies*:

1. A Larger Lesson—embracing the Third Stage of Abraham's Career—in order to give a view of the whole Scripture in its connections, covering the omitted portions (chs. xvii. 1—xxv. 18).

2. A Shorter Lesson—embracing the events that gather round the great Theophany in the Woods of Mamre—in the center of which the selected Scripture occurs (chs. xviii. 1—xix. 38).

The study by itself of the fragmentary

selection of the Lesson will do very little towards giving any valuable knowledge of the book of Genesis, either in its contents or its aims.

A. THE LARGER LESSON.—*The Third Stage in the Career of Abraham—when he was in full and mutual Covenant with Jehovah and in his place as Leader in the new Forward Movement.*—Chs. xvii. 1—xxv. 18.

Between this Scripture and the record covered by the Second Stage there is a pause, of at least fourteen years, in the progress of revelation in unfolding the new way of righteousness through faith. At the opening of that period Jehovah had entered into *partial* Covenant with Abram, and the latter had taken his first decisive step in entering upon this new way of life. Sarai's lapse of faith had carried down Abram also and led him to the polygamous union with Hagar that deferred the full and mutual covenant for these fourteen years.

This period had now drawn to a close. Jehovah's revelation of Himself to Abraham when he was ninety-nine years old, was the turning-point in the life of the Patriarch, his final exaltation to the position for which he had been so long—almost a quarter of a century—in training. By the new, mutual and perpetual Covenant into which Jehovah now brought him, Abraham became in a peculiar sense "the friend of God". To mark this transformation, *Abram* became *Abraham*, and the Promise—which through the fourteen years had seemed to settle upon Ishmael—was now at length definitely centered in a child to be born of Sarai, who in recognition of her exaltation now became *Sarah*.

The subsequent history of Abraham in order to be understood must be studied in the light of this new and transforming relation, in which the faith of Abraham and Sarah was to be developed and confirmed.

This Third Stage in Abraham's Career, as presented in the Outline already referred to, may be comprised under *two Sections*:

SECTION FIRST.—*Confirmatory Revelations of Jehovah to Abraham, from the Consummation of the Covenant to the*

Supreme Test in the Sacrifice of Isaac.—Chs. xvii. 1—xxii. 19.

This is manifestly the most important portion of the history, the main events of which suggest the Points for Study:

1. *Study Jehovah's Completion of the Full Covenant with Abraham.*—Ch. xvii. 1-27.

(1) Jehovah as *El-Shaddai* (God Almighty) revealed to Abraham His divine power (which gave assurance that He would perform everything that he had promised), and then completed the Covenant with him (ch. xvii. 1-14).

This was intended to sustain him in his further waiting and to gird him for his mission as the "Father of the Faithful". Jehovah showed Himself as "possessing the power to realize His promises even when the order of nature presented no prospect of their fulfilment, and the powers of nature were insufficient to secure it" (*Kurtz*). Abraham now voluntarily entered into Covenant with Jehovah, accepting circumcision as the visible seal and the formal way to righteousness by faith.

(2) There was now added the distinct revelation, that the Promise belonged, not to Ishmael, but to a child to be born of Sarah a year hence (ch. xvii. 15-21).

The strong plea of Abraham, that Ishmael might be the Heir of the Promise, shows that his heart had been set upon the child of Hagar, emphasizes the unfortunate results of the polygamous union that had followed the lapse of faith, and points to the necessity for still clearer revelations from Jehovah.

2. *Study the Great Theophany, three months later, in the Woods of Mamre—to strengthen the Faith of Sarah and Abraham through Jehovah's most Gracious Revelation of Himself and His Purposes.*—Chs. xviii. 1—xix. 38.

This was the greatest object-lesson in the life of Abraham, of Jehovah's unlimited grace and inflexible justice. The Angel of Jehovah, or Jehovah Himself, appeared at this time to him in the tent at Mamre, and at the feast entered into communion with him, taking him into His confidence, revealing to him His future plans of mercy

and judgment, and executing judgment upon the Cities of the Plain before his very eyes.

(1) At the feast in Abraham's tent Jehovah entered into that intimate communion with him, in which he, as the Father of the Faithful, was to be the type for all believers, and at the same time made it the occasion for adding a needed confirmation of Sarah's faith (ch. xviii. 1-15).

That Sarah's faith wavered was shown by her laughter when she heard the repetition of the Promise made three months before. Jehovah, by an act of omniscience—reading her thoughts and discerning her acts when she was not in His presence—rebuked her unbelief, and gave the needed confirmation to her faith.

(2) Jehovah, after sending away the two angels, by taking Abraham into His confidence, revealing to him His purpose of judgment upon the Cities of the Plain, and showing him His wonderful compassion and graciousness, brought the Patriarch into that new relation of intimacy and sympathy that was necessary to sustain his faith in further waiting for the fulfilment of the Promise (ch. xviii. 16-33).

It is at this point that Abraham's plea for Sodom occurs.

(3) The subsequent destruction of the Cities of the Plain furnished the Patriarch with an object-lesson not to be forgotten, of the inflexible righteousness of Jehovah and the inevitable fate of the wicked, and at the same time afforded a demonstration of His power to fulfil His Promises (ch. xix. 1-38).

3. *Study the last recorded Lapse of Faith on the part of Abraham, after his Removal to Beersheba.*—Ch. xx. 1-18.

After Abraham's Removal from the Scene of this Judgment to Beersheba, where he fell in with Abimelech, king of Gerar, he seems to have relapsed once more into his Babylonian "morality",—which event emphasizes the fact that the new salvation was due to Divine grace and not to man's righteousness by works.

4. *Study the Great Event of the History, the Birth of Isaac, which occurred at*

the end of the year, and which was followed, several years later, by the *Expulsion of Ishmael from the Patriarchal Household*.—Ch. xxi. 19-34.

The promise of Jehovah was thus fulfilled—after the waiting and discipline of twenty-five years, when Abraham was one hundred years old—the child born being truly a Creation of Divine Power as well as a gift of Divine Love.

5. *Study the Last and Supreme Test of Abraham's Faith, when Jehovah—perhaps twenty-five years later—commanded the Patriarch to offer his Only Son a Sacrifice*.—Ch. xxii. 1-19.

Jehovah rewarded Abraham's unconditional obedience with fresh promises confirmed by a solemn oath,—thereby again greatly strengthening the Patriarch's faith—after which he returned to Beersheba.

In discussing the earlier stages of the life of the Patriarch, Dr. William Henry Green has said "the one leading idea in the life of Abraham is *the trial of his faith*, that it might be perfected and exhibited, and that he might become the father of all that believe". This offering up of Isaac was the supreme and final test to which all the others had led up. In it *the climax of obedience and self-abnegation* was attained.

The test now having been completed, and the purpose of his Divine call answered, the history of his life, therefore, "now hastens to its termination" (*Keil*).

SECTION 2.—*The Leading Events in the Life of Abraham as Patriarch, subsequent to the Offering of Isaac*.—Chs. xxii. 20—xxv. 18.

The events in this comparatively unimportant period are briefly set forth in the Outline of Abraham's Career (see October, 1906, pp. 287, 288). These events can readily be traced in the narrative itself, so that a bare suggestion is here required. It deals with Abraham's domestic affairs; with Isaac's marriage; with the other descendants of Abraham besides Isaac; and with Abraham's death and burial.

B. THE SHORTER LESSON—*embracing the events that gather round the Great Theophany in the Woods of Mamre—in which passage the selected Scripture forms*

the Central Portion.—Chs. xviii. 1—xix. 38.

This was perhaps the greatest and most complete revelation by Jehovah of His character and His purposes towards Abraham. It furnishes one of the greatest Scriptural object-lessons of the grace and righteousness of the Covenant God.

1. *Study Jehovah's gracious Revelation of Himself and Communion with Abraham*.—Ch. xviii. 1-33.

Three months after the establishment of the complete Covenant the Angels of Jehovah, or Jehovah Himself accompanied by two Angels, appeared to Abraham in his tent at Mamre, to celebrate the new relation that had been established, and to confirm the faith of Abraham and Sarah while waiting for the promised heir.

"Having been received into the Covenant with God through the rite of circumcision, Abraham was shortly afterwards honored by being allowed to receive and entertain the Lord and two angels in his tent. This fresh manifestation of God had a double purpose, viz., to establish Sarah's faith in the promise that she should bear a son in her old age, and to announce the judgment on Sodom and Gomorrah" (*Keil*).

(1) The first object of the Coming of the Heavenly Visitants was the confirmation of Sarah's wavering Faith, which was done by an exhibition of omniscience (ch. xviii. 1-15).

Sarah, who could not yet believe that it was possible for her to have a son, when she heard the conference in the tent showed her incredulity by "laughing within her heart", thinking that she was not observed. But that she might know that the Promise was made by the omniscient, omnipresent and omnipotent God, Jehovah read her thoughts in her absence and reproved her incredulity. "Abraham had also laughed at the Promise (xvii. 17) and without receiving any reproof; for his laughing was the joy and outburst of astonishment; Sarah's on the contrary, resulted from doubt and unbelief which had to be broken down by reproof, and, as the result showed, really was broken down, inasmuch as she conceived and bore a son, whom she could only conceive in faith (Heb. xi. 11)".

(2) The second object was to confirm the Faith of Abraham, and to bring him into the necessary relation to Jehovah, whose instrument he was to be in carrying forward the Purpose of Redemption.—Ch. xviii. 16-33.

a. Jehovah takes him into His counsel and reveals to him the coming judgment upon Sodom and Gomorrah, which should be a permanent object-lesson, not only to Abraham but to all his descendants in all ages (xviii. 16-22).

It was Jehovah's purpose to take Abraham, the typical believer, into communion with Himself and to bring him into sympathy with His plans for the supremacy of righteousness. He dealt with Abraham in this regard as "the Father of the Faithful", the representative of all believers, being confident that Abraham would "command his children and his household after him to keep the way of Jehovah, to do justice and judgment". He first set before him in an object-lesson the great truth that the foundation of the Bible and of religion is, that obedience to God is life and disobedience death, by foretelling the destruction of the Cities of the Plain.

That Abraham might understand this lesson of righteousness "Jehovah explained to him the cause of their destruction in the clearest manner possible, that he might not only be convinced of the justice of the Divine government, but might learn that when the measure of iniquity was full no intercession could avert the judgment,—a lesson and a warning to his descendants also".

b. This announcement led to Abraham's intercession for Sodom particularly, the place of Lot's residence (xviii. 23-33).

Abraham's desire to save his nephew Lot was no doubt a prominent motive in this intercession. By encouraging the intercession of Abraham Jehovah taught the Patriarch, in this early stage of his new relation, His gracious character and readiness to hear and answer the prayers of those who believe on Him.

That Abraham *stopped at the number ten* may indicate his conviction that that number of righteous at least could be found in Sodom. In addition to Lot and

his wife and the two unmarried daughters in his household, there may have been three sons-in-law and three married daughters living in the city, making in all the required ten. Jehovah promised to save the city if that number of righteous could be found in it. The prayer was so far successful in saving Lot and part of his family. It failed, however, to save the city because the requisite number of righteous was not found there.

2. *Study Jehovah's Revelation of His inexorable Justice in the Judgment upon the Cities of the Plain and upon Lot's Family.*—Ch. xix. 1-38.

(1) The Angels sent to Sodom found that its wickedness, the cry of which had already reached to Heaven, exceeded all reports (ch. xix. 1-22).

The Angels found Lot sitting at the evening time in the Gate of Sodom, on the most intimate terms with the Sodomites. The fruits of his fateful choice of years before had largely matured. He invited them, as manifestly visitors of distinction, to be his guests and made for them a feast. But before they retired, the mob, composed of all the men of Sodom both old and young, demanded that the guests be given to them to work their licentious will on them; and they were not even pacified by Lot's wicked offer of his two daughters as victims of their lust, their violence being only stayed by their being blinded supernaturally by the Angels, so that they "wearied themselves to find the door".

The Angels then attempted to gather together the family of Lot, in order that they at least might be saved from the destruction of the City whose people had in so high-handed a way defied Jehovah. Lot went out first to save his sons-in-law who had married his daughters not living at home, but they derided him. In the morning the Angels hastened Lot, to take his wife and the two daughters that were at home and escape with them; and, in spite of Lot's delay and vacillation, succeeded in starting them on the way to safety.

(2) The Record of the Judgment of Jehovah on Sodom and Gomorrah and the

Fate of Lot, completed the Object-Lesson for Abraham and for the ages (ch. xix. 23-38).

Doom fell on the Cities. Lot's wife who gazed back upon beloved Sodom perished. Abraham, from the heights of Hebron, looked in the morning upon the desolated cities the smoke of whose ruins rose up before him as a monument of the Divine justice that can neither be escaped nor averted.

Lot's dreadful fate and that of his two daughters conclude the story of his degeneracy and his sharing in the doom. When he went to reside in Sodom the wickedness of the citizens "vexed his righteous soul". However, he seems to have married one of them, probably soon after he took up his residence there. His older daughters who had grown up to womanhood had intermarried with the men of Sodom, and they probably perished with the mocking sons-in-law. The wife showed her interest in and longing for the things of Sodom, and perished by the way. The two unmarried daughters, under the vicious influence of the customs and morality of Sodom, were guilty of the infamous seduction of their father and of the parentage of the Moabites and Ammonites, always the bitterest enemies of the people of God,—the old story of the origin of the worst foes of the true religion from its degenerate adherents.

The *Double Object-Lesson* of mercy and wrath was fitted to make a lasting impression upon the mind of the Patriarch, showing him the difficulty of the task of saving and blessing the world of wickedness which was his great mission. It was difficult when the circumstances were most favorable, for even the Family of Lot, who had been under his influence and witnesses of the great revelations of God, only three were saved, and they left behind them merely a record of infamy! The multitudes of the Canaanites seemed to be beyond the reach of the uplifting influences, and indeed to be able to carry down into corruption and death everyone with whom they came in contact.

The lesson of the awful perverseness of man with his corrupt free-will—from which has resulted the conflict of the ages—here

appears again, as it had before appeared in the days of Noah, and at the confusion of tongues when God came down to confound the builders of Babel.

II. LESSON FOR MARCH 10.—The Topic for the Second Sunday in March is "Isaac a Lover of Peace". The Scripture is Genesis xxvi. 12-25.

1st. *The Place of the Lesson*

It was shown in the January number of "The Bible Student and Teacher" (see pp. 64-77) that there were Two Periods in the record of the Patriarchy of Isaac. The First was that of Isaac's more active life as Patriarch (chs. xxv. 19—xxvi. 43). The Second was his silent or passive life, during which Jehovah was disciplining Jacob for the place of Patriarch (chs. xxviii. 1—xxxvi. 43).

The Scripture selected for this Lesson is taken from the First of these Periods. Its connection is with the Second Section of this history. It has its place in the record of *Jehovah's special training of Isaac as Patriarch* during the long period of his residence in Gerar and Beersheba.

2nd. *The Unfolding of the Lesson*

In order to be understood, the connection of this Scripture with the entire narrative of which it is a part must be studied and intelligently grasped. To permit of such study, and open the way for it, it is suggested that there first be taken up the Larger Lesson, embracing the omitted Scripture of this First Period, and then a Shorter Lesson, taking up the selection given in connection with the Section of which it is an essential part.

A.—THE LARGER LESSON—*The First Period, or Isaac's more Active Life as Patriarch.*—Chs. xxv. 19—xxvii. 43.

It has been suggested (in the Outline of the Career of Isaac, in "The Bible Student and Teacher" for January, 1907, p. 66), that in this Stage of Isaac's history references to God are less frequent than in the history of Abraham, and that while the name *Jehovah* prevails in the First Stage of the family history of Isaac, in the Second Stage the name *Elohim* is used more frequently. The reasons for the difference are there presented.

The difference in the Divine method of dealing with Isaac from that employed in the treatment of his father is also brought out,—his inactive, contemplative nature requiring that he should be goaded to action. The incidents narrated in the three chapters devoted to Isaac during this period—probably covering seventy-seven years—all have a bearing on this feature of his training and are all calculated to impell the Patriarch towards the strenuous life to which he was by nature so strongly indisposed.

Two most important events which exerted a moulding influence upon Isaac's whole life, are connected immediately with his father Abraham.

The first of these was his voluntary consent to the sacrifice which God commanded Abraham to make of his son. This brought him into a peculiar relation to Jehovah and, so to speak, to a consecration peculiar to himself among Old Testament characters. Such breaches of morality as were frequent in the case of Jacob, for example, will not be found in the case of this "child of the Covenant".

The other event was his marriage with Rebecca, brought about through the agency of his father, who sought in it the direction of Jehovah. This is an ideal feature in that marriage, as are some others connected with it. No polygamous taint ever attached to Isaac. While Rebecca brought with her from Charran some of the qualities found in larger degree in her brother Laban, and while she was the masterful spirit in the household, she was certainly a remarkable woman and greatly superior in character to any wife that could have been secured for Isaac from any other quarter. Her too "tactful" nature was perhaps needed in the discipline required for Isaac, and her skill in managing affairs was perhaps made necessary by her husband's easy-going ways.

The Events of the Period may be studied under *three Sections*:

1. *Study Section First—the Formal Introduction to the History of Isaac as Patriarch, and the Birth and Youth of his Twin Sons, Esau and Jacob.*—Ch. xxv. 19-34.

(1) The record of the Twenty Years of Waiting for the Children, and of Isaac's special entreaty of Jehovah, the Covenant God, that He would fulfil the Patriarchal Promise, brings out the fact that the Children were *not the gift of nature*, but, like Isaac himself, the special gift of God, Who was carrying forward the work of redemption (ch. xxv. 19-21).

(2) In the brief Story of the Birth of the Twins, with the Struggle of Jacob to supplant his Brother and Jehovah's answer to Rebecca's inquiry for the reason, the Sacred Writer has foreshadowed the Future Contest of the Two Sons and of the Two Peoples to be descended from them (ch. xxv. 22-26).

(3) The Character of the Two Sons is portrayed in a paragraph ending in Jacob's Purchase of the Birthright (ch. xxv. 27-34).

Esau grew up a wild and skilful hunter: Jacob, a "plain" man, spending his time in the quiet of the tent. The former was impulsive, thinking only of the momentary pangs of hunger, estimating lightly his birthright and careless of the future, while the latter was eager for gain, ready to take a mean advantage of his brother and bind him to it by oath, and yet prizing the birthright and looking for "something beyond the moment".

This event may be regarded as *the key to the future history of the Two Brothers*, as all their conflicts gathered round the birthright and the blessing.

2. *Study Section Second—the Divine Discipline of Isaac during his Sojournings in Gerar and Beersheba—for a period of probably seventy-five years—before Jacob was exiled to Charran.*—Ch. xxvi. 1-35.

This chapter contains all that is related of Isaac individually, apart from the incidents in which he is mentioned in connection either with his parents or his sons.

The incidents here related have a close resemblance to those in the life of Abraham; yet they have distinctive peculiarities which show that they are not mere "legendary repetitions", and that they form a true picture of the dealings of God with the Patriarch, in perfect accordance with his character.

The events recorded gather about Two Renewals of the Abrahamic Promise and Covenant, to which the other things are merely incidental.

(1) The First Renewal of the Covenant, and the Promise of Protection and Blessing,—with connected incidents showing the Fulfilment (ch. xxvi. 1-22).

a. A famine in Canaan—such as that which occurred in the days of Abraham—which started Isaac to Egypt, brought out Jehovah's warning by the way, designed to save Isaac from repeating the experiment which had proved so fatal in the case of Abraham (xxvi. 1-16).

b. The Renewal of the Abrahamic Promise at this time had special Blessing added to it (xxvi. 6-11).

It should be noted, however, that the ground on which the Blessing was given was, not the character of Isaac, but the obedience and Covenant faithfulness of Abraham. The Promise of Jehovah was fulfilled not long after by the protection of Rebecca in Gerar, notwithstanding the falsehood uttered to Abimelech.

c. The Promise was further fulfilled in the blessing that followed upon Isaac's adding Agriculture to his Pastoral Pursuits (xxvi. 12-15).

The adding of Agriculture to his other industries, which probably extended over a period of years, while it greatly increased his wealth, alarmed the Philistines lest he should remain permanently in their country, and led to a series of attempts to push him out of the land.

At this point occurs the portion of Scripture selected for the Lesson.

The record shows how Isaac was pushed on down the ravine of Gerar into the Southland.

(2) Jehovah's Second Renewal of the Covenant and Promise was made upon Isaac's Removal to Beersheba, the old home of Abraham, and was followed by incidents illustrating his further Triumphs and Trials (ch. xxvi. 26-33).

Probably about twenty-seven years now elapsed without any record of the events that occurred during that time.

B. THE SHORTER LESSON.—*The Scripture selected for the Lesson has for its*

Topic "Isaac a Lover of Peace".—Gen. xxvi. 12-25.

This is found in Section Third of Isaac's more Active Life. To be studied in its completeness it should be extended to embrace chapter xxvi. 12-35, as the incidents are connected all the way to the end.

1. *Study Isaac's Adding Agriculture to his Pastoral Pursuits, and as a Consequence being driven out from Gerar.—Ch. xxvi. 12-22.*

This was a period of strife rather than of peace, in which Isaac was under pressure from the Philistines who were seeking to force him out of their country.

His sowing of the land, which was continued probably during the remaining years of his sojourning among them, returned a hundred-fold, enabling him to add greatly to his possessions and dependents, but rousing the envy and hatred of the Philistines who stopped the wells dug by Abraham his father as well as those dug by himself, thereby cutting off the supply for his flocks.

Under pressure from Abimelech, Isaac gradually moved down the Valley of Gerar, digging again the old wells of his father Abraham and also digging a new well of springing water,—his improvements resulting in strife with the herdmen of Gerar, followed by successive removals until he had been pushed down to Rehoboth, practically beyond their reach.

2. *Study Isaac's Removal to Beersheba, the old Home of Abraham, where he is encouraged by the Renewal of the Patriarchal Blessing, and Covenant, where he builds an altar and establishes the worship of Jehovah, and at length finds peace.—xxvi. 23-35.*

(1) The Setting up of the Worship of Jehovah at Beersheba was perhaps the greatest religious event in the life of Isaac and was followed with blessing—as it doubtless meant the establishment of a settled recognition of the worship of Jehovah, the Covenant God, and of religious instruction (ch. xxvi. 23, 24).

(2) Abimelech, perceiving that Jehovah's blessing was with Isaac, came down from Gerar and with a great feast covenanted with him, to which covenant they

obligated themselves by a mutual oath (xxvi. 25-33).

This event was commemorated by the name given to the well, the announcement of the digging of which was made to Isaac by his servants that day, which led him to name the city Beersheba, that is, "Well of the Oath".

3. *Study the brief but pregnant Record of Esau's Repudiation of the Covenant, and his profane Separation of himself from the Covenant Religion.*—Ch. xxvi. 34, 35.

This was his formal and practical repudiation of the Covenant, and his deliberate separation from the Covenant family and religion, by intermarriage with the heathen Hittites.

Long years before Esau had despised his birthright and sold it for a mess of pottage. By marrying his heathen wives he now voluntarily renounced his Covenant claims, and cut himself off from the Promise of Jehovah. He showed by his course that he was entirely unfitted to be the Heir of the Promise and the Representative of the True and Divine Religion. The way was thus prepared for the Divine rejection of him recorded in the next section.

These events, which occurred when Esau was forty years old, made Isaac anxious, as will be seen later on, to prevent Jacob from entering into a similar alliance with the Canaanites.

III. LESSON FOR MARCH 17.—The Topic for the Third Lesson for March is "Jacob and Esau". The Scripture assigned for the Lesson is Genesis xxvii. 15-23, 41-45. Any proper understanding of the subject of the Lesson requires that it be extended to take in the entire chapter (xxvi. 1-46). This, in the General Outline, appears as Section Third. The real Topic of it is *The Crisis in the Family of Isaac that sent Jacob abroad for refuge and discipline.*

Isaac was now probably 137 years old, at which age his half-brother Ishmael had died fourteen years before. He seems to have been partially blind and prematurely aged. This made him anxious to bestow his blessing upon his favorite first-born son, whose unfitness for the position had been demonstrated by his heathen mar-

riage of nearly forty years before. As recorded by the sacred writer in the present chapter, Isaac's infirmities made it possible for Rebecca to deceive him, and secure the blessing for Jacob.

The narrative brings out *the perverseness of all the parties to this transaction.* It may be profitably studied from this point of view.

1. *Consider Isaac's self-willed Determination, contrary to what he knew to be the Purpose of Jehovah, to bestow the Birth-right Blessing upon Esau.*—Ch. xxvii. 1-5.

Isaac must have remembered the message of Jehovah at the birth of the children. Notwithstanding, he maintained his preference for Esau, and sent him out to hunt game to prepare a "savory dish" that he might eat and his soul might bless him. His preference for Esau seems to have rested upon an infirmity of the flesh, springing from his liking for game.

Isaac's conduct in this case is all the more remarkable as Esau had, already, in his Pagan and polygamous marriage, repudiated the Covenant religion, as recorded in chapter xxvi. 34, 35, and had thereby caused both Isaac and Rebecca great and long-continued grief. Jehovah could not permit him to make such a man the Heir to the Promise.

2. *Consider Rebecca's Scheme of Fraud and Deception by which she secured the Blessing for Jacob.*—Ch. xxvii. 6-29.

(1) Rebecca, having overheard the commission of Isaac to Esau, and not willing to trust Jehovah to accomplish in His own way what she desired, devised and carried out a scheme to deceive the blind man; with which Jacob reluctantly fell in (ch. xxvii. 6-17).

Jacob seemed to fear that he would receive a curse instead of a blessing, but Rebecca was willing to take the curse fearlessly upon herself, and imperiously sent him to accomplish her purpose.

(2) Jacob, having gone to his father, skilfully performed his difficult task and secured his father's Blessing, while Esau was still away hunting (ch. xxvii. 18-29).

The assurance that had been given to Rebecca by Jehovah, at the birth of the sons, probably relieved her from fear of

the curse which Jacob dreaded, although it by no means justified her in her work of fraud.

The blessing of the firstborn bestowed by Isaac upon Jacob embraced the first and temporal elements of the Promise to Abraham, but no record is made of its having taken in the higher elements. It assured him of the possession of the land and its rich productions, of a numerous posterity, and of dominion over the nations. Isaac's self-will, however, seems to have narrowed his horizon to the earthly and temporal features of the Covenant blessing, blinding him to the greater spiritual aspects, which were indeed the only important and all-important concerns.

As remarked by Keil and Delitzsch: "The intention to give the blessing to Esau, the first-born, did not spring from proper feelings toward Jehovah and His Promises. The blessing itself, as the use of the word *Elohim* instead of *Jehovah* or *El Shaddai* clearly shows, could not rise to the full height of the Divine blessings of salvation, but referred chiefly to the relations in which the two brothers and their descendants would stand to one another, the theme with which Isaac's soul was entirely filled". Nevertheless, "the consciousness of his Patriarchal vocation gave him the spiritual power, when at a later period he was about to send him away to Charran, to impart the 'blessing of Abraham' to the son whom he had kept back, but whom Jehovah had chosen" (see chapter xxviii. 3, 4).

3. *Consider Esau's Disappointment on his Return, and the Qualified Blessing bestowed upon him.*—Ch. xxvii. 30-45.

When Esau returned with the venison, he found that his brother had supplanted him, and that the blessing of the birthright which he had once despised and sold for a trifle, was now lost for ever.

The modified blessing that was left was a blessing of the wild life of the mountaineer, in an unfruitful land, that seemed suited to his nature, although, as compared with the blessing of Jacob, it was little better than a curse.

4. *Consider the Bitter Hatred with which this Disappointment filled Esau,*

leading him to plot the Murder of his Brother, from which, however, the tactful Rebecca saved him.—Ch. xxvii. 4-46.

Esau could not forgive what he conceived to be the great injury done him, and the subsequent history of Jacob and Rebecca shows that Jehovah never condoned the crime.

"But the deceit by which his mother prompted him to secure the blessing was never approved. On the contrary, the sin was followed by immediate punishment. Rebecca was obliged to send her pet son into a foreign land, away from his father's house, and in an utterly destitute condition. She did not see him for twenty years, even if she lived till his return, and possibly never saw him again. Jacob had to atone for his sin against both brother and father by a long and painful exile, in the midst of privation, anxiety, fraud, and want. Isaac was punished for retaining his preference for Esau, in opposition to the revealed will of Jehovah, by the success of Jacob's stratagem; and Esau, for his contempt of the birthright, by the loss of the blessing of the first-born. In this way a higher hand prevailed against the acts of sinful men, bringing the counsel and will of Jehovah to eventual triumph, in opposition to human thought and will" (*Keil and Delitzsch*).

The more immediate result of the deceit and fraud was the punishment of Jacob, who was sent out for the discipline that could alone prepare him for the place of Patriarch.

Rebecca seems to have been inclined at first to depend upon the forgetfulness of the easy-going Esau. Her question, 'For why should I lose you both in one day?' recalls, and is explained by, the primitive law, that in the case of the murder of Jacob by Esau, Isaac would be required to avenge him by putting Esau to death.

The plea that Rebecca urged with Isaac, however, in procuring his consent that Jacob should be sent away, was, to prevent his following the example of Esau and intermarrying with the Hittites who had been the source of special and perpetual discomfort. Her character comes out once more in her finding it impossible not to follow a course dictated by policy,

even when a straight-forward course was possible.

These incidents in the history of Rebecca and the family of Isaac were doubtless part of the discipline needed to arouse him from his easy-going ways, and which is apparent at every turn of his career. The troubles in the household may have been due to the weakness of his will, which led him to fail to "command his children and his household", as had Abraham before him, to "keep the way of the Lord, to do justice and judgment" (Gen. xxviii. 19), and to impress upon them the great and transforming truths of the Covenant religion.

The Discipline of Jacob for his Place as Patriarch and Heir to the Promise occupies the Second Period of Isaac's Patriarchy, the Passive and Silent one, recorded in chs. xxviii. 1—xxxvi. 43.

IV. LESSON FOR MARCH 24.—The Topic of the Fourth Lesson for March is "Woes of Drunkenness". Its Scripture is Isaiah xxviii. 7-13, which should take in the opening verses of the Chapter (xxviii. 1-13).

Intemperance appears to have been a prevailing sin among the Israelites. Compare Hosea vii. 5; Amos vi. 1, 2. Three points are suggested for guidance in studying this Scripture:

1. Study the Awful Drunkenness of Ephraim (the Ten Tribes) and the disastrous Results.—Ch. xxviii. 1-4.

2. Study the disastrous Effects of the same vice upon Judah, to whom Jehovah had given the two great essentials of national prosperity,—justice and strength.—Ch. xxviii. 5-8.

3. Study the Remedy for the Evil, proposed by Jehovah through the Prophet,—by reiterated teachings to the demoralized priests and judges, such as is suited only to children, and by judgments, inflicted by men of foreign speech.—Ch. xxviii. 9-13.

V. LESSON FOR MARCH 31.—The Fifth Lesson for March is devoted to a Review of the Lessons of the Quarter. The materials for such Review have already been given in *The Bible Student and Teacher*, to which the teacher is referred. It will be best to embrace the whole of Genesis

up to the point now reached—the portions omitted in the Lessons often being more important than the fragments selected.

1. Take up and consider the Theme of Genesis—The Origin of the Divine Religion of Redemption as the Law, and of the People Chosen to Receive it—and mark the Divisions of the Book.

Consult "*The Bible Student and Teacher*", October, 1906, pp. 277, 278.

2. Take up the Theme of the Introduction—containing the Foundations of the Religion of Redemption in the Old and New Testaments.—Chs. i. 1—iii. 24.

See the Magazine for January, 1905, pp. 73-82. The Topics are:

- (1) The Creation of the Cosmos, or Material World, including Man as the Crowning Creature (chs. i. 1—ii. 3).

- (2) The Character and Condition of Primitive Man as Created, and his Covenant Connection with the Lord God in Eden (ch. ii. 4-25).

- (3) The Choice of Evil, or Man's Sin and Fall, with the far-reaching Consequences (ch. iii. 1-24).

3. Take up the Story of Redemption in connection with the Primitive Covenants with Adam and Noah—in which the emphasis is upon the requirement of the Law, "Do this and Live".—Chs. iv. 1—xi. 9.

See the Magazine for March, 1905, pp. 232-241. The Topics are:

- (1) The Testing of Redemption as the Law, in the Family of Adam, the First Father of the Race,—ending in failure and the Flood (chs. iv. 1—viii. 12).

- (2) The Testing of Redemption as the Law, in the Family of Noah, the Second Father of the Race, under the New Conditions that followed the Flood,—ending in failure and Babel (chs. viii. 20—xi. 9).

4. Take up the Story of the Abrahamic Covenant in its First Phase—under Abraham—in which Righteousness through Faith is brought in as the Way of Life.—Chs. xi. 10—xxv. 18.

See the number for October, 1906, on "*The Career of Abraham*", pp. 277-288.

The teacher will be able to turn readily to the discussions of Genesis, especially those beginning with October, 1906, p. 277.

Notes Editorial and Critical

Archeological Department---Egyptology

REV. MELVIN GROVE KYLE, D. D., PHILADELPHIA

The Distinguished Egyptologist, Professor W. Max Müller of Philadelphia, who has been engaged in Egyptological research under the patronage of the Carnegie Institute, reports the finding of two excellent sculptured scenes of circumcision.

Herodotus says that the Egyptians "from the first have practiced circumcision". Up to this find of Professor Müller, the only confirmation of this statement of the Father of history was a scene from the temple of Khonsu at Karnak, given to the world by Chabas in the *Revue Archæologique*, 1861, 298, after Prisse d'Avenne; a scene which represents the circumcision of two children of Rameses the Great. The Book of the Dead, Papyrus of Ani (ch. xvii. 40-43, 60-62), speaks apparently of circumcision in the plainest terms, scarcely quotable. This particular chapter of the Book of the Dead is one of the oldest, coming from long before the days of Abraham. Now we have this find of Professor Müller which is from a tomb at Sakkarah of the time of Teti the first king of the sixth dynasty, about 2,500 years before Christ.

These scenes do not, to my mind, amount to a demonstration of the existence of circumcision among the Egyptians of that early date, but they may, I think, be accepted as fairly conclusive on that point. The more important question is whether they depict a rite or only a surgical operation. In a discussion of the subject some time since (*Bible Student*, January, 1903), I used this language: "Circumcision among contiguous peoples (contiguous to Israel), as far as we know, was for sanitary reasons. The notion that it had any ritual use whatever among these peoples rests upon the shallowest evidence, and that such ritual use, if it ever existed, had the slightest influence upon Israel, rests upon no evidence at all".

Professor Müller finds the word "prophet" in one of the scenes in a connection which he is not able to read; but in the other scenes, including other surgical operations, the word does not occur. And he concludes that the scenes do not show that the operators in circumcision were always prophets or priests. Even if that were established, it would still remain to be shown that circumcision was a *rite*; for it might be that all physicians were priests or prophets, and so we would be pointed to the absurd conclusion that all surgical operations were rites.

M. Geoges Legrain, in his great excavations about the foundations of the temples at Karnak, still continues to bring to light statues in great numbers. He seems to have found a store-house of the gods, not a place where the gods stored things, but a place where the people stored the gods. The first two seasons' work have yielded more than seven hundred statues in stone and more than sixteen thousand in bronze. The remarkable use of images by the Egyptians grows more and more upon us, if possible, as the work of discovery goes on; and thus the second commandment is brought out into stronger relief against such a background. And incidentally also, and for that reason the more important, the special prominence given to this feature of false worship in the Decalogue fits exactly into Mosaic times. It is true it would fit into other ages also. But suppose it did not fit into Mosaic times, suppose image worship was not found in Egypt in that age, what an ado over that there would be by those who would bring down all the great principles of Israel's religion to a late date!

The University of Pennsylvania has received a gift of eight thousand dollars a year for five years, for the maintenance of excavations in Egypt under the direc-

tion of Dr. Randel McIvers. Such an enterprise ought to be productive of much

good and the results will be awaited with great interest.

The Two Accounts of Creation in Genesis*.

PROF. G. FREDERICK WRIGHT, D. D., LL.D.

Does the Account of the Creation in Genesis ii. 4-7 contradict that in Genesis i.?

The statement that there is a contradiction between these two accounts is now so confidently and so frequently made, that it is coming to be accepted as a thing proved beyond reasonable doubt. The fact, however, is that the contradiction between these accounts is a figment of critical imagination which fails to take into account the literary structure of the book, and assumes the correctness of a translation of a Hebrew tense which is by no means certain and, indeed, is probably erroneous. To continue to repeat such a statement as one that ordinary readers are to accept without question, is an outrageous violation of all scientific principles, not to say of common honesty.

What are the facts?

1st. The book of Genesis is a logically and carefully prepared work, divided into ten sections each beginning with the phrase: "These are the generations", etc. (see chs. ii. 4; v. 1; vi. 9; x. 1; xi. 10; xi. 27; xxv. 19; xxxvi. 1; xxxvii. 2).

2nd. In all these cases a transition is made from a more general subject to a more specific branch of it. For example, Chapter v. 1 begins, "This is the book of the generations of Adam". The account of Adam's creation and early history had been more fully given in the previous chapters, and now, as the phrase used naturally indicates, the writer is to pass to the history of Adam's descendants, and all the family of Seth is taken up. But to make the transition in effective literary style, two or three sentences are introduced recapitulating what had been said before.

3rd. This is precisely what is done in Genesis ii. 4-7. In the magnificent proem to the book, the account of the Creation of the heavens and the earth and all that

is in them had been given. The writer was now to limit himself to the more particular history of man, the last and highest product of the Creation. The transition is skilfully made through the phrase, "These are the generations of the heavens and of the earth", followed by a brief resume of facts most appropriate for an introduction.

Now, what do the Destructive Critics do? They arbitrarily transfer the phrase, "These are the generations of the heavens and of the earth", to the beginning of the first chapter where it is entirely out of place; and then, to buttress up their views, they force a construction of the Hebrew which is by no means necessary. As natural a construction as any, and one which comports with the whole literary character of the book, gives us just what is in chapter i., viz: that there was an orderly progress in the Creative acts. At first there were no plants and no rain and no man. But at the conclusion man was formed by breathing into him the breath of life. Then comes the story of Eden and the Fall. Verse 19 simply states the

*[We give just two instances of he constant repetition and reiteration to which Dr. Wright calls attention.

One of these is brought to our attention in a letter from a Presbyterian pastor in Pennsylvania, who writes:

"Have you noticed that in the *Westminster Senior Quarterly* for the first quarter of this year, there is quoted the words of Dr. Dodds in which he affirms that the two accounts of Creation in the first two chapters of Genesis are 'scientifically incompatible'. That seems to me rather advanced for the boys and girls in our schools. As I understand the state of the case, as recently presented in *The Bible Student and Teacher*, the statement of Dr. Dodds is not in accord with the best scholarship and science."

The other instance is brought to our attention by a paper entitled, "Are There Two Creation Stories"? by Professor McFadyen, of Knox College, Toronto, Canada, in the January number of *The Homiletic Review*. Professor McFadyen sets himself up as an advocate of "the scientific spirit in the strict sense of the word". It is difficult to conceive of anything less "scientific" or more misleading in its methods and conclusions than is this paper, through its lack of knowledge of science and its failure to recognize the simplest principles of literary construction and interpretation.—Editor].

priority to man of the creation of animals. Green's translation is correct: "Jehovah God, having formed out of the ground every beast of the field, and every fowl of heaven, brought them unto the man".

There is no necessary contradiction in

these accounts. The alleged contradiction is manufactured. Those who continue to make these unqualified assertions of a contradiction, are, we hope ignorantly, misleading the public, and will have much to answer for.

The Radical Critics' "Phantom Christ"

REV. WAYLAND HOYT, D. D., LL. D.

It seems to me that is precisely what the destructive criticism is, in these days, seeking to do—changing the real Christ into the phantom Christ.

You remember the circumstances. The disciples, in obedience to the command of the Master, were rowing diagonally across the Galilean lake from the plain of El Batiah towards Bethsaida Julias. On the way, they are met by one of those swift tempests, so apt to smite upon that little inland sea. They find themselves in the teeth of a fierce head-wind. But the way of the Master's ordering is the way of duty, and, only the more determinedly, they struggle at their oars. They will not let the gusts sweep them back; but they can not make headway. Slowly the hours pass. Steadily they struggle. Between three and four in the morning—the weariest time of the whole circle of the hours, when men must sleeplessly spend their strength—has struck. The picture of the Greek is very vivid—they are tuckered out, spent, breathless, with rowing. Just then, in the semi-darkness and the distance, and amid the spray of the dashing waves, they see a form approaching, treading upon the waters as though they were solid pathway. To the strain and terror of the storm is added this fresh terror. All their superstitious fears spring up, and haunt and menace, as they see the form steadily approaching. And surely, it is no wonder. "It is an apparition, a phantom"! they cry out. You see, they have changed for themselves, in that gripping crisis, the real Christ into a phantom Christ.

But from the real Christ to the disciples quickly comes the reassuring, calming word—"Be not afraid; I am". And their fears are gone. And at His com-

mand, the winds and waves are stilled. Actually, He was no phantom. He was *the real Christ*. And the real Christ could do, and did do, mightily.

What the disciples, in their terror, could not do, is, it seems to me, what, in these days, the destructive criticism is seeking sedulously to do—is seeking to change the real Christ into a phantom Christ.

But how far away and helpless is this phantom Christ!

I remember well a conversation I had with a friend of mine—a preacher who was befogged in the destructive criticism, and to whom Christ had therefore become but a thin and shadowy phantom.

According to my friend's notion, "Was Jesus supernaturally born"? "No". "The New Testament accounts of the supernatural birth were only myths and legends".

"Was Jesus, in any meaning, Deity"? "No". "At the very best, He was only utmost man".

"Had Christ made any real, atoning sacrifice for sin"? "No". "He was only valuable and inciting as example".

"Did Christ veritably rise from the dead"? "No". Christ's Resurrection was but the dream of excited women, or was to be otherwise, somehow, explained away".

"Did Christ actually ascend to the Right Hand of the Father"? "No". "The Ascension is only another legend".

"Was Christ, there in the unseen Holy, loving us, preparing places for us; with tender, high-priestly service interceding for us"? "No". "That was only a conception Jewish and outworn".

"Well", I said, "I am devoutly glad and thankful my Christ is not such a Christ as yours. I can dare with my Christ. I can fearlessly go with my Christ to the

most sinful and sodden soul. I can tell that soul of a glorious release from sin through the atonement and forgiveness of my Christ. I can assure that sin-bound soul of a strange, new power which will be imparted to him by my Christ, by the inner force of which he shall lose the love of sin, and have ability to resist it. I can point that thrall'd soul to my Christ, the Great High Priest, who was tempted in all points like as we are, to whose infinite sympathy one may therefore boldly go, and obtain mercy for every time of need".

"And if I can only get that sinful soul to accept believingly my Christ, I am sure of a most revolutionizing change in him—new joy, peace, power, even a new creation in Christ Jesus will be his. I am ready

to dare the worst case with my Christ, I said. Again and again I have done it, and seen the mighty change".

"Can you thus dare with your Christ"? I asked.

I shall never forget the cadences of sadness and despair with which my friend replied—"No; I frankly confess to you, I can not".

Ah, the real Christ is still wreathed with power as He was there on that Sea of Galilee. It is the phantom Christ who is the helpless Christ. We need the real Christ. Amid the sins, problems, sorrows of this life of ours, let us not allow any destructive criticism whatsoever to change for us the real Christ of the New Testament into a phantom Christ. *The real Christ is the Christ who can.*

Progress in the Christian Church by Heresy "A Delusion of Modern Doubt"

Mr. G. K. Chesterton, the well-known British essayist, author of "Heretics" and other collections of essays, has recently undertaken to discuss the common notion that all the progress of the Christian Church has been due to increasing correction of evils in it by the agency of heretics. Mr. Chesterton is a writer of the free-lance order in the field of modern ideas, and has been a frequent contributor to "The Fortnightly Review". He is also editor of *The Book World Department* of "The Illustrated London News". He is well qualified to discuss the subject of Heresy dispassionately. "The Christian Commonwealth" represents him as saying, in an address recently delivered in the City Temple, London (so long the Church of the late Dr. Joseph Parker):

"Nothing in the world has been more powerful as an attack upon the Christian Church than the vague idea people have that all the heretics one after another have eddied age after age to the attack on the Christian Church".

He declares that the general notion is, "that in the center, after the first ages of Christianity, there was a very corrupt and wicked Christian Church, and that age after age very good heretics got up and com-

plained of it, and said, 'You are wrong here'. Then that heretic handed on the torch to the next heretic".

This idea that the Church owes its purification and progress chiefly to the efforts of the heretics that have arisen within it, Mr. Chesterton pronounces one of the "modern delusions of doubt". In discussing the subject he says, drawing his conclusions from a wide range of knowledge:

"If I know anything whatever of human history, you may take it from me that that idea of the progressive correction of the Christian church is totally false. I do not say that now and again a heretic may not have said something that was very valuable to the Christian church, but I say that it is false that upon the whole the Christian church was wrong and the heretics right as the ages went on. About half of the efforts of the Christian church since it has existed in this world have been directed to restraining religious fanaticism, but we live in an age in which the dangers are all on the side of materialism. In the earlier ages of the Christian church the whole danger was on the other side. People wanted to fast and hurt themselves. Of course, it was a profound psychological and spiritual reaction from the self-indul-

gence of the pagan world. One of the popes had to issue an edict against martyrdom, because Christians were valuing their physical lives too lightly. The extreme degree of enthusiasm and fanaticism had to be repressed in early Christian times. Christianity stood upon the whole for a resistance to fanaticism".

The survey of history, as Mr. Chesterton affirms, proves the baselessness of the claim, "that there has been a steady, definite attack upon Christianity by heretics", and shows that there has been no such thing as a progressive evolution of purity of doctrine through the attacks that have been made by heretics upon Christianity from age to age.

In illustrating his subject he takes occasion to refer to the views of Professor Huxley, whose ability he undoubtedly immensely overestimates, Mr. Chesterton says on this point:

"Professor Huxley would regard the heretic as a particularly objectionable Christian, and the heretic would regard him as an unnecessarily orthodox Catholic. The differences between Tom Paine and Huxley would be infinitely greater than the difference between St. Augustine and, say, myself. In the very act of questioning the main theories of Christianity, Huxley, who was by far the greatest Englishman of the nineteenth century, in respect of really expressing with a fine moral seriousness his own ideas, had already begun to question the main theories upon which all anti-Christianity rests. The Huxley who said there was no such thing as the inspiration of the Old Testament was the same Huxley who said there was no such thing as the political rights of man. If he had said the latter to Tom Paine, the author of 'The Rights of Man' would have retorted, 'Go and boil yourself'!"

From his own experience Mr. Chesterton reaches, and, as it seems to us, very accurately formulates, the misconceptions from which most of the attacks upon Christianity arise—a task for which he is

well fitted by his own early experience as a free thinker. Here are some of his words:

"I have heard a great many arguments against Christianity. Like all sane people I was an atheist about the age of twelve. Like all thinking people, I got my free-thought over very early. I heard so many arguments against Christianity that they overlapped and answered one another. I think that the main part of the attack on Christianity reposes,

"First, upon definite historical mistakes;

"Secondly, upon illogical deductions;

"Thirdly, upon misinterpretations of the whole psychology of man.

"When you have really exhausted all those three things you will find that there is hardly anything left of the attack on Christianity, or rather, that what is left is the reasonable thread of difference which must always lie between the opinions of one man and another, when each believes—as I sincerely trust that every one of us does—that he is right, and the other is wrong".

The notion that Mr. Chesterton so strenuously controverts has its counterpart in that other one, so reiterated and bruited abroad in this day, that all efforts of the Churches to maintain the purity of the faith, especially when such efforts ultimate in so called "heresy trials", are destructive of spirituality and progress in Christ's kingdom. So utterly false is this view, that Rev. Dr. James M. Buckley was able to show conclusively and from statistics, not long since, in the New York "Christian Advocate", that in recent times such trials (especially those in the Presbyterian Church, which have been most inveighed against,) have been a powerful impulse to the spiritual life and work of the Church in the years immediately following them. These two common notions are of a piece. All the "saints" have not been "heretics", nor is it necessary for the churches to tolerate "heresy" in its members in order to be sure of maintaining "spirituality and progress".

The Lame Facts and Limping Logic of Dr. Lyman Abbott Illustrated

The journalists and professors have been busy of late in trying to find out why so few students are entering the theological seminaries to prepare for the ministry. While they have been wasting time in discussing the fact of the dearth in the ministerial supply, Dr. Lyman Abbott has sought and sent out to the world the reason for the fact. He finds that students avoid the straight-laced theological seminaries "lest they be repressed or coerced into orthodoxy".

As Andover Theological Seminary is the one institution in which the theological thought is free as air—not to say "hot air"—it will not be out of place to let two of our contemporaries illustrate the logic of Dr. Abbott by their current comments upon the history and fate of that typical "free" institution.

1. *Take what is found in the "Lutheran World"*

"Dr. Lyman Abbott is quoted as saying that the reason why there are not more students in theological seminaries than there are is that freedom of thought and speech is not encouraged, but rather frowned upon, so that young men avoid the schools, lest they be repressed or coerced into orthodoxy.

"The real facts prove just the contrary. The liberal doctor, who edits the Outlook, seems to be totally unaware that the least patronage, accorded theological schools in our day, is to the ones most distinguished for that kind of liberty of thought and freedom of expression which are so dear to the heart of Dr. Lyman Abbott. Andover, once great and powerful, since it has become the propagandist of the new theology has now but eleven students, and Harvard but very few more. Both pay their professors big salaries, but both seem to have but little attraction for youthful minds. The Missouri Synod, for example, on the contrary, is certainly stiff enough in its orthodoxy, but its schools are full of young men who are studying for the ministry. As another example we might note the Baptist seminary at Louisville. It has never

been accused of liberalism, and it enrolls over 200 students. Dr. Abbott should deal more in real facts. His liberal zeal warps his judgment".

2. *Take up the "Bibliotheca Sacra" for January, 1907.*

In a "Critical Note" on "The Andover Question", Rev. William Edwards Park, of Oberlin—son of the great Professor Edwards A. Park who made Andover famous, and fought to the last against its degeneracy—gives a graphic and startling summary of the history of the century that Andover is just now rounding out. He says:

"At the semi-centennial anniversary of Andover Theological Seminary, held in the Old South Church of Andover on the morning of August 4, 1858, the commemorative address on the occasion was delivered by the Rev. Leonard Bacon, D. D., then pastor of the Center Congregational Church of New Haven, Conn. After reviewing ably the causes which led to the establishment of the Seminary, describing the splendid work which it had done, and defining its theological position, the writer closed his address with this inspiring sentence: 'Under what brightening auspices of hope for the kingdom of Christ does our Seminary enter to-day upon the second half of its first century of life. This memorable year of the outpouring of God's grace, this year of religious awakening spread almost simultaneously from Plymouth Rock to the Golden Gate, is the promise to us of what God will have wrought in His providence and by His Spirit, when in the eighth year of the twentieth century, the children of some of us and the remoter descendants of others, shall be assembled from the East and the West, from the North and the South, to celebrate with prayer and praise, and with exultant commemoration the second jubilee at Andover'. The eighth year of the twentieth century is rapidly approaching, and the preparation for the coming anniversary, in case it is held, must be soon made. We fear the children of

some of us and the remoter descendants of others will not be assembled from the East, West, North, or South, neither will many come from Europe, Africa, Asia, and the Isles to celebrate with exultant commemoration the second jubilee of Andover. It is quite possible that, in lieu of those who come from the ends of the earth, a few discouraged Alumni who live in and around Boston may assemble in a moderate room and hold a dismal debate over the question whether or not Andover Seminary shall continue to exist at all.

"What is the reason for the decline of the institution, after the brilliant prospect open before it fifty years ago?

"There may be some complex elements in the answer, but in our opinion, *the main reason has been a lack of integrity in carrying out the original intention of the men who founded the institution.*

"If there is one fact which stands completely proven in the history of the church in America, it is the fact that Andover Seminary was established in a great measure to oppose the power of Unitarianism which was then centering in Harvard College".

After sketching the early successes of Andover, Mr. Park gives in plain English the reason for the fall of Andover and of the recent attempt to return to the bosom of the Unitarianism from which it originally came. Here is what he says, and his words should be heard and heeded far beyond Andover:

"In the course of time vague and whimsical ideas began to take the place of solid instruction. The doctrine of 'Probation after Death', perhaps not positively denied in the Scripture, but which an eminent theologian declared has not 'a breath of air to stand upon and can not rest even on a vacuum', was stated more and more distinctly and finally proclaimed as a dogma. In time the doctrine ceased to be taught, and was withdrawn by those who advanced it, but the impression remained that Andover was a place where such crude, unproven theories were welcomed. For a while the public was amused by displays of shallow originality, but realized ultimately that thinking differently from other men is not necessarily

thinking better than they do. Free thinking is often very close to freedom from thinking. Such teaching touched at once the nerve of spirituality, and the old religious earnestness, which had been the real life of Andover, passed in a great measure away.....The graduates of the institution were not wanted by the Churches, and the candidate for the ministry did not prefer a seminary whose diploma was more a hindrance than a help to him. The result was that which might have been foreseen, and which sagacious men did foresee twenty-five years before. Graduating classes were reduced to three, and the bottom of the institution fell out. The trouble was quite generally assigned to the—'location'.

"It is now proposed that Andover Seminary should affiliate with the body whose persecution called her into life. When we remember how the Church property of the orthodox was seized in repeated instances by Unitarian cliques in the societies during the former generation, the plan of moving Andover Seminary to Cambridge seems like a possible effort of Jonah to go back into the mouth of the whale because the situation did not suit him in Nineveh! Our fathers in the Church were driven out of Cambridge and prospered best while they stayed away. We do not doubt but that Harvard Divinity School, which 'in the past year has averaged less than five in the graduating class', would like to get Andover Seminary with her endowment worth nearly a million dollars. Of all the religious denominations Congregationalism has been the one to give herself away, and it might be a good plan for her now to surrender herself to an institution which drove her out of her first home. We will be deceived by no specious arguments to the contrary. Andover Seminary could no more preserve her identity when moved to Cambridge than a bucket of water could preserve its identity after it has been thrown into the sea. All her wealth of sentiment and tradition, and sentiment is the invested capital of an institution, would disappear, and Andover Hall standing among the Harvard buildings would remain as a tombstone inscribed 'Ichabod', which signifies 'The glory is

departed from Israel'. She was unfaithful to her trust and was wanted no more".

The history of the progress of Andover towards the vanishing may be useful to point a moral. The use is here, however, to give point to a criticism. When one considers the fact, that the Presbyterian Theological Seminary at Princeton, the Southern Baptist Theological Seminary at Louisville and the Theological School of the Lutheran Missouri Synod, which are reputed to be centers where free thought

is "coerced", have more students than almost any twenty of the so called "Liberal" institutions; and when one puts this fact by the side of Dr. Abbott's reason for the dearth in the ministry, it should be easy for him to understand what is meant by "the lame facts and limping logic" referred to in our caption. The most amazing thing of the present time, in the religious world, is that, with so slight grip of facts and such uncertain mental processes, any one should be accepted as a prophet—and *more than a prophet!*

The Goldwin Smith of the Past and the Present

Professor Goldwin Smith has shown through all his life a wonderful capacity for keeping himself constantly in the eye of the public. Everyone will be able to recall him as Professor at Oxford, as Professor in Toronto, Canada, and as Professor at Cornell University. Starting apparently with a comparatively sound Christian faith, he has now long been posing as an advocate of free thought. Beginning with faith in revelation he has ended with disbelief in it and adherence to practical religious agnosticism.

In a letter to the Editor of "The Sun", dated January 20, 1907, he exhibits himself in these two aspects from an autobiographical standpoint. His attention has been called to his utterances of almost half a century ago, in a lecture, by a preacher's citation of them. A portion of that lecture was "embalmed" long ago by the late Bishop of Durham (Dr. Westcott) in his work on "The Historic Faith". Professor Smith is led, rather nervously, to consult that lecture, to see what he had said, so long ago, and then cites part of the passage from Dr. Westcott, giving his views at that time as a believer in revelation.

1. Professor Smith as a Believer

Here are his words, which certainly give admirable expression to the supremacy of the Gospel, of Christian morality, of the Christian type of character through the ages, and of the regenerating power of Christianity in the world:

"The type of character set forth in the Gospel history is an absolute embodiment of love, both in the way of action and affection, crowned by the highest possible exhibition of it in an act of the most transcendent self-devotion to the interest of the human race. This being the case, it is difficult to see how the Christian morality can ever be brought into antagonism with the moral progress of mankind; or how the Christian type of character can ever be left behind by the course of human development, lose the allegiance of the moral world, or give place to a newly emerging and higher ideal. This type, it would appear, being perfect will be final. It will be final not as precluding future history, but as comprehending it. The moral effects of all ages, to the consummation of the world, will be efforts to realize this character and to make it actually, as it is potentially, universal. While these efforts are being carried on under all the various circumstances of life and society, and under all the various moral and intellectual conditions attaching to particular men, an infinite variety of characters, personal and national, will be produced; a variety ranging from the highest human grandeur down to the very verge of the grotesque. But these characters, with all their variations, will go beyond their sources and their ideal only as the rays of light go beyond the sun. Humanity, as it passes through phase after phase of the historical movement, may advance

indefinitely in excellence; but its advance will be an indefinite approximation to the Christian type. A divergence from that type, to whatever extent it may take place, will not be progress, but debasement and corruption. In a moral point of view, in short, the world may abandon Christianity, but it can never advance beyond it. This is not a matter of authority, or even of revelation. If it is true, it is a matter of reason as much as anything in the world".

On reading this after the lapse of so many years the Professor does not find himself startled with the change that has taken place, and sees no reason for not substantially re-affirming what he then said. In such re-affirmation he says:

"I went on to dwell on the freedom of the Christian type of character as embodied in the Founder of Christianity from peculiarities of nation, race, or sex which might have derogated from its perfection as a type of pure humanity. In those days I believed in revelation. But my argument was not from revelation, but from ethics and history. The undertaking of Christianity to convert mankind to a fraternal and purely beneficent type of character and enfold men in a universal brotherhood, baffled and perverted although the effort has been in various ways, appears to have no parallel in ethical history. There is none in the Greek philosophers or the Roman Stoics, high as some of them may soar in their own way. Aristotle's ideal man is perfect in its statuesque fashion, but it is not fraternal or even distinctly philanthropic. Nor does the Christian character or the effort to create it depart with belief in dogma. Do not men who have totally renounced the dogma still cultivate a character in its gentleness and benevolence essentially Christian?"

2. Professor Smith as a Disbeliever

The Professor declares that he should not have been much shocked had he found that his opinions had been completely changed.

He then goes on to say that, "since that lecture was delivered science and criticism have wrought a revolution in theological belief, likely, it seems to me, to be regarded hereafter as one of the most momentous revolutions in history".

He states his present attitude, and pleads for absolute freedom of thought:

"Theory, as I have said before, I have none. I have been pleading, on a footing with the 9,000 correspondents of the *Daily Telegraph* of London, for thoroughgoing allegiance to the truth, emancipation of the clerical intellect from tests, and comprehension in the inquiry not only of the material, but of the higher or spiritual nature of man, including his aspiration to progress, of which there can not be said to be any visible germ in brutes, whatever rudiments of human faculties and affections they may otherwise display.

"But though I have no theory, I can not help having a conception, and my present conception of the historical relation of Christianity and its Founder to humanity and human progress does not seem to me to be so different from what it was half a century ago as when I come to compare the two I expected to find it. It seems to me still that history is a vast struggle, with varying success, toward the attainment of moral perfection, of which, if the advent of Christianity furnished the true ideal, it may be deemed in a certain sense a revelation. Assuredly it may if in this most mysterious world there is, beneath all the conflict of good with evil, a spirit striving toward good and destined in the end to prevail. If there is not such a spirit, if all is matter and chance, I can only say again, What a spectacle is History!"

Professor Smith is admittedly master of a facile and fascinating style of expression, but when it comes to his thinking we doubt if he can safely be accepted as a profitable teacher for mankind, especially for Christendom. When, long ago, we compared the superficial philosophy of his "Lectures on History" with the profound and comprehensive theory and unquestionable principles of such a thinker as Lazarus, we were impressed with the difference between the impressionist and the seer,—receiving from the former merely a few evanescent flashes of light, but from the latter real insight into the heart of history.

The change which he records of himself in this letter to the "Sun" suggests the character of the man. His thinking is the thinking of his times rather than of

himself; and the change in him marks the change in the religious *zeitgeist*. Chameleon-like he has taken on the coloring of his environment. We shall never forget the impression made upon us when Disraeli supposedly—if not admittedly—pilloried the Professor in "Lothair", in the character of the Parasite Professor,—the parasite receiving its sustenance and coloring from that to which it is accidentally

attached. He is not unlike the famous Vicar of Bray, whose changes of religious opinion coincided with the political changes of his day.

We repeat, that Professor Smith can not be regarded as either an authoritative or a safe teacher; for the great truths of religion do not change with the times. They are eternal!

Evangelistic and Missionary Section

Department of Biblical Evangelism

CONDUCTED BY THE PRESIDENT, WILLIAM PHILLIPS HALL

An Evangelistic Church America's Imperative Need*

REV. HOWARD AGNEW JOHNSTON, D. D.

An adequate appreciation of our subject requires a discrimination between the terms Evangelical and Evangelistic. The evangelical church is the church which brings Christ to men; while the evangelistic church is the church which brings men to Christ. The first has the message which we believe to be the saving truth of God. The second purposes to have that message actually reach the people for whom it is intended.

I need not argue here that the Church must be evangelical if it is to prove the efficient instrument for the saving of the world. It is a simple fact of Christian history that only an evangelical church has revealed the vitalizing, redeeming power needed to save men from sin. It is a historic fact that no other form of teaching or life which has taken the name of Christian has borne any such redeeming fruit alone. Such have flourished only in the atmosphere of evangelical Christianity, not apart from it. The saving truth of God has ever heralded the fundamental fact of the reality and fatality of sin, the sovereign grace of God as the Father of our spirits, the vicarious work of the redeeming love of the eternal Son of God,

our only Saviour, the necessary work of the eternal Spirit in regeneration as well as endowment with power for service, and in the sanctifying of believers into the increasing fellowship with Christ in God, and the supremacy of the holy Scriptures as the only rule of faith and life given of God to men. This is the teaching which from the apostolic day until now has proved to be the saving truth of God. This is the message of the Evangelical Church.

But it is not enough that a church shall be only evangelical. It is a sad fact that too many churches have been satisfied to be merely evangelical. They have been satisfied to have the establishment in the community, with its open doors, its pure Gospel, and its dignified forms of worship. Whether the message, for whose deliverance it exists, is heard by lost men or not, is not a matter which greatly concerns them. They have forgotten the teaching of our Lord who made it plain that the proclamation of the Gospel is not enough. In His parable of the marriage supper He emphasized the fact that many

*An address delivered at the Eighteenth Anniversary of the Evangelistic Association of New England, in Tremont Temple, Boston, Mass.

would pay no heed to the invitation, and that when such is the case those charged with the invitation must "go out and compel them to come in", must follow up the invitation with such methods as will secure a hearing of the same, so that message and men shall be brought together. The church which does this is not only evangelical but also evangelistic.

Who can question for a moment that the Christian Church, if it be true to its Lord, must be something more than evangelical? must be evangelistic also, and with a zeal quite unknown to most of the followers of Christ in our time? The Book of the Acts of the Apostles reveals the apostolic method to be two-fold: publicly, and from house to house. They not only brought Christ to men; but they also strove to bring men to Christ. They witnessed to the saving truth, and they also "persuaded" men "to be reconciled to God". Paul declared that he did this with tears, pleading with men, as the burden of souls constrained him, in the very love of Christ, as he cried: "Woe is me if I preach not the Gospel!" for "I am debtor to every man".

There is a passage in Paul's letter to the Ephesians (chapter iv., verses 11, 12), whose translation in the Revised Version is a new revelation touching our subject. The authorized version translates the Greek thus: "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ". That translation betrays the influence of the papal conception of the place and work of the priesthood, barring out the right of ministering by the people. It would teach that the perfecting of the saints is the work of the ordained ministry, through whose work alone the Church is built up. Even the King James translators had not gotten far enough away from the Romish idea of the exclusive prerogatives of the ministry to feel that the Greek of Paul's inspired teaching could mean what it said. But the revised version translates it correctly thus: "He gave some apostles, and some prophets, and some

evangelists, and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ". That is to say, the purpose of God in giving to the Church these leaders is to perfect the saints by training them in the work of Christian service, for thus only can the Church be built up. All too slowly has the truth been recognized. Only in recent years have we come to see that the ordination of the Holy Spirit is not restricted to the ordination of the Presbytery or the Council, and that every Christian is a king and priest unto God.

No doubt this mistaken idea, contained in the authorized version, goes far to explain the failure to develop the church membership into aggressive witnesses for Christ among their fellow-men. Too long has the Church been considered a flock of sheep to be fed. Let us realize that the Church is an army of soldiers to be trained to fight. It is a terrific battle which we are waging between the forces of righteousness and sin. God is calling His people to come up to the help of the Lord against the mighty powers of darkness. Every member of the Church of Christ is included in that call of God. The thought of the discipline involved in being true soldiers of the cross causes many to hesitate. Too many of us are at ease in Zion. We do not want a burning conscience. We do not wish to be roused to self-denial.

But surely it is to a self-denying service that our Lord is calling us! We shrink from it. A young friend of mine is a senior at Yale. He was telling me of some students who occasionally went in with the scrubs at foot-ball practice, and who had accepted a challenge to play a club at a neighboring school. The game was to be on Saturday. Thursday evening some one suggested that they ought to go into training. It was agreed to stop smoking over Friday, but on Friday evening it was suggested that they were in danger of being over-trained, so the smoking was resumed. Who will say that incident exaggerates the picture which many who have taken the name of Christ are showing to the world?

Ah, friends, we must have the spirit of the Christian soldier. Some of you remember the days of the Civil War. At the beginning it was supposed a three months' service would suffice to end it. But as the years went by and the calls came for a hundred thousand men, and a hundred thousand more, our people came to realize that a gigantic struggle demanded devotion beyond what had been shown. Wives and mothers said to husbands and sons: "Go! we will get on somehow. Give your lives, if need be, for the sake of the flag"! It was a noble spirit, worthy of a noble cause; but a greater cause is at stake to-day, and the Captain of our salvation calls us to go and be His witnesses for the truth. Not until something of the spirit of those days in the sixties shall come again to the Church of Christ, will we be able to make such progress against the foe as the cause demands.

I am convinced that many Christians in the land have no conception of the actual condition of the Church's unfruitfulness. The average increase of the church membership in America on confession of faith in Christ is seven per cent. That is to say, for every one hundred members of the Church in America only seven persons are won to Christ in a whole year! When you have taken out those who come naturally into the Church through the nurture of the Christian home, and the Sunday School, you have reduced the number by one-half. Thus the pitiful fact remains that for every one hundred church members in the land not more than four people are won to Christ out of the world in a year! Who will deny that there is something wrong with a church having such a record? It means that hundreds and thousands of people whose names are on the church roll do nothing, actually nothing, for weeks and months and years in an effort to win any one to Jesus Christ.

My appeal to-night is to the Christian men of New England. You are the natural leaders of this movement to awaken the rank and file of the Church membership to a new conception of the duty and privilege of being positive and aggressive wit-

nesses for Christ. I wish to relate to you a story which I heard some twenty years ago from the lips of the man himself of whom I speak. He was Mr. William Reynolds, of Peoria, Illinois. It was several years before that he was stopped on the street by a friend who asked him this question: "Mr. Reynolds, how long have we known each other"? After a moment's thought, he replied: "About fifteen years". The friend continued: "Mr. Reynolds, do you believe that I must accept Christ as my Savior, if I am to be saved"? "Yes, I do", was the reply. The friend continued: "Mr. Reynolds, you are a Christian". To this he assented. With unexpected intensity, the friend then asked: "Mr. Reynolds, do you care whether I am saved or not"? "Why, certainly I do"! exclaimed this Christian. "Pardon me, I do not wish to hurt your feelings", said his friend, "but I do not believe it. As you say, for fifteen years we have known each other. We have frequently met in social contact. We have discussed almost everything under the heavens; yet in all this time you never once uttered one word to give me to know that you cared about my soul. Of course, when I put the question, you assert your concern; but surely if you had cared you would have spoken. You are a leading Christian in this city, and if you had ever told me you had something precious in your life which I ought to have, I would have listened to you with respect. But you never spoke the word, and I can not believe you really cared".

With shame Mr. Reynolds confessed that he had shirked many an opportunity to speak for Jesus Christ. But being much effected by this conversation he said to his friend: "What has happened to stir you up in this way"? His friend replied that on the previous day, as he was entering the train at Chicago, a man came in after him, occupied the same seat, and began a conversation somewhat as follows: "Pleasant day"! "Yes", said the friend. "Fine crops" said the stranger. "So I believe", was the reply. The stranger, evidently bent on conversation, said: "We ought to be very thankful to the good Lord for all His blessings". "Why, yes,

I suppose we ought", was the reply. Then came the leading question:—"My friend, are you a Christian"? The friend replied: "Well, I believe the Church is a good thing. I would not wish to bring up my family in a city that had no churches in it; but really, I have never given very serious thought to this subject". Then the still more surprising statement from the stranger was this: "My friend, I would like to pray with you"! "Well", said the friend, "if we ever are in a convenient place, I do not know as I would have any objections". "Oh, we will never have a better place than this"! said the stranger. "And Reynolds", continued his friend, "before I knew it, he had pulled my head down behind the car seat and was praying as I never heard a man pray. He prayed as if he believed there was no possible hope for me unless I accepted Christ as my Saviour. He prayed that God would give me no peace until I had repented of my sin and my indifference, and had turned to God in faith. I never heard such a prayer. Suddenly the brakeman called out the name of a station, and he said: 'Good bye, my friend, I must get off here. Remember, Now is the accepted time: Now is the day of salvation', and he had almost gone before I realized that I did not know his name. I rushed after him, and said: 'Sir, will you please tell me your name'? He replied: 'My name is D. L. Moody'".

The friend continued: "Mr. Reynolds, I have heard of that man Moody and his wonderful work in Chicago. There is one man in the world who cares about my soul. He never saw me before, and never expected to see me again; but he could not miss that opportunity to lead me to my Saviour. Hundreds of Christians would have said that was no place to speak to a man about his personal religious life; but he wanted no better place. And the matter is so upon my heart that I have decided to go to Chicago, and hunt up that man Moody, and settle this matter". But William Reynolds was too much of a Christian to allow his friend to go away alone in that state of mind, and before they separated that evening, he had led his friend to give his heart to Christ. Then,

as he turned homeward, he exclaimed: "O God! forgive me! forgive my sin of unconcern about the dying men all about me! Here I have been counting myself one of the leading Christians in this city. Yet here is a man who can tell me that for fifteen years I have known him, and have never uttered a word to indicate to him any concern about his soul. There is something wrong about my Christianity! I think I would better go to Chicago, and get acquainted with that man Moody"! And this very thing he did. It was the beginning of an acquaintance that transformed William Reynolds' life.

These two Christian business men talked over the needs of the Church of Christ, and Mr. Reynolds went home to begin a work of positive Christian activity such as he had never dreamed before of attempting for Christ. Some years before he died, I met a gentleman from Peoria on the Pacific coast. I said to him: "I suppose you know my friend, William Reynolds of that city"? He replied: "Oh, yes. Everyone in Peoria knows him". I referred to his great work, as he had gone from the leading church to a destitute part of the city and had built up a strong people's church from a mission Sunday School, started in a hall over a saloon. This gentleman spoke in the highest terms of the extent of blessed influence which had radiated from that work. Then I asked: "What is Mr. Reynolds' business now"? He replied: "Why, have you never heard what they say about him in Peoria? They say that William Reynolds' business is to serve the Lord Jesus Christ, and he packs pork to pay the expenses"! Ah, gentlemen, they did not say that of him a few years before! Then he was just a leading Christian business man, like thousands of others, like some of you; but he had risen to such a worthy conception of his privilege as a follower of Christ as to give a whole city to see that he was actually seeking first the things of the Kingdom of God, and the bread-and-butter side of life for him was just the scaffolding on which he climbed to build the Kingdom among men. God grant that more of our Christian business men

may come thus to be aggressive, effective witnesses for their Saviour!

It is an oft-repeated lesson of history that every great epoch in the progress of Christianity has been marked by a revival of the evangelistic spirit in the Church. The apostolic century was filled with this positive and aggressive spirit. The first followers of Christ felt the constraint of His love for men so keenly that we find them seeking their brethren to bring them to Christ. It was said of Paul and his companions: "These who have turned the world upside down have come hither also". Nothing less than this spirit of allegiance to Christ has ever won an advance for his cause. The Protestant Reformation was an emphasis of evangelical truth and the evangelistic method. The place of Christ in His immediate relation to men had been forgotten. Wyclif, Luther, and their fellow-reformers brought men directly to the personal Christ as the only Mediator between God and Man.

But the inertia of the dark ages was not easily shaken off, and though the evangelical message remained, the evangelistic spirit was again forgotten. The Church of England was evangelical when John Wesley was born; but the moral atmosphere of both Church and State was so demoralizing as to be difficult for us to believe. Lecky tells us that there was "an epidemic of gin drinking in London", and Boswell records Dr. Johnson as saying: "I can remember, sir, when every decent gentleman in London was drunk every night"! Cock-fighting and bull-baiting were the common sports of the better classes of the people, and the clergymen were prominent owners of winning birds. What caused the transformation in England? Education and culture? No. The best-educated people, and the most cultured of their time, were the foremost leaders of this London life. No evangelism of culture ever had power to redeem men from sin, apart from the Gospel of Jesus Christ. The explanation of the change which swept over England is the fact that the Holy Spirit of God filled John Wesley and George Whitefield until they went up

and down the British Isles like flames of Pentecostal fire, purifying and enlightening the people.

The movement of modern missions is exactly this same evangelistic spirit at work in the world. Cary's concern about giving the Gospel to those who had it not was simply the apostolic zeal revived again. Just so the modern Sunday School movement began with the bringing of the neglected children into meetings, where they were taught the Gospel of Jesus. The history of Finney in America, and the great revival of 1857 mark recurring epochs characterized by this same vitalizing work of the Spirit of God clothing men of faith and obedience with His manifest presence and power. In more modern times the same manifestations of God's grace have appeared in the work of men like Moody, Chapman, and Torrey. A most significant proportion of the membership of our churches has been received during special meetings held under the leadership of such men, and ministers in the pastorate who have been men of the same mind.

Recently one, who is quite blind to the facts which have been herewith recited, and to the great work of grace which has been wrought of late in Australia, in certain cities in our own land, and in some well-known fields in foreign countries, said: "The old theology is gone. Its death has been hard. All sorts of expedients have been resorted to to fan the embers of the burnt-out faith into life again". At the very moment that boastful false statement was made by one who imagined something new would take the place of the old Gospel, God was touching Wales with His power. Australia was further from us; but Wales is our neighbor. Never was a more stinging rebuke given to doubting Christians and the teachers of other Gospels. Wales is repeating the story of Pentecost. It is the same Gospel of the living God who saves now as at the first. New England needs just this same Gospel preached and lived by men who have no confidence in themselves apart from the Spirit of God, men of faith in God and of great expectation from God.

Department of Biblical Foreign Missions

CONDUCTED BY HENRY O. DWIGHT, LL. D.

A Church With a World Parish—At Home, At Large, Abroad

[The most powerful of all teaching is that by example. This paper is the story of a church, issued by the Forward Movement Committee of the Board of Foreign Missions of the Presbyterian Church in the United States of America, for the purpose of setting before its teachers and members *what Christ meant His disciples to do when He sent them forth into the world with the Great Commission as the "marching orders"*.

There can be no doubt in the mind of anyone who accepts the authority of Christ and the Scriptures on such points as the following:

That this world is a lost world and can be saved in no other way than through the Cross and the Gospel of Christ;

That Christ has committed the task of giving the Gospel to this lost world to His Church as made up of His professed followers, that the churches exist solely for this end, and that He will hold them responsible for carrying out this Commission;

That the professed followers of Christ in this generation hold in their hands the destinies of the thousand millions and more of lost men who are without the Gospel, and who look to the Christians of this generation to send it to them;

That the obligation and responsibility rest upon each Christian and all Christians to "evangelize the world in this generation", and that this is *their one business in the world*.

The Church of which this paper gives the record has sought to accept these life-and-death truths, to embody them in its program and to carry them out in its conduct.

If so much can be accomplished by a comparatively weak organization, what task would be too great for the multitudes of churches, powerful by reason of culture and wealth, but that are doing practically nothing towards carrying out the

Master's last command! Is it not time for all the churches to look at this example, and to fall into line for the immediate carrying out of their "marching orders"? We believe that obedience to Christ in just this one thing is the present-day test of a standing or falling Church.—*Editorial.*

There is a church in the Presbytery of Newark,* N. J., which has proven it literally true, that "there is that scattereth and yet increaseth". Ever since it was organized with fifty-eight members in 1886, this church has kept constantly in view the terms of the Charter: "Go ye into all the world and give the Gospel to every creature". It has regarded itself not as the field, but rather a *force*, and "the field is the world". *Never a week from the first that it has not sent aid outside its own doors* to the world beyond. Within two years after calling its first, and thus far its only Pastor at Home, when it had but 115 members it undertook the support also of a Pastor Abroad, Rev. Adolphus C. Good, in Africa, and the following year Mrs. Good's salary was likewise assumed. Then a representative in the Home Mission field, among the Mormons, was undertaken, and a little later a City Missionary in New York, while taking a generous share also in the work among the Italians, locally, and in the erection of a church building for these people, and engaging also in work in a penitentiary several miles away. To every one of the Boards of the Presbyterian Church and the American Bible Society there has been a steadily-increasing support.

A Scriptural Policy.—Meanwhile, after nineteen years of its history, while the membership had increased to 300, the church continued to worship in a very

*The full force of this record will not be felt unless it is understood that, while the church whose experience is here given is situated in a prosperous community and has several members who are well-off, yet only one or two of these are contributing outside of local expenses.

plain and crowded chapel building on the rear of its ample lot, postponing the erection of a permanent edifice until this could be done without at all reducing the gifts of the members for benevolences and without incurring any debt. When at length the time to arise and build seemed to have fully come, on the very eve of the effort the proposal was made that, before entering upon the building-cavass, the church adopt a policy for benevolence which would embody principles more fundamental than had yet been recognized. It was felt that, to support missionaries—city, home and foreign—was not enough. Indeed, this had become quite the fashion, even in churches which were falling far below the limit of their real ability. After prayerful consideration the Session adopted the following Policy, viz:

"(1) This entire Church is a Missionary Society, the object of which is to aid in the evangelization of the world, and *every member of this Church is a member for life of said Society* and bound to do all in his power for the accomplishment of this object.

"(2) Each member of the Body, being under Covenant to help carry out the will of the Head, is privileged to have an intelligent, prayerful and practical part in fulfilling the Great Commission, to 'go' and 'give the Gospel to every creature', if not in person, then potentially by gift and prayer contributing for the support not only of the Parish at Home, but likewise of the Parish at Large and Abroad, according to the Rule of Three in I. Cor. xvi. 2, viz:

'Let every one of you (Individually)
lay by by him in store
on the First Day of the Week
(Systematically)
as God has prospered him'
(Proportionately)".

A personal canvass soon resulted in a substantial increase in the amount of weekly subscriptions for the Benevolences. Then, when the appeal was made for the Building Fund, almost the whole amount first asked for was subscribed within a week, the pledges, many of them extending over four or five years, being from

nearly every one connected with the congregation, both old and young. On the day of dedication it was announced that the cost of the beautiful building, with pipe organ and furnishings all complete, amounting to about \$50,000, was fully provided for, "owing no man anything". And it had been done *entirely by the free-will offerings* of the people, without resort to any money-raising devices.

The Church a Power-house.—No sooner was the building ready for use than a larger conception of responsibility took possession of this people. It was felt that the output by gift and prayer should be proportionate to the value of the power-house. On the Sunday preceding the dedication, the annual Foreign Missions Day was observed, and the proposal was made that the church advance from the support of a Pastor Abroad to the more permanent, more educative, more expansive and altogether more satisfactory plan of a *Parish* Abroad, assuming all of the available work of the Elat Station where, after the death of the church's first missionary in Africa, interest had centered in another representative, the Rev. Charles McCleary and his wife. Mr. McCleary having died at his post, the church still contributed not only to Mrs. McCleary's support, but continued to give what had hitherto been applied to her husband's salary as well.

But the amount contributed for Home Missions, in its various aspects, was nearly three times as much as for Foreign Missions, and it was felt that the two should be more nearly equalized. Accordingly, on the last Foreign Missions Day, a call was made upon those who were not already contributing to this cause to subscribe, and upon others who were able, to increase. The response was such as to provide not only for the work in Elat to the extent of about \$2,000 a year, but, in addition, to make a start in a station in the Far East, where two more of the young people from this church expect to go within the next year. One of the sons of this church has, within the past year, gone out to India for missionary work, his expenses to and from the field and half his salary being assumed by his

father, who is a member of this church, but this amount is not reported.

Scattering Yet Increasing.—There were those—among them some of the Trustees—who feared that the advance made for Foreign Missions might make it more difficult to meet the increased expenses of the church in its new building. But the result has been the very opposite. At a joint meeting of the Trustees with the Session the whole subject of the church finances was carefully considered with a view to the possibility of increasing the pastor's salary and providing against any possible deficit at the end of the year. This was on a Thursday night, and the Sunday following it was decided to take advantage of the absence of the pastor to ask the people for \$30 a week additional, in order to carry out the proposal.

That day the subscriptions came within \$1 a week of the full amount asked, which has since been exceeded. Accordingly, the pastor's salary has been increased about 30 per cent and all possibility of a deficit in future eliminated. Then, to preserve the proportion between the work Abroad and at Home, the salary of a Settlement Worker for the Spring Street Mission in New York City was provided for, the Church having, as from the first, a Parish at Home (locally), at Large (nationally), and Abroad (in the "uttermost parts of the earth").

Even now many of the members of this church realize that it has not at all "attained", so long as the amount given for the benevolent work outside, by every member, counting husbands, wives and children individually, is but \$15 a year (or 28 cents a week), while what is paid for the maintenance of the church itself is \$25 a year (or 48 cents a week). For the standard set before this church now is, that what is *given* without any self-interest for the good of others and for the glory of God, should certainly be not less than what is spent for its own maintenance. It should be taken into account that the members of this church have for some time been carrying obligations on the building account which extend for several years yet, and in many cases involve real per-

sonal sacrifice. Nearly all that is contributed for benevolences comes from those who are on moderate salaries or earning day wages. Of 317 members, more than 250 are contributing individually and systematically (not excepting wives and children). With a very few exceptions, the subscriptions are not over fifty cents a week; most of them are considerably less. Of the 265 children in the Sunday School, there is scarcely one but contributes weekly, whether present or absent; the Hammond Record Card is used to register both attendance and contribution, and the child who is prevented for good reason but pays within a week is counted as potentially present and the card is not punched.

An Open Secret.—What this church is doing, many others could quite as well do. The secret is an open one:

(1) *Every member is expected to give systematically*, as a part of the weekly worship, as well for the work beyond the church doors as for the local expenses. Indeed, only the former can fairly be looked upon as GIFTS, the latter being rather of the nature of DUES, for which a full equivalent is received in the comfort of the church building, the benefit of the church services, the social advantages, the effect upon the value of real estate and in other ways.

(2) The *objects* for which the members contribute are *simplified*, the "causes" being reduced to just two—Home Missions, in its seven-fold aspects, and Foreign Missions. Thus it becomes possible to have a systematic contribution for each of these from each member, payable each week by envelope. Special appeals and collections are eliminated. While the amounts designed for the two purposes are separately indicated, a Sunday being set apart for each, when new subscriptions are secured and the others revised, if desired, only one envelope is used for the weekly payment, and the Treasurer divides the amount in his book, as designated by each giver. This simple plan proceeds upon the fact that seven of the eight Boards of the Church are Home Missions, while the Foreign Board is doing on the field abroad the work of all the others and also a great medical service, in its effort "to

evangelize a hundred million non-Christians in twenty-seven different fields on four continents. But, instead of diverting help from any of the Boards at home, this arrangement has worked to their very great advantage, the contributions for every one of these having increased in even larger ratio than for the Foreign work.

(3) *The interest of the church is cultivated by a process of education*, regularly throughout the whole year, by means of correspondence, literature, a live missionary meeting of the church as a whole, which takes the mid-week prayer meeting hour once a month, mission study classes, etc. Connection is constantly sustained by points of contact with the specific work supported on both the Home and Foreign fields.

(4) *Responsibility* for the missionary interests of the church—educational and financial—is entrusted to a committee, appointed by the Session annually, repre-

sentative of every section of the church—the Session, the Sunday School, the Brotherhood, the Young People's Society and the Woman's Missionary Society. This committee meets regularly, distributes responsibility for some particular part of its work to every one of its members, keeps the whole church in touch with the work, and gives account of its stewardship.

(5) Back of all the one *Motive* appealed to is, loving loyalty to the Lord who laid down his life for "the whole world". What mightier incentive can there possibly be than this: "*To win for the Lamb that was slain the reward of His sufferings*"?

Is there any need to add that this policy has brought an abundant blessing to the church at home, as well as to the world outside?

Query: *Does this not suggest fresh possibilities for other churches? For yours?*

Abstract of Professor Wright's Lectures in New York

Instead of having a Conference at which a number of papers should be read and discussed, as on previous occasions, when various aspects of Bible criticism and Bible defence have been presented by several speakers, it was thought best that this year a Course of Lectures should be given by one able to speak authoritatively, that should present an orderly and lucid resume of the Evidences of Christianity in their present Scientific relations. The Committee therefore arranged for a Course of four Lectures by Rev. G. Fredrick Wright, D. D., LL. D., Professor of The Harmony of Science and Religion in Oberlin College, Ohio, editor-in-chief of the "Bibliotheca Sacra" and of the "Records of the Past"; and a man of international fame as a Geologist and scientific observer and investigator.

This Course of Lectures—delivered in the Marble Collegiate Reformed Church, Corner of Twenty-ninth Street and Fifth

Avenue, New York, which was generously offered for the purpose by the Church authorities—was as follows:

Tuesday, January 22, at 3:30 p. m.—*New Light on the Evidences of Christianity.*

Wednesday, January 23, at 3:30 p. m.—*Geology and the Flood.*

Thursday, January 24, at 3:30 p. m.—*The Genesis Account of Creation.*

Friday, January 25, at 3:30 p. m.—*The Turning of the Tide in Biblical Criticism.*

The present purpose is to outline the course of thought presented. The First Lecture we are expecting to publish entire in the March number of this magazine. Much of the substance of the others has already appeared in our pages—in July, 1905, p. 11; in December, 1906, in the report of the Chicago Conference; etc. They will be found in much more complete form in Dr. Wright's able and comprehensive book just published, entitled

"Scientific Confirmations of Old Testament History".

In the First Lecture Professor Wright gave a most lucid, cogent and comprehensive presentation of the reasons for acceptance of and belief in the Evidences of the New Testament; and as a necessary corollary to such belief in the New Testament a similar acknowledgment of the credibility of the Old Testament, too.

Lecture First—"New Light on the Evidences of Christianity"

The views to be held on this branch of the Evidences of Christianity do not rest upon authority but upon testimony.

Christianity is a historical religion. Both the New Testament and the Old purport to be the record of historical events. Christianity is preeminently the religion of a book which we are called upon to interpret and understand.

Nor is it any disparagement of Christianity that its precepts are recorded in a book. The making of books is the highest product of civilization; the invention of writing was the greatest that has ever been made. The main difference between civilization and barbarism is that civilization has written language and barbarism has not. It is only through literature that the knowledge of one generation is preserved for the use of those who succeed. Through literature each succeeding generation is permitted to stand upon the shoulders of those that precede, and so to enlarge the horizon of their vision.

The command of Christ is, "Go preach My Gospel"; and Paul declares that Christ alone is "the power of God unto salvation".

But where do we find Christ? Certainly not in the vague revelations of science, or in the still more vague products of the human imagination. But we do find Him in the Bible. His portrait is delineated in the four Gospels. There we find the only picture of Him that has ever been painted. There are not ten sentences about Christ outside of the four Gospels which anybody accepts as genuine; and most of these are in the Epistles. It is the Christ of the Gospels apprehended through historical evidence that moves the Christian world to-day. If we lose

The methods by which we judge of the value of testimony in the ordinary affairs of life, legal and social, and the corroborative testing of credibility of evidence on which we accept or reject anything mundane, are equally applicable to the testimony of the sacred writings of the New Testament. As this Lecture is to be printed later in full only the barest outline can be given here, as follows:

that Christ, we lose everything that is essential to Christianity.

But we should not speak of historical evidences as leading only to *uncertain results*. Our whole political fabric and judicial system is based upon the certainty of historical evidence. All that is demanded in the practical affairs of life is that the facts which guide our action should be proved beyond a reasonable doubt. Any one who asks more than this finds all his actions paralyzed. Greenleaf, the greatest authority on legal evidence of our Commonwealth, wrote one of the most important books showing that the proof of Christianity was as conclusive as anything could be in the line of judicial procedure.

The four Gospels are public documents which have come down to us with the approval of the original witnesses of the facts which they relate. The proof of this statement is the main point in Christian Evidences. Were the Gospels the products of the first century? Thirty years ago this could be denied with some show of reason, and innumerable books were printed to show that the Gospels were the product of the second century. But even so, their truthfulness could be maintained. But now it is proved beyond all reasonable, and almost beyond all possible, doubt that the four Gospels are genuine documents of the first century. This even Harnack now admits, maintaining that Luke was the author of the third Gospel as well as of the Acts of the Apostles.

The most important discovery leading to this discomfiture of the critics of the last generation was the discovery of a Harmony of the Gospels written for the use of the churches about the middle of the second century. The writer was

Tatian, a pupil of Justin Martyr. It was called *Diatessaron*. For hundreds of years this book disappeared from view, and a certain class of critics asserted that, if it should be found, it would appear that instead of being compiled from the four Gospels it would be the source from which the Gospels were compiled. But Providence had provided for their discomfiture. About thirty years ago a commentary upon this *Diatessaron* was found in an Armenian monastery at Venice, and soon after an Arabic translation of the document itself was found in the Vatican Library and another in a monastery in Egypt. From these it is evident that Tatian's *Diatessaron* was a simple harmony of the Gospels, in which they were all recognized as they are at the present day. Such

a harmony could not have been called for unless the four Gospels had been generally accepted for a long time. And that would carry us back to the first century, amid the contemporaries of Christ, where we are as near to the facts of Christ's life as we now are to those of the Civil War.

Many other discoveries have led in the same direction, so that now the Historical Evidences of Christianity stand upon a firmer basis than ever before, and the four Gospels stand out more clearly than ever as the only record of the impression which Christ's life made upon the minds of his contemporaries. They are all we have from which to draw the picture of Christ's life, and—they are all that we need.

Lecture Second—"Geology and the Flood"

THE GLACIAL AGE.—Geologists believe in the glacial period. The more they know the more they believe in it. The general public has but a vague idea of the significance of that all-important era in the world's history. A few thousand years ago snows accumulated over North America and Europe so much faster than they melted that the conditions of Greenland were made to extend southward in America to New York city, Cincinnati, and the southern part of Illinois, while in Europe the ice filled the North Sea, covering Great Britain down to the vicinity of London, overwhelming all northern Germany and extending to Kieff in southern Russia. Altogether, about six million square miles of territory were covered with ice, a mile or more in depth. In the Boston Society of Natural History, on the right side of the stairway which goes up into the museum, is a glacial boulder taken from the top of Mt. Washington, which must have been brought by the ice from some distance to the north. The summit of Mt. Washington is considerably more than a mile in height.

If the ice was a mile deep over the glacial area, it would amount to six million cubic miles. All this represents water evaporated from the ocean and falling down as snow. The abstraction of

that amount of water from the ocean would lower the ocean level about 300 feet the world over. This ice would weigh 24,000,000,000,000,000 tons, almost equal to the total weight of the North American Continent above sea level. Chamberlain and Salisbury, in their recent great work on geology, think it probable that the ice was two miles, and possibly three miles, thick over this area.

These facts, so overwhelming to the imagination, have untold significance with reference to the early history of mankind. This accumulation of ice was connected with enormous changes in land levels. Before the glacial period the land was elevated 2,000 feet or more over the northern part of America and Europe. One proof of this was brought to light a few weeks ago by the engineers who were constructing a conduit to carry water from the west side of the Hudson River to New York city. They were crossing the river a little above West Point. It was necessary to get to the rock bottom of the river; but they found that they were compelled to go down 489 feet below the present bottom of the river before striking rock bottom at that point. This means that in pre-glacial times the land in that region stood so high that the drainage of the Hudson River had free course

to the ocean by a gorge 500 feet deeper than that which we now see. Numerous similar facts show that the elevation was at least 2,000 feet.

But at the close of the glacial period the land in the northern part of America was depressed in the Champlain valley and at Montreal 600 feet below the present level, and further north 1,000 feet, so that whales circulated in water covering the Champlain valley. Indications of this great depression of land in the northern hemisphere abound in Sweden, in southern Russia and all over the western part of Siberia and central Asia.

MAN DESTROYED BY FLOODS.—The significant fact bearing upon our subject is that man was in the world to witness the closing stages of this remarkable era, and to share in the vicissitudes of those changes of land level, and that he was probably destroyed over a large portion of the northern hemisphere by the floods which accompanied the melting of the glacial ice and by the disturbances in the conditions of life which accompanied that epoch. The remains of glacial man are found in the high-level gravels of northern France and southern Europe, in similar gravels at Trenton, N. J., and on the northern tributaries of the Ohio River. In the Peabody Museum in Cambridge, Mass., will be found the enormous collection of Dr. C. C. Abbott from Trenton, N. J., a considerable number of whose specimens are certified to as occurring in the undisturbed gravel deposited during the flood from the melting ice which gorged the Delaware River at that time.

It is also a well known fact, emphasized especially by George Darwin and Alfred Russell Wallace, that in connection with the glacial period there was an enormous destruction of animal species over all the northern hemisphere. Before that time the rhinoceros, the hippopotamus, the elephant, and a number of other species that have now entirely ceased, roamed over Central Europe, while horses, tapirs, mastodons, and elephants were abundant in North America. But all these and many others

disappeared over those regions, while many of them passed away entirely. It is not an improbable supposition that man himself disappeared with them, so that what is called "paleolithic man" is very likely antediluvian man.

The theory of the flood, therefore, as it now presents itself plausibly to the geologist, is, that, in connection with the unstable condition of things accompanying the glacial epoch, man was in process of total destruction when the final catastrophe described in Genesis occurred, and which was related to the entire remaining members of the race.

THE BIBLE STORY EXAMINED.—The story of the Flood in the Bible, when properly examined, is not so extravagant as it seems to some, but bears many marks of being the original log-book of Noah, with merely such additions as were necessary to give it permanent interest and moral value. The dimensions of the ark are about the same as those of the modern Atlantic liners. The ark is made to go up stream. The Flood is said to have been caused not so much by rain as by the breaking up of the fountains of the great deep, which very well describes the results of a subsidence of the land. There are said to have been premonitions of the flood 120 years before the final catastrophe, while the final catastrophe lasted more than a year.

On comparing this account with other accounts, we are struck by the contrasts more than the resemblances. The cuneiform inscriptions make the ark a cube of 262 feet in each dimension. Berosus made it 3,000 feet long and 1,200 feet broad, while Origen made it twenty-five miles long and three-quarters wide! It is thus that legends grow. Why did not that of the Bible grow?

To the objection that this theory represents the flood as less general than is compatible with the Biblical language, we reply that, since the object of the flood was the destruction of the human race, the specific event need not be more general than was then sufficient to accomplish that object, which, as we have plausibly

supposed, could have been accomplished by a temporary submergence of a portion of

central Asia, and of this there are many corroborative signs.

Lecture Third.—“The Genesis Account of Creation”

The first chapter of Genesis may be regarded as a poem with a well defined rhythmic arrangement and numerous recurrences of impressive phrases; but underneath the oratorical and poetic forms there runs a conception of facts such as no unaided human mind has ever been known to produce. Even Milton's conception of Creation, with lions pawing out from the ground, is fantastic and absurd. But considered from a scientific point of view there is nothing fantastic, nothing absurd, in the conceptions of the first chapter of Genesis. This is the more remarkable, since the Jews were never a scientific people, and probably knew less of science in the days of the Captivity than they did in the time of Moses; while the statements of fact are several of them in apparent contradiction to appearances and the scientific notions of those times.

First, the creation of light before that of the sun would not have occurred to an uninspired and unscientific mind; but we now know that light, as a result of chemical action and as merely a “mode of motion”, existed untold ages before the formation of the sun. According to the generally accepted nebular hypothesis, the condensing elements of the original nebula became luminous long before the worlds were formed. Nothing could be more sublime than that opening sentence describing the creative act, “God said, Let there be light, and there was light”.

Secondly, a natural stage of progress is indicated on the second day, when the waters above the earth are separated from those that are under the earth. The earth was at one time a molten mass with a temperature 2,000 degrees above zero, so that there could have been no water on the earth until the surface had cooled down to a temperature not greater than 600 above zero; and then for a long period it would have been surrounded by a cloud of vapor of immense thickness and density. We need not be troubled with the word “firmament”, which describes the

medium which separates the waters above from the waters below; for afterwards the birds are said to “fly” in the firmament.

Thirdly, the appearance of plants upon the earth in the third day is at the appropriate place. So far as we know, animals are dependent on plants for their food, while plants can endure a much higher temperature than any known animal; and even the lowest forms of animal life exhibit such marvelous attributes of instinct and choice as to separate them at once from all forms of plant life. According to the doctrine of evolution, therefore, plant life would precede animal life. And finally, in the extensive deposits of graphite, or “black lead”, which appear in the Archæan rocks of Canada, we have evidence of the existence of plant life long ages before animals existed. To the objection that upon the third day the later forms of plant life, namely, grass and fruit trees, are said to have been created, we simply reply, that in so brief a conspectus of events we can only expect that the creation of the vegetable kingdom in its general laws and forms should be fixed. Even Charles Darwin has no difficulty with this description, since he believed that the power and potency of all future vegetable life were in these original germs.

Fourthly, the account of the fourth day's creation differs in some respects from the others, in that it describes the appearance of the sun and moon and stars with reference to the ends which they serve. They are said to have been “set in the firmament” to give light upon the earth, to rule over the day and over the night and to establish days and seasons upon the earth. The reason of this form of statement is not evident except upon close scientific inspection. The fact is, that the plants of the coal period were not necessarily dependent upon either the light or the heat of the sun. Up to the fourth day we may well suppose that the earth was surrounded by luminous clouds

of which the aurora of the north are a faint reminiscence, so that the light of the sun was not needed for the growth of vegetation. It is only the higher forms of plants and animals to which the periodicity of day and night is an advantage. The frequent repetition of the object for which the sun and moon and stars were set in the firmament indicates that the event was not a creation like that of light or of plants and animals.

Fifthly, the fifth stage of creation according to Genesis corresponds to a similar stage in the progress of geological development. It is the age of fishes and reptiles belonging to classes very different from those now associated with man.

Sixthly, the last stage in Genesis is likewise the last stage in geological development. The animals of the classes now associated with man are brought into being, and the whole is crowned by the creation of man himself in the spiritual image of his Creator.

The criticisms that can be made concerning this parallel relate to unimportant matters belonging to the rhetorical costume of the description. But we well may admire the extent to which the parallel is exact. An intelligent correspondent given to mathematics calculates, that

(To be concluded in March)

To Offset Dr. Crapsey's Teachings

It was announced early in January that, in response to an invitation by the Rev. Dr. Andrew J. Graham, pastor of Christ's Episcopal Church at Rochester, N. Y., the Rev. Dr. W. Harman Van Allen, rector of the Church of the Advent, Boston, would hold in Rochester a series of doctrinal conferences on the "Elements of the Christian Faith", in an endeavor to counteract the effect of the trial and conviction of the Rev. Dr. A. S. Crapsey of heresy and of lectures now being delivered by Dr. Crapsey in Rochester. The long controversy over church doctrines has left in an uncertain condition of mind many of the Episcopalians of Rochester as to the fundamental doctrines of their church.

Dr. Van Allen, who is recognized as one of the ablest men in the High Church

the chances of a person who was ignorant of modern science hitting upon so close a parallel in so many points are as 1 to 1,500,000. We do not wonder that Professor Dana was so impressed by this parallel that he declared it could only be the result of inspiration.

To the objection that "day" is used in a figurative sense and is described by the phrase *evening* and *morning*, we have simply to say that such a use of day is most common in all classes of literature. When we speak of a thing as happening in "our day", we refer to a period of much more than twenty-four hours; while in Genesis, after describing the six days, the event is referred to as a work of "one day". Even Dr. Driver admits that it seems reasonable that the word "day" in the first chapter may have been "applied figuratively by the writer".

Thus in all the studies we can but be surprised to find how there is wrought into the very texture of the Bible, innumerable undesigned coincidences with history, geography, geology and physical science, which serve as watermarks certifying to its genuineness and authenticity. The apparent improbabilities are so many of them verified by further knowledge that they become the truest witnesses to the truth.

party, was to begin his conferences in Rochester on Sunday, January 20. He was to deliver eight addresses during the week, as follows:

"Mankind's Aspiration Toward God";
"Christianity, the One Universal Religion";

"The Written Word";

"The Incarnate Word of God";

"The Lamb of God";

"The Problem of Sin";

"The Risen Sun of Righteousness";

"Christ's Body, the Church".

It was his purpose to enter into the study of the fundamentals of the Christian religion thoroughly, and to present the subject in a constructive manner. Certainly there is need for such instruction.

The Bible Student and Teacher

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Daniel S. Gregory, Managing Editor, 86 Bible House, New York

League Notes and Points

Lectures of Professor Wright in New York

It was thought best by the Executive Committee of the League to substitute a Course of Lectures for the usual Winter Conference. The change was made with a view to securing a more comprehensive and satisfactory presentation of some single Topic than can possibly be made in a series of addresses on miscellaneous and more or less remotely connected subjects. Rev. Dr. G. Frederick Wright, Professor of the Harmony of Science and Revealed Religion, in Oberlin College, who was lecturing with great success in Boston, was invited to deliver Four Lectures on the Bearing of Recent Science on the Christian Evidences.

In spite of the very inclement weather that prevented many from attending, the Marble Collegiate Church (Rev. Dr. Bur-

rell's), which was generously opened for the occasion, was well filled at every lecture with an intelligent and interested audience. Dr. Wright, who is an acknowledged master on the relations of Science to the Christian Evidences, after making a clear, cogent and comprehensive statement of the solid foundations on which the New Testament rests, turned to the earlier portions of the Old Testament and showed, in the light of the latest Science, the baselessness of the conclusions of the Destructive Critics concerning its teachings. An abstract of the Lectures will be found in the preceding pages. A more complete unfolding of his argument is contained in his book, just published, entitled "Scientific Confirmations of Old Testament History".

The League's First Dinner

On Tuesday Evening, January 22, a number of the friends of the League met at dinner at the St. Denis Hotel, Broadway and Eleventh Street. In the absence of the President, Mr. William Phillips Hall, Mr. Willis E. Lougee, Financial Secretary of the International Y. M. C. A., presided. The Secretaries, Drs. Gregory and Morse, spoke upon the permanent need of the Bible League and upon the importance and

sphere of Branch Leagues. Rev. Drs. Remensnyder, Wright and others took part in the discussion of these topics. It is hoped and anticipated that this first dinner will open the way to an Annual Dinner that will grow—as has been the case with the Y. M. C. A. which held its first dinner only a few years ago in the same room—into large proportions, and become a center of increasing inspiration and influence.

Proposed Courses of Lectures

In response to various inquiries we are glad to announce that several well known Lecturers have expressed their willingness to hold themselves in readiness to answer calls for the delivery of Single Lectures or of Courses of Lectures in Churches, individual or combined, and in the various centers of influence where such service may be desired by Clubs or Associations.

Among these Lecturers are Prof. Luther

T. Townsend, formerly of Boston University, who lectures on Special Biblical Themes; Professor G. Frederick Wright, of Oberlin College, on Science in its relations to Biblical History; and Rev. Dr. Melvin Grove Kyle, on Egyptology and related Archeological subjects. When the subjects are all in, they will be printed in pamphlet form for distribution. Dates and terms will be given later.

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Some ways in which friends of the Bible can assist the work of The American Bible League.

First, Through constant prayer that the League, through its magazine and other literature, and through conferences and lectures held under its auspices, may so "hold forth the Word of Life," so "speak the truth in love," and so boldly, faithfully, wisely and withal lovingly "contend for the faith once for all delivered to the Saints," that both the habit of devout meditation upon the "sacred writings" and of truly reverent and scholarly investigation of the same may be promoted, and thereby increasing numbers have their faith in the Divine origin, integrity and supreme authority of the Bible established or reassured.

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The Bible Student and Teacher

Volume IV

MARCH, 1906

Number 3

BEWARE THE EVANGELIST!*

Rev. David James Burrell, D.D., LL.D., New York City

It is agreed on all hands that Evangelism is a good thing. Everybody joins in the prayer "Revive thy work, O Lord!" But there is a right way and a wrong way of doing things. The world moves; and the Evangelism which was effective and acceptable in former times will not meet the demands of these days.

A Man has been going about for a long time, doing the work of an evangelist against whom it behooves us to be on our guard. He has preached in most of the important cities of the world and is now in America. There are many people who have been urging him to begin a campaign in Greater New York and elsewhere who would probably withhold their welcome if they knew the real state of the case. The writer has had occasion to study his methods and desires to state, particularly for the benefit of thoughtful Christians, who sincerely desire to keep abreast of the age, some of the reasons why he should not be further solicited and why, in case of his coming, we should be slow to co-operate with him.

It must be understood, at the outset, that no criticism is passed upon the personal character of this Man. So far as known his manner of life has been beyond reproach. The fact that he is of humble origin and unlearned in the schools is nothing against him. Nor are we disposed to find fault with his singular claims as to the efficacy of his prayers for the healing of sickness, or with his exercise of the power of absolution. Allowances may be made for extravagances of this sort when associated with such extraordinary zeal in the pursuit of a single aim.

But, in the first place, decided objection is made to his constant appeal to the emotions. Experience proves that men and women won by the urgency of the hackneyed call "Come to Jesus" are not likely to persist in the better life. Yet the Evangelist referred to relies much on this form of exhortation, crying "Come! Come" wherever he goes. Perhaps, if he were familiar with the developments of psychological science he might do otherwise; but there lies the very crux of the difficulty. So far as would appear from his preaching he knows practically nothing of science, or philosophy. His sermons are built along the old-fashioned lines of mere logic; and, therefore, while specious and convincing

*The writer of this Paper is so well and widely known as a staunch exponent and defender of the views of the Scriptures held by the League, that we feel certain that the broad satire underlying his production will not be misunderstood.—Editor.

enough in their way, are not calculated to win but rather to repel cultured minds. The fact that he has drawn great audiences is neither here nor there; the educated classes have generally held aloof; it is the common-people who have thronged to hear him. Naturally he has wrought upon their excitable natures; but, for this very reason, it devolves upon those who are better informed to protect them from his inflammable approach. The commotions among the peasantry of Russia, at this moment, illustrate the frightful danger of exposing the impressible people to the impassioned eloquence of vehement and uneducated leaders.

Nor is this all: the methods of the Evangelist referred to are in clear contravention of social philosophy, as we understand it. We know that what is needed for the so-called regeneration of society is not the changing of an individual character here and there, but an all-round improvement in the condition of the masses. If we can bring about a better social environment, an improvement in the housing and clothing and feeding of the community, better sanitary conditions, a higher degree of culture, instruction in the fundamental laws of industry as well as in arts and literature, the individual will take care of himself. His elevation is inevitable in the necessity of the case. But this man, in seeming disregard of such propositions, addresses himself to the betterment of the individual. The larger part of his work is not social but personal. If this is the correct method then many of the approved results of modern sociological research and experimentation must obviously go for naught.

Still further, the preaching of this Itinerant is distinctly dogmatic; whereas there is a practical agreement among the thoughtful Christians of our time that creeds and symbols have little or nothing to do with genuine religion. We do not mean to affirm that he denies the importance of right conduct; on the other hand his sermons ring with the importance of keeping the law. He dwells with, perhaps, unnecessary emphasis on the Ten Commandments; ignoring the fact that they are no longer regarded as inspired in any singular way. But his ethical teachings are invariably founded on doctrine. And often-times his presentation of doctrine is crude in the extreme.

For example, he takes the moral, not the physiological view of sin. It is generally conceded nowadays that sin is a disease and that its remedy is to be sought for in the province of scientific therapeutics. He teaches, on the contrary; that sin is a violation of divine law and, as such, is followed by sure retribution, not only in this world but forever. We can not be mistaken at this point. His words are unequivocal. He says the sinner is "lost," and by this he means lost not only to self-respect and the regard of his fellow men but to the favor of God. How can this be reconciled with the dictum that "God is love"? He says, moreover, that the sinner is "dead;" that is, his spiritual functions have ceased, just as a corpse having eyes sees not and having ears hears not.

And he proceeds to say that the sinner is doomed to "hell." This word, now practically obsolete and vulgar to ears polite, is frequently on his lips. And it is perfectly clear what he means by "hell." He likens it to fire and a gnawing worm and darkness. And the fire is "unquenchable;" the worm "dieth not;" the darkness is "outer darkness," that is, beyond the provisions of the mercy of God. These notions are antiquated; the world has outlived them. Why should this old straw be threshed over and over again when by common consent there is nothing in it?

In addition to the foregoing there are some disputed, not to say discredited, doctrines which are habitually kept in the fore-ground by this Man.

One of them is the Incarnation. We all agree, as a matter of course, to the doctrine of the incarnation; but there is a difference of opinion as to what it means. Here is a great mystery. Just how the divine element was incarnated in Christ is a question that has puzzled the wisest philosophers. But this Man professes to know all about it. He allows no latitude whatever for psychological discriminations but insists always and absolutely that the Messiah is one with the Father, or as the Schoolmen would say "Very God of very God."

Another of his rigid dogmas is the Atonement. And by this he means not simply that Christ died but that he died vicariously. He insists that the saving virtue of the gospel is not in the *imitatio Christi* but in the expiatory value of his death. His preaching is red with blood. He insists that "the life is in the blood," and that without the shedding of blood there is no remission of sin. There is a sense, no doubt, in which this must be regarded as true; but all such expressions are clearly figurative. In their interpretation we must be guided by the sound principle that "the letter killeth but the spirit giveth life." The death of Jesus was indeed a great object lesson in which was set forth as never before or since the importance of heroic self-denial *pro bono publico* and also the immeasurable love of God; but the saving factor in the gospel is simply the magnetic power of Christ's example in "drawing all men unto him."

And another of the draconian dogmas in the teaching of this evangelist is Regeneration. We are ready to allow that a moral metamorphosis is necessary before a sinner can enter on his divine inheritance, as it is written, "Verily, verily I say unto you, Except a man be born again, he can not see the kingdom of God." But what does this mean? Can it mean anything more than a moral reformation? Does not that cover the case? Yet this Man insists on a literal making over of the whole man; new heart, conscience, mind and will. How can these things be? It is clearly impossible. When one ceases to do evil and learns to do well that is regeneration; and more can not be expected of him. "For what doth God require of a man but to keep the commandments?" This is in the Book of Deuteronomy, but it is true nevertheless.

And the doctrine of Sanctification follows as a corollary. Now sanctification, as we understand it, is the synonym of character-building. When a man has resolved on living a better life he naturally, by persistent effort, grows better day by day. But to the mind of this perambulating Preacher sanctification means nothing of the sort. It is not automatic evolution but a mysterious process of improvement by virtue of an unceasing personal contact with the Spirit of God. And by the Spirit of God he means not a benignant life-nurturing influence but a self-conscious Personality, who must needs touch the eyes or they can not see and quicken all the spiritual faculties else the man remains dead in trespasses and sins.

But the doctrine which is advanced with most constant obtrusiveness is the infallible Truth and Authority of the Scriptures. It would naturally be supposed that in a time when there is so grave a difference of opinion as to this matter an evangelist would, for mere prudence' sake, speak with some measure of hesitancy. But not this Man. It is enough to say that he has never once so far deferred to the judgment of Biblical Experts as to intimate by word or syllable the slightest misgivings as to the inerrancy of the discredited Book; he has gone further and repeatedly stated with a totally unnecessary emphasis his unquestioning belief in its truth and trustworthiness from beginning to end."* He has gone out of his way to quote disputed passages from disputed books, has committed himself without reserve to the story of the Creation, the Deluge, the historicity of the patriarchal records, the destruction of Sodom, the Exodus, the Pentateuch as a whole and particularly the Mosaic authorship of it, the Book of Deuteronomy, the exact fulfillment of Prophecy and the fabulous story of Jonah in the Whale's belly. The safe and conservative statement that the Bible **contains** truth does not satisfy him. He allows no place for error, nor any latitude whatever for a difference of opinion. His formulary runs, The Bible is truth; the Bible is the Word of God. So far as his preaching goes one would suppose that he had absolutely never heard that there was a single error in the Book; yet there are many thousands of them. Is it because he knows no better, or because he is not an honest man? In either case, this is a question that should be determined before we open our churches to him.

In addition to the foregoing, attention is called to his exclusivism. We are living in irenic days. The various bodies of religious people are drawing closer together and the great prayer is that they all may be one. Yet here is a Man whose intolerance has come to be a proverb. He affirms with the most stubborn reiteration that there is only one way into life and that a narrow way: that there is only one door and that he holds the key of it. His hearers are required to believe what he teaches

*The gentle reader is doubtless aware that all scholars, without exception, reject the traditional view of Inspiration. Should that fact be called in question it may be verified in a very simple way, to wit: If any man rejects the view aforesaid he is **ipso facto** a scholar; otherwise not.

or else "the wrath of God abideth" on them. To speak thus of the wrath of a benevolent God is surely to strike a most discordant note. Fear as a motive to personal reformation was discarded long ago. The sinner must be drawn, if at all, with cords of love. The bogie of "the dead line" has given way to the sweetness and light of "the larger hope." It is the extreme of foolishness for a man on a mission of loving conquest to repel those who would gladly co-operate with him, by an unnecessary insistence, on one way, one Religion and one Church. The action of the recent Federation Council in refusing admission to Unitarians is a blunder which can scarcely be repaired by years of conciliation. The idea that a difference of phraseology in the statement of so flexible a doctrine as the Incarnation should close the door against brethren who are at one with us in striving for the common good is simply preposterous. Yet this is precisely the method pursued by the Evangelist in question. His lack of common tact has alienated many. He has been known, on more than one occasion, to denounce, in most scathing terms, ecclesiastics of known character and wide renown. Standing in the vestibule of the leading church in a Metropolitan City he characterized the members of its Official Board as "hypocrites" and expressed a serious doubt as to their escaping "the damnation of hell."

Is it not wise, under such circumstances, to call a halt? Do we want an evangelist of this sort to create disturbance in our congregations and turn things upside down?

It remains only to estimate the results of such a headstrong and divisive propaganda. "By their fruits ye shall know them." Fortunately, statistics are at hand. There is no manner of doubt as to the general character of the converts which this man has gathered about him. Very few of the better class, the mighty and noble, have allied themselves with him. Scholars are generally agreed that his doctrine is foolishness. The leading churchmen in places he has visited regard his teaching as a stumbling block. It is the poor and ignorant who have followed him. In the course of his evangelistic tours he has enlisted some millions of these; hundreds of millions, indeed; and there is good reason for affirming that there is not one among them who is any better than he ought to be. All, alike, while professing conversion, still continue in their sins. Many of them lie and steal. They are a poor, staggering, stumbling lot of people. Many of them deny their profession the moment they are out of his sight. It is known that one of his immediate band of helpers agreed to betray him for the paltry sum of fifteen dollars, and another swore like a trooper that he had never known him.

These things being so, how can we consistently invite him to a campaign in Greater New York. The ministers of this city are a devoted body of faithful men, cultured, broad-minded and tolerant toward all. They are competent to manage their own parishes. Why should they invite discord and dissension? Let well enough alone. It is a broad world we

are living in and there is room for all without jostling—that is, for all except such as this divisive dogmatizer. Let us have peace and toleration.

CREDIBILITY OF THE EARLY BIBLE HISTORY IN THE LIGHT OF RECENT EXPLORATIONS*

Prof. G. Frederick Wright, D.D., LL.D., Oberlin, O.

There are three ways in which we might test the truth of ancient historical documents:

The first is by the **literary method**, the method of literary analysis and judging by what we know of human nature, of the action of the human mind in various conditions, and how men would be likely to act under these conditions. This, in general, is the process of what is called the **higher criticism**,—a perfectly legitimate process and one that may lead to very important conclusions; but it is evident that this is not by any means infallible. Subjectivity on the part of the critics and analysts may often lead to erroneous conclusions, which need to be checked by the two other methods.

The second is by **historical comparison**,—reasoning from documents like those of the Old Testament. We may compare these with other documents, such as those of the monuments of Egypt and of Babylon, which have been opened to us through the interpretation of the inscriptions upon them, and which lead us to judge of the conditions of society at the period of which the Bible teaches us. The documents are very imperfect, and this is by no means a certain guide, for we are not sure of the trustworthiness of the documents found. We know that the epitaphs on gravestones are not the most certain guide to the characters of individuals. We can not be certain that this historical method will lead us to absolute correctness of conclusions.

The third method is the one to which I am to call your attention this afternoon, and one which, in the Providence of God, for the last twenty-five years I have been led to pursue. This is a line of investigation which I feel is but partially understood, and which I hope, if my life is spared, to expound more fully to the world,—the **scientific method**, the process of considering carefully the conditions of ancient times and whether they were such as to justify the truth of what has been recorded.

This method is similar to the cross-examination of witnesses. The purpose of cross-examination of a witness is to see if he really knows what he is testifying to, what he is talking about. It is found that, if a person undertakes to invent any elaborate story that involves conditions of time and place or anything more than a simple statement, he will be

*An address delivered in the Manhattan Congregational Church, New York City, Sunday afternoon, January 14, 1906. Dr. Wright had just returned from an extended tour of exploration in Russia, Turkey and Egypt, and this was his first public utterance after his return. The results of his investigations, to be published later, have an important bearing on the question of the historicity and universality of the Flood.—Editor.

entangled in difficulties if he is not very familiar with all the circumstances of the case. A straightforward story can not be disproved by certain conditions because the conditions are part of the story. A story that is fabricated, and attempts to adjust the conditions to conditions the speaker does not know of, will be sure to have its real character shown by bringing up those circumstances.

In the Scriptures we have an opportunity of cross-questioning in a very interesting and profitable way. Towards the close of my address I shall apply this to the account of the Crossing of the Red Sea by the Children of Israel. I will, however, lead up to it by a process that I have myself used for many years. Twenty-five or thirty years ago I was led to make a special study of glacial phenomena, little knowing to what it would lead. What I say now is a confirmation of what others say who have investigated. It is, as you know, a well-determined fact that at a comparatively recent time—we know that the time was recent, that man was on the earth—there was a great accumulation of ice over the Northern Hemisphere, so that we conclude that about four million square miles in North America and two million square miles in Europe were covered with ice a mile deep. This ice was the accumulations of the snows that failed to melt from year to year, and represented so much water abstracted from the sea. In New York we see traces of this on Staten Island and Long Island. We can see many indications of how the land was at one time covered with ice; and in Central Park there are marked evidences of the same conditions as existing at that remote period. The amount is what surprises us. Six million cubic miles of water relieving the ocean beds of the pressure of that amount, and depositing it on a limited area of the Northern Hemisphere! The weight of this ice would have been twice that of the North American Continent and equal to the weight of the whole Asiatic Continent.

You have here in view a peculiar collection of causes, or a cause, that was operative in the early history of mankind that is not operative now. This cause was sufficient to produce results that pass our comprehension, if there be any truth in the theory that the center of the earth is semi-fluid and that the crust of the earth is unstable, the weight of the ice would produce certain conditions; and you would have had in the melting snow going into the ocean, an operation of causes and effects you must be prepared to receive in an unprejudiced manner. The removal of, the quantity of water necessary to form these ice-continentes would be sufficient to lower the depth of the ocean two hundred to three hundred feet the world over. Reasoning from the nature of the case you would argue that the area covered by this ice would go down. Going into the facts we find that that actually was the case. For the last few years I have been engaged in this study, and my last expedition from which I have just returned, was to look over another part of the world so as to see whether the same conditions exist there as in others I had previously studied.

The region mostly covered by the ice stood higher than it does now by 2000 feet. The Hudson River ran several hundred feet lower than its present channel. When the Pennsylvania Railroad bores under the Hudson they go through clay and have to go down at least three hundred feet to find rock. Before the glacial period there was a gorge hundreds of feet deeper than the Hudson is now; but at the close of the glacial period we know that elevations of land occurred. For instance, the land at Montreal we know was five hundred feet lower than it is now. At another place in Canada a whale skeleton was found five hundred feet lower than the present level of the land.

On going to Europe I discovered similar changes of level. First I went to Denmark, the scene of the discoveries of the relics of early man which have thrilled the world so much during the last quarter of a century. All along the Northern part of Denmark we find shell-heaps or kitchen middens covering a considerable area, where is accumulated the refuse of the people who gathered their life-supplies from the sea. We know that the land has risen since they formed these heaps, twenty to thirty and even forty feet; that change of land elevation has happened since man lived there. In Sweden I discovered a very interesting accumulation of facts on this subject. I refer to the raised beaches. Near Malmo are some memorable ones. There is a sea beach twenty-five feet above sea level. The pebbles have been washed above the shore. Rough stone implements of man have been brought to light, showing that there has been a change of level there since man occupied the region. This beach, which has been elevated at Malmo twenty-five feet, gets higher as you go North. Half-way to Stockholm from Halsberg, at one hundred eighty-seven feet above the sea is a beach of rolled stone in successive steps, some a foot in diameter, just as the sea has washed them up, showing that the sea stood so many feet higher up then than it does now; and as you go farther North you find raised beaches as much as eight hundred feet above the sea, showing that there was a depression of the water of that region, owing to the cause to which I have called your attention.

It is the connection of man with these changes of elevation of land that has led to the further conclusions of which I will speak. Five years ago in Central Asia and in Southern Russia I came across elevations of land of this kind seven hundred feet above the sea level. There are such elevations at Trebizond. There is no doubt about it. It has remained there for thousands of years just as the sea left it. At Kiev, in Southern Russia, shell-heaps were found of pre-historic man, with burnt stones and hearth-stones at an elevation of five hundred feet above the sea.

All this is leading to certain conclusions on which I propose to speak now. By the aid of such facts and causes the Biblical account of the Flood is capable of scientific explanation and demonstration. And in the study of the Northern Shore of Egypt we find an analogy with what I have said about the gradual elevation of land, which has a bearing upon the scien-

tific explanation of the Israelites Crossing the Red Sea. All along the Eastern part of the Mediterranean Sea the land has been slowly rising during recent years, i. e., within a few thousands of years. Illustrations of this I confirmed by the same methods I had before applied. On a remarkable hill that rises out of the sands half a mile from the Great Pyramid, standing on a limestone cliff two hundred and fifty feet from the Nile River, is a prominent elevation of land. They are quarrying out one face of it very rapidly. You will see there a well-defined abandoned raised beach consisting of rolled stone of all sizes, running along for a quarter of a mile of the cliff. There is there a raised beach of recent elevation, geologically speaking, and in the interstices of the stones are innumerable oyster shells, not oyster shells of the old deposits but left there after the beach was formed. I submitted these shells to the authorities of the British Museum in London and they declared them to be similar to those found at the head of the Red Sea. That whole region has been elevated, and it is not many thousands of years since the elevation occurred.

Consider the position occupied by the Children of Israel before they were to cross the Red Sea. "And the Lord spake unto Moses, saying, Speak unto the Children of Israel that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baalzephon." At the present time you have between Suez and the Bitter Lakes twelve to fifteen miles of elevated lands, i. e., at the highest point they are so many feet above the level of the sea. This is at Geneffeh. The Bitter Lakes extend fifteen to twenty miles, and were made use of by the Suez Canal. Then you come to Ismailia, the highest point, eighty to ninety feet above the sea. This is the way the Caravans have always gone from Egypt to Palestine. I wish to make this supposition: we will suppose that three thousand years ago the land was twenty-five feet lower at Suez than it is now. No geologist would object to a change of elevation like that. In New Jersey and in the Lake regions there have been similar changes in elevation. If it were depressed twenty-two feet the Gulf of Suez would extend over this neck of land to the Bitter Lakes and the whole region clear up to Ismailia.

In the Biblical account of the exodus of the Children of Israel it is stated that they turned to the right and went down just about far enough to reach this place. I gather that there was shallow water four or five feet deep at that point. This is shown by the glee with which Pharaoh viewed the location of the Israelites. He was glad for he said: "they are entangled in the land, the wilderness hath shut them in." The conditions were, then, that the Children of Israel were encamped opposite this place with four or five feet of water shutting them off from the Peninsula of Sinai, with Suez on the East and the Mountains of the Desert on the right. You can not imagine how small this region really is.

The Bible is careful to state the secondary cause by which the Lord accomplished this event—this "mediate miracle" requiring, as I have often

said, the Divine interposition as clearly as any direct miracle. He caused a strong East wind to blow all night. In the poetical account of it in the Song of the Children of Israel you will find three times: "Blow with Thy wind". Not only did the water, then, go on but also came off the land. There was nothing unusual in this. It was the secondary cause that would open the waters before them. From what we have learned in recent years of the effect of wind on water level, this is not so incredible.

When Dr. Edward Robinson first advanced the theory that the Children of Israel crossed at a bar at Suez, which exists there now, he paid no attention to the wind. He thought of it as tide. There is no tide in the Red Sea. The wind produces all the effects there. Until recently we have not been able to determine this; but the investigations carried on for some time past at Cleveland, Ohio, as to the effect of the wind on the level of the Lakes show that a strong wind from the South-west will blow the water down at Toledo seven and a half feet and pile it up high at Buffalo, and vice versa, when the wind is in the opposite direction. A half-gale would produce a change of seven or eight feet easily enough. A strong East wind blowing over a part of the Red Sea would therefore lower the water four or five feet, to enable any number of people to cross over.

There you have the conditions. And then, as the poetical description has it, the waters were brought back again, the Egyptians were drowned. There is an accord between the actual physical conditions and those presented by the narrators, which is a most remarkable one. The narrative is so subdued. There has been so little attempt to make addition to it by legendary accretion. If they had added to it they would have involved themselves in difficulties when the actual conditions were fully examined.

Going over this ground at Suez we find that there is a Sweet-Water canal as well as the Ship Canal, diverting a portion of the Nile. This is not anything new. Many centuries before the Christian Era a similar canal was built and it has now been re-opened to aid in the supplies of the Ship Canal. We took a small boat and hired a Mohammedan dragoman, a mule and two assistants. The boat was drawn through the Sweet-Water Canal across the entire neck of land, and we saw with our own eyes how naturally and easily these Biblical conditions were all supplied. Recent shells were found along this coast, all confirming the fact.

The only contribution that I have made, in addition to what others have made, is that I **know** just where the place is where the crossing was made. Dr. Dawson has published a very interesting account and a map, seeking to show that the crossing was over the Southern end of one of the Bitter Lakes. There is no necessity for such a view on the supposition that three thousand years ago the Lake was lower and has been slowly rising since.

I will refer to one objection that may be urged. The Bible account says: "and the waters were a wall unto them on their right hand, and on

their left." The phrase, however, is only a figurative one, and so used. This whole history brings out vividly the crossing of the Children of Israel. Pharaoh supposed that they would withdraw by the regular caravan route to Palestine, and he was in such a position that he could cut across and flank them and head them off so that there could be no escape. He was surprised that they turned suddenly to the south and went into this pocket, so to speak; so that, as General Grant said of one of his generals and armies, they were "jugged up."

I may here allude to something that is not exactly germane to the subject, but which has at least a remote bearing upon it. In Russia to-day there exists an antagonism between the Christians and the Jews. It matters not what is the cause. The Russians have the same problem that we have in this country in dealing with the colored men of the South. There is an antagonism you can not uproot. In Russia thy have a new explanation of why Pharaoh pursued the Israelites; to prevent them from coming back, not to bring them back, for they did not want them, any more than the Russians to-day want the Jews.

Pharaoh followed on in the rear, and the natural conditions, in the hands of Providence, caused what is recorded. It is not referred to as being miraculous. The Lord told Moses to lift up his rod and stretch his hand over the sea and divide the waters. The Lord has given the cause—the strong East wind by night. Taking all these things together, not in their bare literality, but with common sense and some freedom on other grounds, you have then in the Scriptures an account that is perfectly credible: that accords with natural conditions that have only come to light after thousands of years; and that could not be appreciated by the people who wrote the account—the account of an eye-witness who did not make any addition to the facts that he witnessed. We may therefore apply this scientific test and find that by this method we arrive at the conclusion that the Biblical account is perfectly credible.

VARIETIES OF UNBELIEF AS TO THE BIBLE

Rev. Cornelius Walker, D.D., Washington, D. C., Late Dean of the Alexandria Theological Seminary

Perhaps nothing is more remarkable, or more suggestive of hope as to the final triumph of Christianity, or of the Divine Record upon which it rests, than the various forms of unbelief and opposition, which it has encountered and overthrown. Pharisees and Sadducees fought it in its first proclamation. Force and persecution was its experience during the first two or three centuries of its existence. And so, in various forms, during the following centuries of a nominal Christendom. These attacks were sometimes those of brute force; sometimes of intolerant ecclesiastical action; sometimes of false doctrine. The kingdom of God, as the mustard plant, has grown and overshadowed the nations. As the leaven of life

it has pervaded civilization, with its sanctifying and beneficial influence. The various forms of hostility and opposition, as revealed to the Beloved Disciple at Patmos, and their overthrow one after another, are all illustrations of this feature in its Divinely arranged progress, of successfully enlightening and overcoming the powers of this world.

It will not be out of place, nor without interest, to note the illustrations of this progress of assault and repulse, and of overthrow to those making such assault, within the past century. Some of these assaults are within the memory of living men, and one or two are now in actual progress. A glance at these, in their order of time, will show their real significance.

Beginning with the nineteenth century, the opposition to Christianity was pre-eminently that of **open and scoffing unbelief**—that of Tom Paine and Voltaire; along with those of a somewhat different tone, that of Hume of the Deistic School. With all these the claims of Scripture were not only repudiated, but openly ridiculed. It is difficult, with many now, to realize the position and spirit of these writers. They not only refused to accept Christianity, but made every effort to discredit it. The influence of French feeling and opinion, through intercourse with the French during our war of the Revolution, gave it entrance largely into our country; and in many of our Colleges and Universities, among the Professors and Students, were found admirers and disciples. It was an age of open unbelief.

Of course, they found opponents. Butler and Paley, Bishops Watson and Horsley, Sir James McIntosh, with the philosophic writings of Reid and Stewart, Dr. Chalmers and Robert Hall in England and Scotland, and Dr. Dwight in this country, constituted an opposing and refuting influence. It was made manifest that intellectual power and learning were not confined to advocates of unbelief. Wherever the assaults were made there were found defenders. In many instances the assault resulted in the complete overthrow of those by whom it had been made.

And thus, before very long, signs of the termination of this state of things began to make their appearance. Blaspheming infidelity, ridicule of Christianity and its divine Record went out of fashion. Where Voltaire and Paine had been exalted, they were now not mentioned, or, if so, only in tones of condemnation.

Among the agencies conducive to this result must be remembered, not only the influence of Theological or Philosophical opponents, but also those of a spiritual character, such as the great religious movement in the origin and work of Methodism, and that in the Evangelical portion of the English Church. The work of God's Spirit can confound and bring to naught all evil agencies. It did it in this case, and it is our main hope in all exigencies of a similar character. "Not by natural might nor by power, but by my Spirit, saith the Lord of hosts."

Contemporaneously with this in its first manifestation, but going on to a much later period, exerting its influence mainly in Germany, but not without its results in England and this country, was the so-called **Rationalistic movement**. Its leaders, in their assumption of the title Rationalist, claiming to be in their peculiar principles rational, controlled by the dictates of reason, implied that their opponents were, of course, irrational, hardly deserving notice or consideration. The proper term here, as shown by Mr. Balfour in his "Foundations of Belief", is Naturalist; the position that of naturalism, as opposing that of Scriptures as a supernatural revelation. The fundamental principle of this so called Rationalistic, but really Naturalistic, movement, continuing with its variations for more than half a century, was, that the order of nature is known and fixed, and that from it there can be no departure. Inspiration is thus the highest exercise of natural reason and feeling, alike in Shakespeare and in Isaiah. Its dictates, as natural, are therefore confined within the limits of natural order and phenomena. As it is the natural reason and feeling, so the contents and material of that expression must be interpreted in accordance with the laws of natural operation. The movement of the Red Sea was merely a natural phenomenon, merely an overwhelming wind which opened a passage for the Israelites. So with the passage of the Jordan, and the falling down of the walls of Jericho. So too with the supposed miracles of the Old Testament. The explanation must be looked for and found in the operation of natural forces. Those affected by them may have regarded them as supernatural. But they were mistaken. So too with the miracles of our blessed Lord and those of His Apostles. His assertion of the possession of such power, and that of the Apostles, it is urged, are misunderstood. He and they were mercifully adapting themselves to the weakness of their hearers and spectators; and this wrong impression has passed on to our times.

Of course, there were differences in the way in which these assertions were made. Some were more reverential than others; some almost entirely wanting in reverence. But all agreed in getting rid of the supernatural, the miracle. Eichhorn, for instance, represents the falling of the walls of Jericho as the effect of the short and sudden assault, when the marching around six times had put the garrison off their guard. "The escape of Jonah, was the result of his alighting on the back of a sea-monster that carried him to the shore." With another of this school, the conversion of water into wine was a quickened process of nature. With another, there was an increased nourishing power given to the five loaves and two fishes. With another, the words of Jesus to the tempest were words misunderstood in the storm. With another there was "the calm faith of Jesus when the helmsman despaired of safety." With another it was a symbol of analogous mental phenomena. "Let the account stand", is the reply of one of the supernatural school. "It is idle, and worse—cowardly", is the language of another, "to withhold our faith in a Bible miracle until we

can find, or invent, some way in which the thing may have happened, without any great miracle after all."

This was, predominantly, a movement of German thought and speculation. Of course, as already intimated, it found its adherents elsewhere. These were, however, comparatively few, and they had little influence upon the general current of opinion. The diversities, moreover, of the schools of Rationalism constituted a far-reaching influence. Almost every new writer seemed called upon to modify or change the former theories. In many respects it was a camp of distraction.

And, here, as in the old days of blaspheming Deism and infidelity, there came on, in due time, a reaction. The advocates for the sacredness and Divine character of Scriptural truth began to find in their pupils and others, interested hearers and helpers. And, in a little time, there was a new condition of things. Hengstenberg, Havernick, Tholuck, Neander, Dorner, and Luthardt in Germany, and Schaff, Seiss, and Krauth in this country, represented the change. And naturalism, as in the case of the former Deism, if it did not entirely disappear, was largely brought under. There were indeed minor movements of rationalistic unbelief which made their appearance at a subsequent period. But intervening there was another form of attack upon the truth and inspiration of Scripture, to which we now give attention. It is sufficient for the present to say that the naturalizing effort had its day, and passed largely under condemnation.

This next movement in the line of attack, was one of a very different character: that of **the alleged discordance between Scripture and the results of Scientific Investigation**, especially in the domain of the physical world. The modern discoveries of Geology and the inferences from them, it was urged, were in conflict with the Scriptural account of Creation, especially as to the element of time; with the account of the Flood; and with the chronological period assigned for the existence of man and the animal creation. Insisting that the word day, "yom", could only mean a day of twenty-four hours—although in the account of creation, Genesis ii. 4, it is used to include the whole time of the six days already spoken of—it was urged that all the evidence of Geology was against the correctness of the Scriptural record. As, however, there were Christian geologists, this and other points were contested; and for a time there was warm conflict as to the possibility of reconciling the two records. But before very long it became manifest, both to the geologists and theologians, that on both sides, positions had been hastily taken, that could not be maintained, and that must therefore be modified. Earnest Christian geologists came to see that the difficulties, especially with reference to the time of human and animal life on the globe, were not insuperable; that hypotheses of adjustment readily explained or removed serious difficulties. Unbelievers, of course, insisted that these difficulties were insuperable; that the contradiction of the Bible and Geology could not be removed. But the controversy before very long

lost its interest, and dropped out of view: and no intelligent man at the present time feels any doubt as to the removal of the alleged difficulties.

Coming on in the same period, and having its connection with the geological question of the existence of man upon the globe, was another, which also had its day. It was **the Anthropological question of the unity of the race**. The general teaching and implications of Scripture are in accordance with the language of St. Paul, at Athens: "God hath made of one blood [or nature] all men to dwell upon the earth". This, it was urged, was in conflict with racial phenomena. Differences were exaggerated to prove that the different races were different species. Varieties of species were denied. The inference from this was that there are diverse species of men. That these different species could be and were mingled—contrary to the law of hybridism—in the crossing of African with European and Arab and Indian, could not be denied. But for all that, diversity of species was confidently asserted. Objections and blasphemy here found a new ground of ridicule and denial; and for a time, in popular feeling and estimation, this was another Bible difficulty with Science which could not be adjusted.

But this form of difficulty was of short duration. The majority of the scientists were soon ranged on the side of Scripture. Even with unbelievers, it was disposed of, in some new form of their own assertion. Whether so or not, it was soon forgotten. Believers and unbelievers alike, the last most positively, asserted racial unity. This result, as intimated, came in through **the new theory of Evolution**. In this evolutionary process was evolved, not only the unity of the human race, but also the unity of this race with all forms of organic existence. It was a most wonderful leap and somersault of infallible scientific unbelief, bringing its advocates directly facing their old position. The assertion that all men were not of the same species, was replaced by that of the sameness of men and animals alike,—the monkey, the donkey, the higher and lower forms of animal life, going back to a common origin and finding in this their unity. Here, too, the new theory, while largely gaining acceptance, also found its opponents, even among men of science; and, by many of those that accepted it, it was denied that it came in conflict with Scriptural ideas of Divine organization and supervision. The interest and excitement of this controversy were of much wider scope and longer duration, than in the case of either of the two preceding. The mingling, also, of Agnosticism and Rationalism by many of the defenders of Evolution, complicated the difficulty; and the whole scientific and theological world was for a time in a state of excitement. Three prominent scientists became, directly or indirectly, identified with it in public estimation. Some who can recall the time will remember the way in which their names were sometimes quoted by unbelieving speakers and writers: "Darwin, Huxley and Tyndall;" "Huxley, Tyndall and Darwin;" "Tyndall, Darwin and Huxley," as if changing the order helped to increase the weight of their authority. It was amusing, but at the same

time it showed the absolute confidence of their defenders and admirers. Evolution, it was claimed, not only originates all things, but disposes of all forms of beliefs and ideas as to creation by the act of an intelligent Creator. It was just a process. Things came just so. Or, to borrow the language of Topsy, "they just grewed". "They just grewed" without a beginning or a beginner, and they will go on growing forever. There was Tyndall, with his hospital of sick people, half of them prayed for and the other half neglected, to see if the first half would get well more quickly; Huxley, with his demoniacal swine of Gadara, denying that such a thing was possible; and Darwin with his donkey, evolved by the change of only one letter into a monkey, and his monkey evolved into a man. The second of these implied greater difficulties than the first; but Evolution, even for that, was sufficient.

But all this was at once met by vigorous and positive opposition; and this not only by theologians, but by physical scientists, and these of the highest reputation. Virchow in Germany, the Duke of Argyll in England, Professor Asa Gray, Sir J. W. Dawson, and Professor G. Frederick Wright, in this country, with others of their opinion, all opposed alike the theory of Evolution, and the inference that if true it conflicted with the teaching of Scripture. As the conflict went on, the evolutionists modified their position, especially as to the latter point. And the two parties now stand in these positions: Evolution, whether true or not, does not get rid of design in the order of nature, or of the fact of a Designer; that the final explanation of Evolution as a process, no less than of Creation, demands an Intelligent Cause. Paley's watch, not only with its mechanism but with the supposed capacity of working out other watches, was urged as an additional and higher proof of a designer, in its maker. So with the process of Evolution: its only rational explanation is an Intelligent Cause. So the matter stands at the present time. In this case, as in the change from the contention for diverse races of man to the evolutionary unity of man and the entire animal creation, while it was first affirmed that Evolution utterly and forever disposed of the principle of design, it was claimed at a later stage that it constituted the highest and most conclusive proof teleology. George J. Romanes, an intimate friend and admirer of Darwin, emphasized this later conclusion. No intelligent Scientist or Theologian now anticipates any trouble or conflict between Scripture and Evolution in the future. The controversy is ended. So, O Lord, let all thine enemies pass away, or come and bow at thy footstool!

Of a very different character, during a portion of this same century, was **the movement to discredit the New Testament** by naturalistic theories and explanations of its existence. These have been described as the Mythical Theory of Strauss, the Legendary, of Renan, and the Tendency, of Baur. Each had its day, not a very long one, of excitement and controversy; hotly opposed by many from its appearance, but for a time

accepted and advocated by others. They have now so passed out of view that it is scarcely worth while to describe them.

We are thus brought to the last form of attack upon the teaching and substance of Scripture: that by which we are at present confronted, **that of Wellhausen and Kuenen**, but carried to greater or less extremes by their followers; the most cautious and reverent of these represented by Dr. Driver, the most extravagant by Canon Cheyne. It is perhaps scarcely necessary to go into a detailed explanation of the principles of this movement, as it is in the air in all directions. Its main assertion is, as to the variety of material and of authorship in what have been regarded as single and separate books, especially the earliest books of the Old Testament. It is not, however, confined to these, but is extended in a greater or less degree to all. The ability is claimed by these critics to see, and mark out these differences; not only of chapters, but even of verses and sentences; part of a verse credited to an unknown writer, represented by J., another by J. E., another by E. The inference reached is, that of the non-Mosaic source of Genesis, the pious fraud of the composition and introduction of Deuteronomy, as of an earlier date, in the reign of Josiah. These are a few of the "assured facts" thus claimed as having been established. The inference as to the general unreliability of Scripture will, at once, be recognized.

As already intimated, with many of this school there is a tone of respect and reverence, the acknowledgment of the Divine source and character of the Scriptures thus dissected and reconstructed. With others there is a different tone. But with all, there is this result, of the suggestion to the ordinary reader of doubt, both as to the meaning and authority of Scripture: and as to what in any particular passage is Scripture or what merely an interpretation. What would be the practical effect of such teaching in our Sunday Schools, our Bible classes, or even to hearers of the voice from the pulpit? Who can imagine the surprise and bewilderment thus produced; and the scoffing and contempt, as to such Scripture, from the open enemy and unbeliever?

But here again, as in all the previous movements described, there have been earnest and effective protest and refutation. Scholarship of equal ability in Germany, in England, and in this country, has appeared and called in question the principles of this school, as also their facts and conclusions. The names of Dr. William Henry Green of Princeton, of Howard Osgood, of Margoliouth, of Hommel, of C. H. H. Wright, of Emil Reich, and others are thus to be recognized as of those opposing these critical assertions. Their position, too, is based upon criticism, a criticism which, while reverently seeking the truth, endeavors to do it faithfully and earnestly. The conflict is still going on. But there are indications of a reaction. And there need be no doubt as to the final result. As with the old blaspheming Deism, with the assertions of Naturalism, with the alleged contradictions of Geology as to Human Unity, with Evolution, and with the Mythical, Legendary, and Tendency theories, this will have had its day; and like

them will be an object of curiosity to readers of the future. "The impregnable Rock of Holy Scripture," to use the expression of Mr. Gladstone, will remain unmoved.

Looking back upon these varied forms of conflict with Scriptural authority and truth, it will be recognized that there are certain common features to most of them, sometimes distinctly asserted, sometimes implied. The facts in this respect are significant, and we may briefly indicate them.

The first, as already noted, is that they all, in some way or other, have relation to Scripture. They come from different directions, and are connected with other things; but issue is made, at some point or other, with the truth and Divine authority of the Bible. The old blaspheming Deism holds it up to ridicule and contempt. The naturalistic process takes out of it its supernatural character. The geological unbeliever finds it contradicted by scientific demonstration. So too with those who deny the unity of the human race; and so again in its affirmation of creation, is the Bible contradicted by the advocates of Evolution. The Mythical theory takes out of its contents all historical connection. The Legendary and Tendency theories bring us to the same result. The Higher Critics of one school end in the same conclusion. The Scripture, the Bible, the Word of God has its point of attack from all. Let any one of them verify its assertions, and the portion of Scripture attacked loses its authority. The conflict of Christianity will ever be over this issue: Have we in that Scripture Divine revelation and inspiration?

Another point of interest is seen in the fact, that one of these forms of skepticism is often found claiming—often by silent assumption, often in direct assertion—the principles of those preceding, as already established. The Naturalistic theory, for instance, which gets rid of the miraculous as impossible and thus necessitates its elimination from Scripture narration, is assumed in the theories of Strauss, Renan and Baur as something established. No less so it is with Kuenen and Wellhausen. With most of them miracle is a thing not to be thought of by a critic, or a scientist, or even a man of good sense. This antipathy to the supernatural in all its forms is constantly making its appearance. Even in many cases where the Bible is professedly accepted as a Divine Revelation, this antipathy is still manifested.

Along with these features another is to be noted: the silent assumption, or the explicit claim, of scientific certitude in skeptical conclusions, as opposed to only probability in Theology; and usually with this implication, that all assertions of the new opinions are scientific in their processes and results. How often is this last assumption implied and asserted. Opponents accept their results through lack of intelligence. They are ignorantly following an old tradition. This too, in the face of the fact that scientific men of the highest reputation on the other side deny these conclusions. Dr. Johnson used to say, when one undesignedly made an incorrect statement,

"He lies". When he spoke of intentional falsehood, he said, "He lies, and he knows he lies". Does not the latter of these forms of expression apply to these claims, in the face of the facts by which they are confronted? It is very easy to affirm one side of an issue. But in many cases it is a little more than the old expression jocosely uttered: "There are always two sides to a question, our side and the wrong side". And, as to the certainty of their science as compared with only the probable evidence for Theology, it is to be said that their conclusions rest upon the same kind of evidence as those of the theologians. There is demonstration in logic and mathematics; but the evidence upon which the critic and the theologian alike rest is only probable. Yet as in the case of all other truths, in physics, in geology, in astronomy, this evidence may be satisfactory, so it may be in the case of the truths of Theology.

To all these different forms of attack there has been effective defense and reply. And, with all of them, leaving out the one now under controversy, the result has been their repulse, and the maintenance of the position of Divine Truth. Doubtless it will be so in due time with the last. It is a long line of truth that is to be defended. And assault at any moment may be concentrated upon any point of that line. But there are defenders inside. And the history of the last twenty centuries shows that these defenders will rally to any such point of attack, and repulse the enemies. It has been so in the past; and so it will be in the future. "The Lord of Hosts is with His people, the God of Jacob is their refuge."

"THE BIBLE IN THE LIGHT OF MODERN THOUGHT"*

Rev. William H. Bates, D. D., Pueblo, Colo.

This discourse on "The Bible in the Light of Modern Thought," is, as you are aware, the result of an address on the same subject, Rabbi Leon Harrison, at the recent meeting of our Tuesday Evening Club.

Seldom does a speaker so charm an audience as did he, and seldom does an audience evince so much of delight. We were all fascinated with the brilliancy of his rhetoric, the chasteness of his imagery, the felicity of his phrasings. The glowing portraiture, at the outset of his discourse, of the race which he in his own person represented, and the panegyric upon the Bible, i. e., the Jewish Scriptures, with which he ended, were marvels of beautiful thought and diction. Indeed, under the bewitch-

*This Paper is part of a Sermon preached on Sunday morning, December 16, 1900, in the Presbyterian Church at Webster Groves, Mo. In it the preacher reviewed an Address on the same subject delivered on a previous date by a Jewish Rabbi before a Club in that city. As the stock assertions are constantly being reiterated on similar occasions when no chance of answering them is offered, and printed as oracles in the secular papers, it has seemed opportune to give the answer of Dr. Bates a wider hearing. It is one of the saddest features of the times that so many Christians seem to be ready to give hospitable reception to any skeptical utterances about the Bible, especially when such utterances come from glib Jewish talkers and Buddhistic and Theosophical fakirs.

ing spell of his eloquence—if that were all—we could almost have wished we were Jews too!

But that was not all. The courtesies of the occasion—the good Rabbi being the guest of the Club—prevented the saying, by those who were called out afterward, of much that otherwise might very properly have been said. Between the two parts of the address to which I have referred, when speaking of what Modern Thought, called the Higher Criticism, has done for or to the Bible, there was not a little, the rank poison of which could not be disguised to persons of discriminating taste, notwithstanding the delectable rhetorical sugar-coating with which it was served. My loyalty to the Old Book, which I believe to be the Word of God, and not merely a human production seamed and marred with falsehood at that, as well as my obligation to those who were present that come under my ministration, will not allow me to let that teaching pass unchallenged.

“Modern Thought” is now a phrase to conjure with. There are many who seem to think that what is new must be true, and what is old is obsolete and should therefore be discarded. Pupils in the school of modern thought seem very ready to bow down to whatever the Aaronic craftsmen of criticism may produce; but there are hosts of men who have been to the Mount of God and have heard His voice, and with that voice ringing in their souls and God enthroned in their hearts, it is not surprising if they look with some contempt on the critical idols offered them—“these be thy gods, O Israel.” If in this discourse I may fail to speak with the sobriety and reverence that are my wont, I beg you to attribute it to the levity, not of the minister, but of the subject.

I. Let us take a view of the School of Modern Thought, which is so conspicuously at the fore.

The Rabbi gave us the names of two men as originators and pioneers in this school as connected with the higher criticism. One was Frederick Augustus Wolf, a noted German, and the date he gave us was 1795. Wolf is famous as a propounder and advocate of what is known among scholars as the Homeric Question, in which the position is taken that the Homeric poems, the Iliad and the Odyssey, are not single poems, units, but are made up of a number of poems, troubadour songs, and the like. The principles which he applied to the poems of Homer were applied to the Scriptures, and there was the beginning, practically, of the Higher Criticism. Let me tell you another story. 163 years before the date given, Baruch Spinoza was born at Amsterdam (1632-1677). He was the son of Jewish parents who fled to Holland from Moorish Spain because of persecution. It is a matter of history that he was suspected of verging towards heresy even before his fifteenth year, and was accused of contemning the law of Moses. Repeated summons of the Synagogue to trial he neglected, and in 1656 the anathema maranatha, or greater excommunication, was pronounced against him. From this point he went on in his philosophical and religious development, evolving from Descartes' *Cogito ergo sum* (I think,

therefore I am) a full-grown system of pantheism. It is hardly worth while to inquire what he got from Maimonides nearly 500 years before (1135-1204), or from Aben-Ezra. Dr. Willis, author of a *Life of Spinoza*, published in London in 1870, says: "Spinoza is, in fact, the founder of our modern school of Biblical criticism and exegesis." Some one has called him "the grandfather of the higher criticism." Put Spinoza, then, instead of Wolf, at the head of the school of modern thought with respect to the Bible. If Spinoza is the grandfather, what about the father?

Another name given us in connection with Wolf was that of Ewald. George H. A. von Ewald was born at Gottingen in 1803, and was perhaps the greatest oriental scholar of that century. He launched, we were told, the higher critical theory of the composite structure of Genesis, and other books of the Bible, according to which they are a compilation made up from different authors and pieced together. Let us see. In 1684, in Languedoc, France, 119 years before Ewald was born, and 52 years after Spinoza, one Jean Astruc first saw the light. He was son of a Protestant pastor, who, in the Catholic persecutions consequent upon the Revocation of the Edict of Nantes, recanted and entered the Catholic church. He had not the stuff of which martyrs are made. Jean studied at the great medical school of Montpellier, became a doctor at 19, and as practitioner, lecturer, professor, his fame was carried by his pupils throughout Europe. At the age of 45 wealthy and distinguished, he moved to Paris with wife and children, where he immediately entered into the society that was admitted at the royal court. That was the court of Louis XIV., one of the most corrupt and licentious whose leprous story has polluted the pages of history. Astruc became a part of the concern. Seven years later he published his great medical work which brought him still more fame, **De Morbis Venereis**, a work made both appropriate and necessary by the Sodomite set among which as court physician he practiced. Though still living with his family, he formed a connection with the most notorious woman of all Paris, the procuress of the court, and he maintained that illicit relation publicly for 19 years, until her death. Voltaire, that "laughing devil," as he calls himself, describes Astruc as Harpagon Astruc, debauchee, miser, and possessed with a devil. Between times, and probably to take the taste out of his mouth, he studied Scripture. When he was 69 years old he published a work entitled "Conjectures Concerning the Original Memoranda which, it Appears, Moses Used to Compose the Book of Genesis, with Remarks which Support or Throw Light on these Conjectures." The book had this motto from Lucretius: "I pass through the remote regions of the Muses, untrodden by other foot." Not Ewald, but Jean Astruc, is the author of the higher critical theory of the composite structure, the documentary hypothesis of the origin, of Genesis, and the father of the higher criticism.

O, ye disciples in the School of Modern Thought! Behold your grandfather, the panteist Spinoza; and behold your father, the unspeakable

Astruc, performing vivisection on the Word of God in his clinic, and then gong his Esculapian rounds ministering at the shrines of Venus!

Now let me tell you something that did not get into the daily papers. I got it from the foremost figure in the scene. In '94 there was a Congress of Baptist scholars at Detroit. Higher criticism was much in evidence. President Harper and other luminaries were there. Howard Osgood, one of the Old Testament Revisers, professor in the Baptist Theological Seminary of Rochester, was also present. When his opportunity came to speak, he read a number of propositions and asked if those correctly represented the position of the higher critics. President Harper or others assented. Then holding up a book he called the attention of his auditors to the fact that the propositions he had read were extracts from the writings of the infidel Tom Paine! Consternation and confusion reigned for a time in that Congress. The next day the Associated Press had not heard of it!

By the turning back of the prison door against the wall in Paris and thus concealing a chalk mark, Thomas Paine escaped the guillotine. He returned to this country where he died. All honor to him for the aid he gave the cause of liberty in our early colonial days, by his political writings. He is a political saint, so to speak. But it does not take much of a man for a political saint here, judging from the character of the men that sometimes get elected to office. Notwithstanding he for a time preached the gospel of Christ as a layman in England, and wished to apply to the Bishop of London for ordination, he went down into infidelity, and went down in it, until his personal character and conduct became absolutely unreportable in a mixed audience. Moncure D. Conway's buckets of whitewash (*Life of Paine*) can not cover the black spots. Of Mary Roscoe, a Christian woman who kindly ministered to him in his final miserable days, he asked if she had ever read any of his writings and what she thought of them and said: "From such as you I expect a correct answer." She told him that when very young his *Age of Reason* had been put into the her hands, but the more she read in it the more dark and distressed she became, and she threw it into the fire. Paine replied: "I wish all had done as you did, for if the devil ever had any agency in any work, he has had it in my writing that book." On an anniversary celebration of Paine's death not long ago, Henry Rowley, president of the Brooklyn Philosophical Society, gave the address of welcome, in which he said: "See how things change. The Rev. Mr. Briggs stands to-day much where Paine stood. The only difference is that Paine was a century before him." In a meeting in the vicinity of Boston, a gray-haired man arose and said: "I have burned my Thomas Paine's works and Voltaire's *Philosophical Dictionary*," and he added, "I obtained more light from them in that way than in any other."

The pantheist, Spinoza, grandfather; the unspeakable Astruc, father; the infidel, Thomas Paine, the elder son, in founding the School of Modern

Thought with respect to the Bible! When such men or those who sympathize with them, assume to be curators of the sacred oracle of my religious beliefs and life, its exegetes and expounders, I pause.

But some one may say: "Dominie, aren't you up to the old trick of trying to excite *odium theologicum*?" That is not what I am after, but simply to show up this school of modern thought. I am reciting history, which, sometimes, is the most damaging thing a man can do. But I am not responsible for the facts.

But you say: "Truth is truth, emanate from what source it may." Certainly, certainly; but the question is as to the truth of the radical critical theories. Assumption is not evidence, nor is assertion proof. These theories are of course to be judged on their merits, and not by the character of the men who propound them; but when "the father of lies," or one of his children, propounds to us a theory, I must say the presumption is not altogether in his favor. If you were looking for a school to which to send your children, it would not be at all strange if you would inquire as to the founders of, and instructors in, it; and what you learned respecting them would no doubt influence your estimate of the school, and justly so. We have had a glimpse of the founders of the school of modern thought as respects the Bible.

Before proceeding to speak upon the merits of the critical theories, I must pause to note what I deem to be a mistake on the part of the good Rabbi. He sweetly assured us that the consensus of scholarship is all in favor of the new views of the Bible, and that the old view, by which I suppose was intended the orthodox view, is decaying; and indeed under his showing it seemed so far decayed as almost to smell bad under our noses. It was with difficulty that I could restrain myself from characterizing his portraiture as a gross caricature,—“a book let down from the clouds out of heaven, dictated by the Almighty.” The names of the distinguished scholars which he gave us as opponents of the old and advocates of the new, we may look at a moment.

I am impressed with the words of Bishop Hurst in his "History of Rationalism: "The first antagonists of Christianity came from without; * * * but the great Coryphaei of rationalism have sprung from the very bosom of the church." But to the names. Prof. Briggs,—a discredited man, suspended from the Presbyterian ministry for what the highest judicatory of the church declared to be false teaching concerning the Bible. Prof. Henry Preserved Smith,—a discredited man, suspended for the same reason, and cast out of his theological chair. Prof. William Robertson Smith, of Aberdeen, Scotland,—a discredited man, cast out of his theological chair. Prof. Driver, of Oxford; I am unable in my haste to verify a strong impression I have, that he was driven because of his Biblical vagaries from the contributing staff of the Sunday School Times.* But Prof. Toy, once professor in the Baptist Theological

*See Sunday School Times, Jan. 15, 1887, pp. 33-35, for verification of the incident. See also *ibid.*, July 28, 1901.

Seminary in Louisville, now in Harvard, who is to the Biblical scholarship of this country much what Prof. Driver is to England, began to toy too much with sacred things, and his connection with that paper was severed. Long before that his connection with the Baptist Theological Seminary at Louisville had been severed. Prof. Cheyne, also of Oxford: Well, you can form your estimate of him when I tell you that, in his late work on the Psalms, he utterly repudiates the idea that David wrote even a single psalm! I confess to you that when the Apostle Peter says (Acts i. 16, referring to Ps. xl. 9), "Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake," I prefer to hold with Peter rather than the Professor, even though the Apostle had not the enlightenment furnished by the school of modern thought.

This exhausts the list of American and English names given. As to the German names, it would be interesting and it might be profitable to furnish you data for estimating the value, in this line, of German scholarship so called, by giving you the substance of an article entitled "Yellow" Theologies, in the October number for 1900 of the Watchword and Truth, a magazine published in Boston. But time does not permit.

Decayed? At the Presbyterian General Assembly in Minneapolis a year ago last May, [in 1899], in the action on the case of Prof. McGiffert, a committee of twenty-one brought in a report; of the four specifications in which, I give you the first: "In regard to the fundamental doctrines of our church involved in this matter, this Assembly solemnly declares: "It is a fundamental doctrine of the Word of God and the Confession of Faith, that the Holy Spirit did so control the inspired writers in their composition of the Holy Scriptures as to make their statements absolutely truthful, i. e., free from error when interpreted in their natural and intended sense. All seeming discrepancies and contradictions in the Bible are to be referred to the limitations upon human knowledge. To hold that the Holy Scriptures are in any respect historically inaccurate, is to oppose the teaching of the Confession, Chap. I., Sec. 4, which declares that 'the authority of the Holy Scriptures, for which it ought to be believed and obeyed, dependeth wholly upon God the author thereof; and therefore is to be received because it is the Word of God'" (Minutes, 1899, p. 96).

That is the old view. How decayed it is, you may infer from the fact that when the vote was taken, the entire Assembly—the roll showed over 700 delegates—rose to their feet in irrepressible enthusiasm, voting unanimously in favor of it. Decayed—dead—corpse? Pretty lively corpse isn't it? If the Presbyterian church, which has stood in the forefront of Christian scholarship in this country, is as a body thus loyal to the Word of God, do you suppose that other evangelical denominations are very much less so?

When a theological professor shoots off on a tangent from his orbit and blazes in the errant sky, attention is called to him by the press from

one end of the land to the other: while the other professors, who are content to keep their appointed rounds of regular and safe teaching, do not at all engage the public eye. The uninformed might think that the one professor was "the whole thing;" mistakenly so, however. Accordingly, when the good Rabbi told us that the consensus of scholarship was all his way, I was reminded of a political campaign skit. A man up in Wisconsin wanted to contract with the hotels at the summer resorts to deliver a carload of frog's legs. He could do it, for the ponds and lakes were full of batrachians, as he knew by the noise they made. He fulfilled his contract with a market basket. They made up in noise what they lacked in numbers.

Still, I can see a viewpoint from which the Rabbi may be correct, which is to allow that what he said is a fact, viz.: that to hold the old view is "impossible to a scholar" (emphasis heavy on "scholar"). 'No doubt we are the people, and wisdom shall die with us' (Job xii. 2).

But let me say just here, that my contention is with the School of Modern Thought, the Higher Criticism, and not at all with the good Rabbi, or only incidentally as he represents that school. And of that school I have in mind the "destructive" critics, which the higher critics mostly are. Their work is well represented in the story of the man who is said to have cut out from his Bible part after part to which his "liberal" pastor objected, until there were left only the covers of the book. There are those somewhat remotely affiliated with them called "constructive" critics, the results of whose work so nearly approach the results of the legitimate Biblical criticism, that little if any objection need be offered. Would, however, that they were keeping better company!

II. To speak at all adequately to the question of the merits of the higher critical theories would require hours of discourse. Possibly I can, in a few minutes, so present two points as to enable you to judge for yourselves. The one is in regard to the composition of books of the Bible, and the other is in regard to prophecy.

Starting with Astruc's "conjectures," as he modestly called them, concerning the composition of Genesis, but about which the critics are now cock-sure, the theory has been extended to the Pentateuch, or Hexateuch, and indeed to most if not all the books of the entire Bible. Speaking specially now of the earlier books, according to this theory they are made up from different previous authors (except those that are forged outright), as women and children make up patchwork quilts from different kinds of cloth.

There is a work or document which they called J, by the Jehovist author; another called E, by the Elohist writer; D, by the Deuteronomist; P, by the Priestly writer. They have also J² and E². Then there is R, the Redactor or editor, who made up into one narrative what we now have, from these different writers, himself supplying in addition what he thought best.

I have given you the foregoing seven "sources" simply as a sample. If you wish more, Prof. Briggs can furnish you twelve, Cornill eighteen, Wellhausen twenty; or, you can help yourself."

President Harper of the Chicago University, perhaps the foremost exponent of the higher criticism in this country, gives this Redactor a pretty hard name. He says of him: "His spirit is far from being a critical one. He did not hesitate to use his material in any way which would best subserve his aim. He inserted and omitted, changed and arranged." He "did not have insight sufficient to enable him to see that he was all the time committing grave blunders, and yet felt no hesitation in altering the originals with which he was working." Poor fellow! he was not educated in the School of Modern Thought! And what a fine thing it is for us now, centuries upon centuries afterward, we have higher critical gentlemen who can not only tell Mr. Redactor just how he ought to have done it, but can sift out his lies and give us the truth!

Let me give you two illustrations of this compilation theory which I take from Bacon's "Genesis of Genesis," and Bissell's "Genesis Printed in Colors." The colors on the blackboard will help us.

Gen. xxi. 2:— J "And the Lord visited Sarah as he had said,
P and
R the Lord
P did unto Sarah as he had spoken."

Gen. xxxvii. 2, 3:—P "These are the generations of Jacob. Joseph being
seventeen years old,

[———]

E was feeding the flock with his brethren; and he
was a lad

E² with the sons of Billah, and with the sons of
Zilpah, his father's wives;

E and Joseph brought the evil report of them unto
their father.

J Now Israel loved Joseph," etc.

The brackets above indicate, according to Prof. Bacon, "missing material;" something that the naughty Redactor ought to have put in! From such pre-existing sources these verses were compiled.

You may ask where the critics get proof of all this. I give it up. I suspect they get it where spiders get their webs. If you can believe that any sane man ever wrote history in this crazy-quilt, dolly-varden style, you have a power of belief that I am destitute of. My faculty for that is represented by brackets! As I have read their voluminous writings, I am impressed that a method of theirs is this: Assume what you want, and deny what you don't want.

At a commencement of the Chicago University, President Harper, Prof. Galusha Anderson (once pastor of the Second Baptist church in

St. Louis), and President Northrup each made an address, one following the other. Prof. Anderson's address was notable, considering his "environment." Said he: "When a man says, taking for instance an account like that of Rahab and the spies, that the one who wrote that took three lines out of one manuscript which he had in his hand, and then six words out of another, and then two or three verses out of another, and then half a verse out of another, and shows all this to me by letters of different colors on the page, and I look it over; I say to myself that no mortal man who ever put two ideas together ever wrote in that way since the foundation of this world." And considering the place, it is significant that ringing applause followed his utterance.

The theory of different documents in Genesis apparently started from the use of different names for God, as Elohim in the first story of Creation, and Jehovah in the second. We were told at the Club that between these two stories there are "absolute contradictions." Many, many times I have read these two accounts, both in the English and Hebrew, and I have not seen such differences. The speaker has mistaken variations for contradictions. There are variations, of course, because the two were written from different standpoints and with different purpose.

In the *Homiletic Review* for 1898 (Aug. and Sept.), the late Prof. Green, of Princeton, has two articles on "Elohim and Jehovah in the Pentateuch." He examines every occurrence of these names, and gives a good and sufficient reason for their particular use. At the close of the first article (p. 171) he says, what he could just as pertinently have said at the close of the second: "An examination of the facts thus far has shown that the critical hypothesis of different documents is not required to explain the different uses of the Divine names, and is not in accord with that use. It proposes a superficial, mechanical, and unsatisfactory solution, while it overlooks or disregards the real key to the whole matter, which readily offers itself, in the signification and use of the words themselves." And elsewhere he says that this theory finds no support in the Pentateuch itself, but is "simply the creation of learned ingenuity and a lively imagination" ("The Unity of the Book of Genesis," p. VI.).

After years of consideration, I give you as my candid judgment, this: The theory of the documentary origin of Genesis as resting on the use of different names for God, ought to be laughed out of court; and I believe the time is coming when it will be. Judge ye of the merits of the composite theory.

The late Dr. Mendenhall, editor of the *Methodist Review*, kept track of the theories he had seen applied, since 1850, to the origin and authorship of the books of the Bible, by the higher critics. To the Old Testament books, 539; to the New, 208; total 747. He says: "Of the 747 theories 603 are defunct, and many of the remaining 144 are in the last stages of degeneracy and dissolution." Why so many dead, do you ask? Slain

by the critics themselves. Their mutual internecine is marvelous. Ewald calls the Tübingen professor, Baur, "no Christian at all, but worse than a heathen" (Life of Philip Schaff, p. 21). Baur returns the missile by calling Ewald's periodical the "Magazine of Theological Passion" in place of "Magazine of Biblical Science," its real name. The boulders that some of these beloved brethren heave at each other, would make Bret Harte's chunks of old red sandstone that interrupted the proceedings of the Stanislaus Society seem, in comparison, like pellets of dough. Why, a pair of these combatants sometimes remind me of the two belligerent serpents that are said to have commenced head to tail to swallow each other, and when they got through there wasn't anything left of either. Let the good work go on!

At the Club, the Jewish prophets were left in exceedingly bad plight. One hardly knows which to wonder at the more: the morality which they inculcated, or the mendacity with which they inculcated it. They certainly claimed to speak directly for God, and also by a foresight divinely imparted to foretell future events; but their claim was false! So avers the school of modern thought.

Prof. Pfleiderer says: "In Hebrew prophecy there was nothing beyond the reach of man's natural faculties." In an editorial in "The Biblical World", for September, 1898, p. 152, President Harper says "Prophecy was the interpretation of history. * * * Let us not forget that the history preceded: that the object-lesson came first. Prophecy, or the practical application of the lesson, followed, and was built upon the history." To a letter which I wrote, embodying the above quotation, and asking if, from that point of view, predictive prophecy were possible, and, if so, how: President Harper replied: "In answer to your question upon the editorial in the Biblical World, I would say predictive prophecy is of course, possible, because the writer, knowing the laws in accordance with which God acted, could foretell the result of any particular course of conduct. Predictive prophecy was constantly used in order if possible, to affect the life and conduct of the people. Hoping that this is clear, I remain, yours very truly." Entirely clear. Plainly, there was no divine element in such prophecy giving it Divine authentication: it was only human. Accordingly, prophecy did come "in old time by the will of man," St. Peter to the contrary notwithstanding (2 Pet. 1. 21). "Holy men of old spake," not "as they were moved by the Holy Ghost," as Peter said they did, but as they were moved by their own pious prescience or sanctified shrewdness.

Judge for yourselves of the merits of the higher critical theory of prophecy.....

The radical critics to the contrary notwithstanding, the Old Testament as we have it is just what Christ had, and He set the seal of His divine sanction to it from beginning to end, with its numberless fulfilled prophecies. As Prof. Howard Osgood well says: "If this criticism is true,

Christ was the greatest of false prophets and deceivers. If Christ taught God's truth, this criticism is absolutely false.".....

While you may think I have not treated this subject as seriously as I ought, i. e., with as much gravity, there is a sadness in my heart that makes it nigh to breaking. Oh, the effect of the teaching of the higher criticism upon Christian belief and life! Missionaries who have gone to foreign lands have left their fields: they no longer had a saving gospel from God to preach. Ministers have left their pulpits. Theological students have turned their backs on a vocation to which they were consecrated by a godly father and mother. Pastors have had loved parishioners come to them and say: "I have lost my faith in the Bible because of what I have heard and read. If theological professors are so at sea in regard to it, how can we know? I don't know what to believe. I have lost my grip. It isn't honest for me to profess a faith I do not believe. I wish my name taken from the church-roll." How many, many, pastors have had such an experience as this.

God pity these distressed souls. I know how they feel. I, myself, came near leaving the theological seminary and throwing up the whole thing. But, blessed be God, I afterwards came to certitude, and now I **know** whereof I doubted; and so I have been able to help other troubled ones.

Dr. Pentecost, in his article, "After Mr. Moody, What?", in the *New York Evangelist* of August 30, 1900, says: "One of the most distinguished scholars of the advanced school of Higher Criticism frankly confessed to me that his conversion and present peace with God were based on the vicarious and substitutionary sacrifice of Christ, and that even now in daily asking for the forgiveness of sins he always appealed to the divine sacrifice of Christ as evangelicals understand it. At the same time he declared that he could not, himself, preach **that** gospel, on account of its **unphilosophical and unscientific character.**"

For his own peace and salvation he still depends on the old faith, which perhaps he learned at his mother's knee; but he can, himself, no longer preach it to others! Could anything be sadder or more astounding than this, or more demoralizing to the Church of Christ?

THE INCARNATION A MEANS, NOT AN END

Bishop William T. Sabine, D.D., New York City.

Bethlehem looks on to Calvary. Bethlehem was for Calvary. There never would have been a Christmas if it had not been necessary that there should be a Good Friday. Some German theologians (and they are not without their English copyists) tell us there would have been an incarnation whether or no. Even if man had not fallen, they say Christ would have come in the flesh. This, as we read the Scriptures, is not the teaching of the Divine Word.

In the Gospels, the Cross is central. It is a significant fact that all four of them allot about one-fourth of their space to the dying of the Lord Jesus and the incidents immediately preceding, leading up to, or following it, while but two of them record His birth, and that in a much more cursory manner. "Scripture," says Professor Smeaton, "exhibits the atonement for the fallen human race as the chief end, nay, as the **one only revealed end** of the incarnation, Matt. 20. 28; John 3. 16."

This is a point to be remembered and emphasized in these humanitarian times, when so many magnify the birth and ignore the blood; dwell with eulogy on the perfect life, and have nothing to say of the sin-expiating death of the Son of God. Let us remember in our Christmas joy that Christ was born, **why** Christ was born. Teacher He is, Example He is, but these functions, important as they are, are secondary and tributary to a higher end. "Thou shalt call His name Jesus, for He shall save His people from their sins."

It is a tendency of the times to exalt the manger at the expense of the cross; to extol the matchless excellencies of Christ's character, and say little or nothing about His expiatory sufferings. We are constantly told that He was a man—like us, with us—"bone of our bone, flesh of our flesh;" but not so often reminded that He "died the just for the unjust, that He might bring us to God." Theologians by the dozen ring the changes on the Incarnation, offer the Life as a pattern, or glorify the Death as a noble martyrdom, who seem quite to have forgotten that "without shedding of blood"—and His blood—"there is no remission." Christ was born that He might **die**; other men are born that they may live. Death is with them, so to speak, an incident, the termination of a career. Death was with Him, not merely an end, but the end of His coming into the world.

This distinction is vital and important. A Broad Church theology will find its central point in the Incarnation; an Evangelical Christianity will find it in the Cross. Christ the perfect man showing us how to live will always be more pleasing to the natural heart and human pride, than Christ the mighty Victim dying in atonement for our sin.

Have these thoughts no place at the Christmas-tide? Do we disparage the babyhood, youth and gracious manhood of the Lord? By no means. We only give them their right place in relation to the Cross when we say, these were for this, not this for these. The Christian outlook is always predominantly toward Easter.

"Rejoice and be glad,
The Redeemer has come!
Go look on His cradle,
His cross and His tomb."

THE INTERNATIONAL LESSONS IN THEIR LITERARY AND HISTORICAL SETTING

The Managing Editor

The Topics for the Lessons for April, 1906, are: "The Two Foundations"; "Jesus and the Sabbath"; "Jesus' Power over Disease and Death"; "Jesus the Sinner's Friend"; and "The Parable of the Sower". The First and Second are from Matthew, the Third and Fourth from Luke and the Fifth from Mark. The different points of view of the Evangelists need to be carefully considered if the special teachings of these Scriptures are to be understood.

I. Lesson for April 1. The Topic of the First Lesson for April is "The Two Foundations". Its Scripture is Matthew vii. 15-29. There is no parallel Scripture, although Jesus uses some of the same illustrations in similar connections on other occasions. For the distinction of the Sermon on the Mount in Matthew from the Sermon on the Plain in Luke (vii. 20-49), in which some of the same illustrations and thoughts are to be found, see "The Critic's Sermon on the Mount," in the issue for November, 1905.

1st. Helps in Understanding the Lesson.

This Scripture is found in the conclusion of the Sermon on the Mount, of which it is the application. See "Outline of the Sermon on the Mount" in the present issue. The Sermon, as will be seen, is made up of three parts: the Gospel of the Kingdom; the Law of the Kingdom; and the Practical Way into the Kingdom.

The decisive words, on which everything hinges, are: "Whosoever heareth these sayings of mine, and doeth them (v. 24), and "Everyone that heareth these sayings of mine, and doeth them not" (v. 26). The test is in heeding and obeying Christ. The Lord here assumes the place of the Lawgiver and makes His teachings the Law of the Kingdom. "These sayings of mine",

which are to be heeded and obeyed, include not merely His teachings in general but His teachings in this specific Sermon on the Mount, concerning the Gospel of the Kingdom, the Law of the Kingdom and the Practical Way of Grace and Obedience into the Kingdom.

The last of these subjects calls for special consideration, in studying this Scripture. It is better therefore to include in the Scripture of the Lesson the whole of the Conclusion of the Sermon (vii. 7-27).

Jesus, in unfolding the spiritual requirements of the Law, in opposition to the false teaching and hypocritical practice of its authorized teachers and expounders, the Scribes and Pharisees, had made evident the impossibility of any salvation by way of perfect obedience to the Law. The Kingdom of Heaven is not open in that way, either for the best of these false teachers or for any others who do not excel them in righteousness. Hence the necessity for Christ's setting forth at this stage in his Discourse the Practical Way into the Kingdom.

Three Points for Study present themselves:

1. Study the required Acceptance of the Gracious and Gospel Way of Salvation.—Ch. vii. 7-14.

(1) The only possible way of salvation is by grace, and it is to be had for the asking (vv. 7-12). Compare similar teachings, with more general applications, in Luke xi. 9-13.

(a) The gracious invitation, to ask, seek, knock, is here followed by the assurance that it is a universal principle in God's dealings with men; "Every one that asketh receiveth," etc.; so that in God's world these, if rightly done, always result in receiving, finding, opening (vv. 7, 8). God is always waiting to be gracious to sinful man, as was shown by all his dealings with the

Chosen People under the Old Dispensation, and as has been shown by all his dealings with man since.

(b) The argument embedded in the illustration drawn from the evil earthly father holds **a fortiori** of the good Heavenly Father (vv. 9-11. The "good things", as Luke teaches (xi. 13), are the blessings involved in the gift of the Holy Spirit, who is always needed to help the sinner in receiving the grace of salvation.

(c) The spirit of universal love to man—the spirit that the Scribes and Pharisees have just been shown by Jesus to violate in their so-called righteous conduct—here conditions the asking (v. 12). This had already been taught in the most impressive way (vi. 21-24). Jesus here puts in **positive** form what other teachers had put in negative form, and gives the real Golden Rule.

(2) The only way into the Kingdom and to its life is by the Strait Gate and the Narrow Way, by which Jesus the King here commands his hearers to enter without delay (vii. 13, 14). This truth He had already set forth in the Gospel of the Kingdom (v. 2-16), which needs to be studied in this connection. There is no Way into the Kingdom and to its Life, except by the Strait Gate of the first four Beatitudes and the Narrow Way of the second four; and only those who thus enter become the Salt and Light. The Way here set forth is thus seen to be that involved in the first teachings of the Apostles: by repentance and faith in Christ and the righteousness provided by Him.

[It must be remembered in the study of the Gospels that the Epistles with their teachings were already in the hands of the people when the Gospels were sent forth to the world, although not when the Gospels were first preached. The enlargement and extension with which Jesus doubtless accompanied His teachings ought to be looked to as furnishing the light needed to make clear what is involved in the Way of Salvation.]

2. Study the Warning against the Dangers that beset those who enter

into, or are seeking to enter into, the Kingdom.—Ch. vii. 15-23.

Against these Jesus solemnly warns His hearers, and His warnings are mightily reinforced by what He had already shown to be the deadly error of the Scribes and Pharisees.

(1) The first danger is from false teachers, who, though clothed in the garb of innocence, really are the most cruel agents of destruction (vv. 15-20).

The false teachers and leaders, whose instruction Jesus had just exposed, are always to be found in the world and will always be equally sources of evil and destruction (v. 15). These false prophets, professedly speaking for God and in the interests of peace and liberality, are always to be guarded against. In Christ's time they were the Jewish leaders; later, in the time of the Apostle John, they were teachers who had risen up in the churches and who were denying the deity, the incarnation and atonement of Christ, and all the fundamental doctrines of Christianity,—as described by that Apostle in his First Epistle. At the present time they are to be found everywhere in the multitudes of liberal teachers that are denying the same truths for which John condemned the false prophets of his day.

(b) Jesus here presents the test by which these false prophets may be known, and assures his hearers of the judgment that will overtake them (vv. 16-20). It should be observed that the point made in the application of this test ("by their fruits", etc.) in various passages of Scripture, is primarily to the doctrine of these men rather than their deeds. Ideas are the potent agencies in the world,—if true, for good, if false, for evil.

(2) The second great danger is that from **hypocritical profession without practice** (vv. 21-23).

Jesus had brought the Scribes and Pharisees to this test, and had shown that in their entire practice—religious, secular and social—they were hypocrites, professing the truth but not practising it. So in the Church in all ages there will be those who are constantly

saying "Lord, Lord", but do not the will of the Father in Heaven. However notable the deeds of these men—and they are sometimes very showy—they are sources of danger and destruction to the true people of God, and at the judgment they will be cast out and condemned as workers of iniquity.

3. Study the Decisive Challenge of Christ to receive His Teachings and Obey Him as the only Way of Life.—Ch. vii. 24-27.

The inference in "therefore" is drawn from the warning just given against the besetting dangers that stand in the way of receiving the Gospel Salvation: Since the dangers are so great—that you will be deceived and listen to the teaching, and that you will be led astray and mistake hypocritical profession for vital religion—make haste, **therefore**, to hear My teachings and obey them; for in neglecting them lies the way to dreadful and inevitable destruction. Never in the Christian ages has Christ's **therefore** more needed to be emphasized than to-day.

Over against the false teachers Jesus sets His own authority; He is King and Lawgiver; His own Word is laid down as the Law; hearing and obeying made the only Way of Life, and failure to do this, the sure way of death. This plain teaching is enforced by the figure of the Two Builders.

(1) The Wise Builder bases his spiritual structure on the true and immovable foundation—Hearing and Obeying Christ's Words (vv. 24, 25).

The Rock, the true Foundation, is Christ (1 Cor. iii. 11). The Wise Builder builds first by faith upon Christ as Jesus, the Atoning Sacrifice, through whom alone justification of a sinner is possible (Rom. v. 1). But that is not enough; he must build upon Christ as his Lord, i. e., he must heed and obey His teachings as the Word and in the Word, as the only and sure revelation of the Way of Life (v. 24), the only way of restoration to righteousness.

Built upon Christ, the Impregnable

Rock, the Sure Foundation, the structure is able to withstand the storms of trial and temptation in this life, and the tempest of the judgment to come (v. 25).

(2) The Foolish Builder bases his structure of destiny on a false foundation, rejecting Christ and His Word (vv. 26, 27).

Rejecting Christ and the Way of Life in Him, and His Word, he builds instead upon the teachings of the Scribes and Pharisees, or other false human doctors; or upon his own righteousness; or he even godlessly cuts loose from all righteousness and gives himself up openly to iniquity. His structure rests therefore upon shifting sands, and is swept away with an awful destruction.

The conclusion of the Sermon is here reached, and the Great Teacher presses His hearers into the Kingdom of Heaven as with an agony of intensity. He has made it clear beyond question that there are only Two Roads that lead to eternity: that by Himself as the Way, the Truth and the Life, that leads by the Cross to Heaven and eternal life; and the Broad Way of the World, the Flesh and the Devil, that leads away to eternal perdition,—and He has shut them up to the decision between these Two Ways.

II. Lesson for April 8.—The Topic for the Second Lesson in April is "Jesus and the Sabbath". Its Scripture is Matthew xii. 1-14. Parallel accounts of the incident of the opening verses (vv. 1-8) are found in Mark ii. 23-28 and Luke vi. 1-5, the differences of which from Matthew should be noted. Parallel accounts of the incident in the Synagogue (vv. 6-14) are found in Mark ii. 1-6 and Luke vi. 6-11, which cast light upon Matthew's record of the Healing of the Man with the Withered Hand.

1st. Place of the Lesson.

It should be noticed that four full chapters separate the Scripture of this

Lesson from that of the last. The first two (viii.-ix.) Matthew devotes to three series of miracles which he gathers up to demonstrate that Jesus had the divine authority of the Messiah to proclaim the coming of the Kingdom of Heaven and lay down its constitution and law.

In Chapter x. he narrates the Call of the Twelve Apostles by Jesus and His sending them forth to Israel to prepare the way for Him to follow. In Chapter xi. he indicates the rising doubt of the Messiahship of Jesus as shown by John the Baptist and His disciples and by the cities on the shore of the Sea of Galilee where His chief miracles had been performed. In Chapter xii., in which the present Lesson occurs, Matthew traces the appearance of open opposition on the part of His enemies, and the earlier stages of its progress, an opposition that originated in the disappointment of their Messianic expectations, and which increased until Jesus was driven from Galilee and His ministry in that region brought to an end.

The two incidents that make up the Lesson illustrate the fact, to which attention should constantly be given, that the order in the Gospels is not that of time. Each of the Evangelists is writing for a purpose, and selects his material to suit that purpose. The two incidents related here did not occur on the same Sabbath, as one might be led to suppose from the form of Matthew's statement (v. 9), or from that of Mark. Luke brings out the fact that it was "on another Sabbath that He entered into the Synagogue and taught" and there healed the man. The two incidents are joined because of the bearing of both upon the Sabbath question.

By consulting a Harmony, where the three narratives are brought side by side, the peculiar variations can readily be examined.

It should be observed further that even the Sabbath question is here an incidental matter. The real object of the Evangelists, especially of Matthew,

is to set forth the opposition to Jesus of the Jewish leaders in Galilee, leading them to take advantage of these events to discredit His claim to be Messiah, by showing Him to be a transgressor of the Jewish Law (not the real Law but their traditional misinterpretation of it), and ending in their first formal council in Galilee to plot His destruction (v. 14; see also Luke vi. 11).

2nd. The Unfolding of the Lesson.

The structure of the narrative suggests the **Points for Study**. There is first, the informal and indirect attack; next, the formal and direct attack in the Synagogue; and finally the Council seeking His destruction.

1. Study the indirect and informal Attack in the Fields.—Ch. xii. 1-8.

The Pharisees, as guardians of the Law, led in this attack, having already been maddened by the teachings of Jesus which contradicted their notions of what Messiah should be. If He could be proved before the people to be an open transgressor of the Law, and especially of so sacred a part of it as that regarding the Sabbath, His claims to Messiahship could be completely discredited.

The charge of desecrating the Sabbath had already been made against Him at Jerusalem, when He performed a cure on the Sabbath day at the Pool of Bethesda,—which led the Sanhedrin to determine at that time upon His death. The Sanhedrin and Synagogue had sent their spies from Jerusalem after Him into Galilee, and here they appeared to continue their work, according to Mark, combined with the Herodian court party, which had probably been offended by the refusal of Jesus to meet Herod (Luke ix. 9).

(1) The attack was indirect, holding Jesus responsible for permitting His disciples to do what He had not Himself done (vv. 1, 2). There was evidently no real breach of the Law on this occasion, since permission was given to pluck the corn in this way (see

Deuteronomy xxiii. 25). Their accusation was based upon the commandment of man and not upon the Law of God. The Pharisees had so overlaid this Law with their minute and trivial traditional requirements as to hide its real intent and purpose. It was easy to transform the cutting of a head of grain with a pocket-knife into a prohibited work of reaping, and just as easy to make the rubbing of the corn in the hands to cleanse it from the chaff equivalent to the work of threshing the corn. Jesus naturally brushed aside all these futilities.

(2) Jesus met their attack by arguments, citing the examples of David and the priests (vv. 3-5).

(3) He then challenged their authority, by affirming His own Messianic authority as "the Lord even of the Sabbath" (vv. 6-8). His argument was: What is allowable in the case of the service of the Temple, namely, to work on the Sabbath, must be conceded to the service of Him who is greater than the Temple. "I, as the Son of Man, the Messiah, am greater than the Temple and have authority over even the Sabbath."

The failure in this first attempt to discredit Jesus before the people resulted in discrediting themselves and their traditional pretensions.

2. Study the direct and formal Attack in the Synagogue.—Ch. xii. 9-13.

(1) The Occasion and the Method should be noted (vv. 9, 10).

Matthew indicates that these were the same Pharisees as in the previous incident, by the statement that He "went into their Synagogue" (v. 9)—wherever that may have been—although, as Luke shows (vi. 6), it was on a subsequent Sabbath. This time they are watching for an opportunity to see if He will heal a sick man, in order to accuse Him in the Local Court of the town (v. 10). They had learned wisdom by their former failure. Then they had boldly asserted: "Behold, Thy disciples do that which is not lawful to

do on the Sabbath day" (v. 2). Now they craftily and hypocritically ask: "Is it lawful to heal on the Sabbath day?" They are surely going to entrap Him now and to demonstrate publicly that He is a transgressor of the Law of Moses, and therefore can not be Messiah. True, there was no law against healing on the Sabbath; it was only a Pharisaic enactment that made it lawful to heal on the Sabbath day only when it could not be postponed till a later day.

(2) The stunning counter question of Jesus should be observed (vv. 11, 12).

Here, as so often in His career, Jesus shows a command of the Socratic method that even Socrates never attained. Questioned about the sheep they could answer in only one way. The greater dignity and value of the man could not be questioned, and that lifted the whole matter up into a moral sphere; then followed the unanswerable conclusion: "Wherefore it is lawful to do well [the word is, beautiful, or right] on the Sabbath."

This man, tradition has it, was a stonemason who had himself been reduced to beggary by the withering of his right hand, and who besought to be healed in order to be saved from begging for a livelihood.

(3) The miracle of the healing, demonstrating the Messianic right and power of Jesus follows (v. 13).

This miracle settled the question in the Synagogue in favor of Jesus and against His enemies. The vote would have been against the Pharisees, had one been taken.

Jesus had set forth the end for which the Sabbath had been instituted, and "the moral rule by which resting from work on the Sabbath is to be determined." He had also brushed aside all the foolish traditions by which the Jewish leaders had obscured the spirit and intent of the Sabbath law.

3. Study the Secret Plotting for the Destruction of Jesus.—Ch. xii. 14.

"They were filled with madness" (Luke vi. 6). "Silenced in argument and confuted by the miraculous power of God, the proudest religious sect of the day were exposed as hypocrites and impostors, without being able to bring any open charge against our Lord. From this time they began to plot His destruction."

As Meyer says, they went out from the Synagogue and "devised measures for the purpose of crushing Him." Opposition to Him had now assumed this very decided character. Later the hostile Pharisees in Jerusalem are found adopting the same policy and method (Matt. xxii. 15); for which the way had been prepared by the Council in which they had long before plotted His destruction. Nothing could better illustrate the worthlessness of man-made additions to the Law, or the fruitlessness of religious malice in inventing evil devices against the righteous. The true law of the Sabbath remains, with its requirements of worship and service of God as its chief end; and in the New Dispensation embodying also the great central truth of redemption in connection with the resurrection of Christ from the dead.

III. Lesson for April 15.—The Topic of the Third Lesson for April is "Jesus' Power over Disease and Death." Its Scripture is Luke vi. 1-17. There is a parallel account of the Healing of the Centurion's Servant, with emphasis on certain Jewish applications, in Matthew viii. 5-13. The Raising of the Widow's Son is recorded by Luke alone.

1st. Place of the Scripture in the Gospels.

Both Matthew and Luke place the first miracle, in their narratives of the ministry of Jesus in Galilee. The latter, however, gives it its proper chronological place, after the call and mission of the Twelve and the Sermon on the Plain; whereas the former takes it out of the order of time and makes the account of it follow immediately upon

the Cleansing of the Leper (Matt. vii. 1-4), as the second miracle in the first of the three series in which he demonstrates the right of Jesus to the Messianic authority that He had assumed and exercised in the Sermon on the Mount. This last statement sufficiently indicates the place in Matthew's argument in presenting Jesus to the Jew as His Messiah and Savior.

Its place in Luke may be briefly stated. It will be recollected that in Part I. of Luke's Gospel (chs. iv. 14—ix. 50), the Evangelist sets forth the ministry of Jesus as the fully developed Divine Man, in Galilee, but chiefly for Israel in laying the foundations for the Kingdom of God. In Section 1 (chs. iv. 14—vi. 11) the Evangelist deals with the opening of that ministry, while in Section 2 (chs. vi. 12—ix. 50), in which the Scripture of the present Lesson occurs, he summarizes, in connection with accrediting works of Divine power, the teachings of Jesus concerning the constitution, development and claims of the Kingdom of God.

The movement for reaching out more widely with the Gospel of the Kingdom, Luke represents as originating in communion with Heaven (Luke, for the Greek, is the Gospel of Prayer), leading to the choice and organization of the Twelve as a body of associates, and to the Sermon on the Plain in which He sets forth to His disciples and to a great multitude of people from all Palestine the underlying principles of the Kingdom, especially their wider human relations (ch. vi. 12-49).

At this point the miracles of the Lesson are brought in to confirm the authority of Jesus, and to show that the Kingdom rests on the faith of man and the compassion and almighty power of Jesus. A little later, in the Chapter containing the Lesson, Jesus claims and exercises the power of forgiving sin (Luke vii. 36-50),—thus following the assumption of power up to its summit as Moral Governor of the world, just as Mark sets forth that progress

by a different set of miracles (see Mark i. 21—ii. 12).

2nd. The Unfolding of the Lesson.

The Points for Study are suggested by the two miracles and the results with the people.

1. Study the Healing of the Centurion's Servant.—Ch. vii. 1-10.

It is well to compare this miracle with the Healing of the Nobleman's Son (John iv. 46-54). The Nobleman also was a resident of Capernaum, and the miracle of healing was performed at a distance, in answer to the strong faith of the man (probably a Jew).

(1) The Request for Healing borne by the Elders (vv. 1-6).

The request came from a prominent Gentile or heathen, on the return of Jesus to Capernaum after the teachings recorded by Luke. Luke brings out on the human side the fact of the strong affection of the Centurion for his slave; Matthew, from the Jewish side, the contrast between the faith of this heathen and the faithlessness of the Chosen People. That the request is apparently spoken of as personal in Matthew's account is explained by the well-known rule: "What anyone does to another he is regarded as having done himself". The man sent the Elders of the Jews as his representatives who made a strong plea grounded on His practical display of love for the Jews and their religion (vv. 3-5).

The man himself was in all probability a Proselyte of the Gate, like Cornelius (Acts x.), and was looking for the Messiah. Jesus immediately set out in response to the faith of the man.

(2) The Request of larger Faith, recognizing the Authority of Jesus as Messiah, sent by friends (vv. 6-8).

Luke alone tells of this second sending (v. 6). The Centurion's feeling of unworthiness was profound,—not worthy that Jesus should come under his roof, which would have violated Jewish Law; not worthy to go to Jesus in person, by contact making Him unclean. This feeling might have led to a change of mind after he started to go to

Jesus; but though he may not have gone in person "his confidence rose to a higher pitch, so that he was convinced that Jesus need not come at all"; but "say the word and my servant shall be healed" (vv. 6, 7). He had doubtless heard of the healing of the son of his neighbor, the Jewish Nobleman (John iv. 46-54); and was familiar with the claim of Jesus—with which all Galilee had been ringing—to be the Messiah. He distinctly recognized the Messianic authority of Jesus, and argued for, and believed in the healing on the basis of his own experience and his faith in the power of Jesus. As Trench has said:

"The manner is remarkable in which the Centurion makes easier to himself his act of faith by the help of an analogy drawn from the circle of things with which he himself is familiar, by a comparison which he borrows from his own military experience. He knows that Christ's word will be sufficient, for he adds, 'I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it.' His argument is here from the less to the greater. . . . His view of Christ's relations to the spiritual kingdom is as original as it is grand; and it is truly that of the Roman officer; the Lord appears to him as the true Caesar and Emperor, the Highest over the Hierarchy, not of earth but of Heaven (Col. i. 16)".

Thus we have a full acknowledgement of the supremacy of Jesus over all things, indicating the large faith of the man.

(3) Christ's Treatment of the Great Faith (vv. 8-10).

He marvelled at the faith of the man (v. 8). "Only twice do we read in the Gospel that the Savior marvelled; He who at other times exercised the *nil mirari* in Divine perfection; once at the unbelief of His fellow-citizens at Nazareth (Mark vi. 6), once at the faith of this heathen. And at this His won-

dering we need not wonder; it is a proof the more for His true humanity" (Lange).

Note His remarkable commendation of the faith of the man (v. 9). He had not seen so great faith in Israel. That should have been the home of faith, but in it He had found instead unbelief. Matthew (viii. 10-12) in his account brings out, with peculiar emphasis for his Jewish readers, this contrast of their unbelief with the faith of this heathen, and takes occasion in connection with it to foretell the future transfer of the blessings of the Messiah's reign (see Isa. xxv. 6) from the Jews who were rejecting it to the Gentiles and to the ends of the earth (see Isa. xlix. 6).

The account closes with the announcement of the joyful discovery by the returning messengers of the result of the Centurion's faith (v. 10). Matthew adds, that the message they bore from Jesus to the Centurion was: "As thou hast believed, so be it done unto thee" (viii. 13); and demonstrates by the miracle the power of Jesus over the realm of disease.

IV. Lesson for April 22.—The Topic for the Fourth Lesson in April is "Jesus, the Sinner's Friend". Its Scripture is Luke vii. 36-50.

As already suggested, this incident is at the summit in the assumption by Jesus of the authority of Messiah, involving the Divine prerogative of forgiving sins, the same climax reached by Mark in the Healing of the Paralytic (Mark ii. 1-12). The depth and tenderness of the Divine sympathy of Jesus as the Divine Man is as marked in Luke's account of these miracles for universal humanity (in Chapter vii.), as are the strenuousness and power of the Son of God in Mark's record for the Romans (i. 21—ii. 12).

It is well to compare this incident with the anointing, recorded by the other Evangelists at the beginning of the history of the Passion, which some commentators have confounded with this event (see Matt. xxvi. 6-13; Mark

xiv. 3-9; John xii. 2-8). There is no adequate ground for this view; nor is there any good reason to suppose that the woman in the last incident, Mary Magdalene, out of whom Jesus had cast seven demons, was ever an impure woman.

"All the features of the case are different: In this, the host is an enemy, there a friend, of the Savior; here it was an anointing from thankful love, there, at the same time, an anointing for death; here Jesus is censured by a Pharisee, there the woman by a disciple; here it is haughtiness, there it is selfishness, which is the source of this hostility; here the sinner is pronounced blessed, there the female disciple is honored with the highest distinction" (Van Oosterzee).

1. Study the Reception of Jesus at the Feast.—Ch. vii. 36-38.

The Pharisee and the woman represent two classes of sinners: the rich, cultured and self-righteous; and the poor and depraved but penitent. The Gospel here exalts the claims of humanity above those of wealth, culture and caste.

The Pharisee was doubtless gratified to receive a Rabbi at his table, "whose name was already upon so many tongues, and in respect to whom one did not know how high He might yet rise." Whatever his motives, however, "the Son of Man" seems willingly to have yielded to his invitation, although He was no doubt aware of the fact that it had sprung from an impure motive (John ii. 25). This pharisaical spirit and conduct of the host appear in his refusing or neglecting to honor Jesus before the guests with the rites that were expected in the case of illustrious guests (see vv. 44-46),—which would have been looked upon by any exacting person as a great breach of courtesy, to say the least.

Contrast with this the conduct of the woman (vv. 37, 38). The name of the town is not mentioned, but the fact is recorded of her established evil repute. Her whole course, however, shows that,

while she had been an open and flagrant sinner, she came to Jesus in the attitude of a penitent and repentant woman. She had come into this feast with many others by the door standing open to all, as it was apparently of a somewhat public character. She may already have heard the preaching of Jesus Himself and in this way have been drawn to Him.

2. Study the Pharisee's Criticism and how Jesus met and answered it (vv. 39-47).

A twofold feeling naturally took possession of the Pharisee as he witnessed this sight: (1) horror at the presence of the woman which he considered a desecration and a disgrace; (2) doubt whether Jesus could possibly be a prophet, much less the Messiah that He claimed to be (v. 39).

To this criticism of the Pharisee Jesus at once replied, giving him a hint of His omniscience by showing him that He knew completely what had been going on in the man's soul, and declaring that He had something to say to him (v. 40). The parable of the Creditor and Two Debtors that follows opened up to the Pharisee the real relations of both himself and the woman to his guest,—visiting a keen rebuke to the one and giving the needed encouragement to the other. The parable in which Christ is the Creditor, and the two Debtors the Pharisee and the Woman, first sets forth the case in general terms preparatory to its specific application,—from which statement Jesus drew out from the former an answer to the question "Which loved him most?" (vv. 41-43).

He then proceeded to portray for Simon his own character and conduct, in contrast with that of the woman, leaving the Pharisee to make application of the teaching to himself; and advancing at once to assure him that much was forgiven to the woman who had loved much (vv. 44-47).

Let it be considered carefully here, that the criteria used by Christ and God in judging of sin and its sinfulness

are quite different from those which were applied by the Pharisee, and indeed from those that are ordinarily applied in Christendom of to-day. The guilt of any sinner and the sinfulness of any sin are to be decided in view of various considerations: the greatness of soul or mental calibre of the sinner; the knowledge or opportunities of knowledge granted; the intensity and energy thrown into the action; the wickedness of the thing itself; and the disastrous consequences involved. Judged by these criteria, Paul was easily what he declared himself to be, "The chief of sinners" (1 Tim. i. 15, 16). In the first two respects at least this Pharisee vastly outranked the woman, rendering the guilt of even the same sin in his case incomparably greater than it would have been in hers. The wickedest man in the city may not be the degraded man in the slums, but the man in the costliest pew in church or cathedral, who has had all the opportunities of Gospel grace and neglected or rejected them. The question of sin is not one of manners and clothes, as we often think it. This woman had probably known but slight opportunities and been subjected to but few if any elevating influences. Nevertheless, when brought by the Gospel to a consciousness of her sins, she was overwhelmed by them and prepared to appreciate the abundant grace shown in their forgiveness.

3. Study the Word of Power in Forgiveness and its Effects (vv. 48-50).

In the words to the woman Jesus assumed the place of the Messiah and with the authority of God said; "Thy sins are forgiven" (v. 48). He had already received the homage of the sinful woman; He had assured the Pharisee that she was to be forgiven, and now finally assures her personally of her forgiveness.

The friends of the Pharisee who were at the feast began at once "within themselves" to criticize this last act, their questioning thought being, "Who is this that even forgives sins also?" (v. 49). According to the reasoning so

often made use of by the Pharisees, this was blasphemy, if Jesus was not God. On other occasions when this authority had been claimed Jesus had demonstrated His power to forgive by acts of omniscience or omnipotence, or both. In this case He established His claim by immediately reading their thoughts and answering their questioning.

The final words to the woman involved His answer to their questioning (v. 50). Jesus may have healed the woman of disease before this, and in that case added the work of omnipotence to that of omniscience; but, however this may have been, one main point intended to be brought out here is **the sympathy of Jesus with sinful and suffering humanity**. Another is expressed in the assurance, "Thy faith hath saved thee; go in peace". Whatever the previous career of the woman may have been, "her love had flowed from the fountain of faith. Because she believes and has manifested this her faith by love therefore does forgiveness fall to her lot". Her cutting loose from sin and departure from it had already begun, and Christ opened before her the way to a life of faith and purity.

V. Lesson for April 29.—The Topic of the Fifth Lesson for April is given as "The Parable of the Sower." Its Scripture is Mark iv. 1-20. Parallel accounts are found in Matthew xiii. 1-23 and Luke viii. 4-18. These Scriptures include the explanation of the Parable, given by Christ to the Disciples apart from the multitude.

1st. Preliminary Considerations.

The seven parables of the Kingdom recorded by Matthew were uttered by the sea at Capernaum. Their place in the progress of the Kingdom of God can perhaps be best seen from the position that they occupy in the Gospel according to Matthew. That position has already been brought out in the Daily Bible Study in the February number [pp. 152-155]. The public proclamation of the coming Kingdom by Jesus in Galilee, associated with the

Twelve Apostles, is recorded in chs. ix. 36—xvi. 12. The choice and sending of the Twelve to Israel seems to have aroused all Galilee (ch. x. 1-42). The subsequent ministry of Jesus resulted in the awakening of doubt of His Messiahship, and consequent opposition (chs. xi. 1—xii. 50). The doubt showed itself first in John the Baptist and his disciples, and then in the unbelieving Jews in Galilee. Opposition was begun by the Pharisees, based on the charge of Sabbath-breaking by plucking corn and healing on the sacred day, and reached its climax in the combined enmity of the Scribes and Pharisees and of His own family.

It had thus become evident that it was useless, not to say hurtful, to attempt longer to teach to those "without"—i. e., to those who had heard His preaching and witnessed His miracles and yet remained unbelieving and hostile—"the mysteries of the Kingdom of God" (Mark iv. 11). The necessity had come for veiling the great truths of the Kingdom in order to prevent the premature bringing on of the crisis that was to lead to Christ's sacrificial death.

To meet this necessity Jesus at this point substituted parabolic teaching for the plain teaching that had before been given. The Seven Parables of the Kingdom, as recorded in fullest form by Matthew, open this new method of teaching. The first four were delivered from the boat to the people on the shore, the explanation of the first two being reserved for a private audience with the Disciples. The last three were delivered privately in the house to the Twelve and others that were closely associated with Jesus, perhaps the Seventy.

The purpose of these parables was to set forth "the mysteries of the Kingdom of God" (Mark iv. 11). The word "mystery," as used in the Scripture, always means something into which man must be initiated; "something undiscoverable by human reason". Its hidden character might arise from its lying in the future, or its being hidden in the unrevealed purposes of God, or

from its own nature as being beyond our comprehension. The mystery in the case of the parables seems to be connected with the scheme of redemption, which Paul (1 Cor. ii. 7) calls "the wisdom of God", which "was from eternity formed in the Divine mind, far out of the reach of human penetration and has under the Gospel been made known for the salvation of man" (see Rom. xvi. 25, 26; Eph. iii. 9).

The mysteries embodied in these parables embraced the origin and development of the Gospel in the world, showing the hidden forces, the essential principles and the great events involved in God's purpose of redemption.

2d. The Unfolding of the Parable.

The Parable of the Sower sets forth the origin of the Kingdom of God, in the sowing of the seed of the Word. As Trench has said: "It is designed to illustrate the causes and consequences of the different reception which men give to the Word of God." Christ Himself fully unfolds this explanation in His private audience with the inner circle of Disciples, where it can best be studied.

Contrary to the notions and expectations of the apostate Jews, who had been led to reject Christ's teachings, the Kingdom of Heaven was to be a spiritual Kingdom, to be established by preaching the Gospel and restoring the reign of God in man by leading him to obey its teachings.

The parable sets forth the four distinctively different receptions accorded to the Sower of the Seed, which divide men into four classes, three to be numbered among the lost and one to constitute the saved.

In consequence of the emphasis put upon the differences in soil in connection with the reception of the seed, Alexander Maclaran has suggested that the Parable might have been called "The Parable of the Soils."

1. Study the Reception by the Beaten Wayside.—Mark iv. 3, 4.—The interpretation is found in Mark iv. 14, 15.

In this case the path or roadway on which the seed falls has been so beaten down by the passing traffic that there is no possibility of the seed's finding a place in it. "The man understands it not; he does not recognize himself as standing in any relation to the Word which he hears, or to the Kingdom of Grace which that Word proclaims.... He has exposed his heart as a common road to every evil influence of the world till it has become hard as a pavement. Satan immediately snatches away the Word, which produces no fruit, unless it be to add slightly to the hardness by falling on the already beaten way". Luke gives the reason: "Lest they should believe and be saved", while Matthew adds, "and understand it not".

2. Study the Reception by the Rocky Ground.—Mark iv. 5, 6.—The interpretation is found in Mark iv. 16, 17.

This reception differs from the former, inasmuch as there is a small amount of earth among or upon the rocks. These are the superficial hearers who "when they hear receive the Word with joy". As they are plants having no depth of earth, the sun speedily scorches and withers them. The joy seems to arise from a superficial view of the Gospel, "a joy arising from an overlooking and leaving out of calculation the costs and hazards." This class of hearers is entirely unlike the finder of the Hid Treasure (Matt. xiii. 44), who in his joy went and "sold all that he had", that he might secure the treasure.

In the last case Satan could come and take the Word out of the heart without trouble, as it had found no place there; in the present case, as it has found a superficial place, it requires temptation or outward or inward trials to prevent the growth of the seed of the Word. The heat which, if the plant had been properly rooted, would simply bring it to maturity, scorches and destroys it.

3. Study the Reception of the Thorny Ground.—Mark iv. 7.—The interpretation is found in Mark iv. 18, 19.

There is no lack of soil in this case, as there is in the other two cases, but the soil is filled with thorns which spring up and choke the seed so that it yields no fruit. The lack was apparently that of careful husbandry which should have diligently eradicated the mischievous growths.

Christ's explanation of these thorns is clear and adequate: "The man hears the Word, and the cares of this world and the deceitfulness of riches and the lust of other things entering in choke the Word, and he becometh unfruitful." Luke says: "They bring no fruit to perfection."

In the first case the Word of God is totally without effect. In the second case there is a temporary obedience. In the third case the outward profession of a spiritual life may be retained and the aim to love may still remain; "but the life and power of religion is by degrees eaten out and has departed." This is due to two things, the cares of this world and its pleasures.

Three parts of the seed sown would thus appear sooner or later to perish.

4. **Study the Reception of the Good Soil.**—Mark iv. 8.—The explanation is given in Mark iv. 20.

This is the grain that falls into the soil that has been properly prepared by spiritual culture, human and divine, and the increase from it is very great.

All the Evangelists speak of the soil in this case merely as "good ground", but their explanations bring out distinctions that should be considered. Matthew says that "he that receiveth seed into good ground is he that heareth the word and understandeth it, which also beareth fruit", etc. (Matt. xiii. 23). Luke says, "that on the good ground are they, who in an honest and good heart having heard the Word keep it, and bring forth fruit with patience" (Luke viii. 15). This last statement indicates that there are some conditions of heart that are better fitted to receive the seed of the Word than others. It may also point to the fact that the heart has been made good, in the case of this right reception, by the Word and the Spirit of God.

This last class alone meets with the approval of God.

The parable thus makes of men two great divisions, the same that have always existed in the history of the world.

All of the Evangelists conclude the parable with Christ's challenge: "Who hath ears to hear, let him hear", indicating that the issue is one of life and death. There is no possible room left for mistaking the fact that the success of the Word will be according to the way in which it is heard and received, —a fact that will always remain true of the hearing of the Gospel.

OUTLINE VIEW OF THE SERMON ON THE MOUNT *

There are three Natural Divisions of the Sermon on the Mount, in connection with which its teachings may be studied. They present the Constitution of the Kingdom of Heaven, in its Gospel foundations, in its relations to the Law and the Jewish perversions of that Law, and in its practical Way of Life.

A. Introduction.†—Jesus as Messiah, the Prophet, proclaims the Gospel of the Kingdom.—Ch. v. 3-16.

In doing this he exhibits—

1. **The Strait Gate**, or the Way for the sinner into the Kingdom, or back to righteousness.—Ch. v. 3-6.

This is the way of salvation, or the way in which the sinner is transformed

* This outline was prepared to take the place of the Review set down in the International Lessons for March 18, but was necessarily held over for the present issue.

† For fuller unfolding of this introduction, see International Lessons for March 4, February number, page 126.

from a rebel into a loyal subject of the King.

II. The Narrow Way, or the Walk of the Righteous in the Kingdom.—Ch. v. 7-12.

This is the Christian Life of the sinner restored to righteousness and obedience to the will of the King.

III. The Righteous as the Salt and the Light, or their saving and enlightening influence in the world.—v. 13-16.

[The Sermon up to this point may be regarded as the Gospel, or the Glad Tidings of the way in which righteousness is to be attained through Divine Grace.

The spiritual character of the Kingdom was a bitter disappointment to the Jews with their false expectations. Portions of these Jews held that the revelation of the Kingdom of Heaven implied the destruction of the Law. The Rabbins had interpreted the prophecies of the Messianic future as assuring to the Jews the most extraordinary material prosperity and wealth. The Messiah was expected to sweep away Roman rule and to establish an empire incomparably greater and more glorious than that of the Caesars.

The contrast of this with the Kingdom in which righteousness, leading up to persecution and even death for its sake and Christ's, is the principle thing, called for the explanation of the relation of the Doctrine of the Kingdom to the true view of the Law, and for the exposure of the false and erroneous views of the Jewish teachers and leaders.]

B.—Jesus, as Messiah the Lawgiver and Fulfiller of the Law, next gives His Program of the Gospel Kingdom in relation to the Law,—setting forth the true teachings and intent of the Law in contrast with the worthlessness and baselessness of the views of the leading Jewish exponents of the Law.—Chs. v. 17—vi. 6.

This is the main body of the Discourse. It opens with a Preface, followed by two sub-divisions, one

of which deals with the false teachings of the Scribes and Pharisees, and the other with their vicious practices.

Preface,—showing the standing of the Law and the Prophets, and the relations of man to these.—Ch. v. 17-20.

Jesus opens with a warning, that He has not come to outlaw or abrogate the Law and the Prophets, but to fulfil them (v. 15). The Law here includes the moral law and the civil and ceremonial law; while the Prophets embrace the promise and purpose of God in the Old Testament movement of redemption.

The essential principles of the Law He declares to be immutable and eternal (v. 18): Disregard of the least of the Commandments (represented by the "jot" and "tittle", the smallest Hebrew characters), and teaching men such disregard, would consign the teacher to a low place in the Kingdom of Heaven (v. 19). Jesus concludes this prefatory passage by laying down, as the foundation of the body of the Sermon, the proposition, that the righteousness of his hearers must exceed that of the Scribes and Pharisees, their pattern religionists, or it will exclude them from the Kingdom of Heaven (v. 20).

I. He proceeds now to exhibit, the Teachings of the Scribes and Pharisees in Contrast with His own view of the Law and Life, and as background for it.

(1) The Failure and utter Falseness of the Jewish Teaching, in some of its most important particulars (ch. v. 21-48)—self-excluding them as teachers from the Kingdom.

(2) The Failure of the Jewish Practice, in the religious, worldly and social life (chs. vi. 1-vii. 6)—again leaving them self-excluded from the Kingdom as doers.

(I.) The False Teaching and the True.—Ch. v. 21-48.

In exposing the false teachings of the Scribes and Pharisees, and contrasting these with the true doctrine of the Law of the Kingdom, Jesus deals successively with the interpretation of the Literalists and the Liberalists. This was such that it must exclude them from the King-

dom, as it made void, not simply the little things, but the essential principles of the Law.

1. By their **Literalistic Traditionalism** they made void the Law to escape its requirements.—Ch. v. 21-32.

This is illustrated by three particulars drawn from every-day life, in which their perverseness is shown, and in contrast with which the true spirit and intent of the Law are set forth.

[Some superficial people have attempted to make this Scripture the basis for the charge that Jesus here appears as a "Higher Critic of the Old Testament", seeking to discredit its teachings. Nothing could be further from the truth. He is criticizing the rationalistic Jewish Critics for their perversions of the Law, and taking them back to the true spirit and intent of the Law of which He has just said "not one jot or tittle shall pass away."]

(1) **The First Illustration** is drawn from their perversion of the Commandment: "Thou shalt not kill" (Ex. xx. 13).—Ch. v. 21-26.

This they interpret as meaning merely: "Thou shalt not strike the death-blow, i. e., commit **actual murder**"; thereby destroying the spiritual and moral character of the Commandment by their gloss, and converting it into a merely legal or civil enactment which had to do with killing, but ignored the malice in which the killing originated.

According to His teaching the Commandment included in its meaning, "Thou shalt not hate"; and its spirit required that perfect love in disposition which makes generous provision for supporting and enlarging that life of one's fellow man which is his chief treasure.

(2) **The Second Illustration** is taken from their perversion of the Commandment: "Thou shalt not commit adultery" (Ex. xx. 14).—Ch. v. 27-30.

This they confined by their literalistic interpretation to the **gross act**, while the spirit of the Commandment, as Jesus unfolds it, prohibits all lustful thoughts and imaginations, and calls for a bound-

less self-restraint and even self-immolation in the interest of purity and to save the soul. It has to do with the preservation of that social purity upon which all high and true civilization depends.

(3) **The Third Illustration** is drawn from their perversion of the provision of the Scriptural Law permitting divorce: "Whosoever shall put away his wife let him give her a bill of divorcement" (Deut. xxiv. 1).—Ch. v. 31, 32.

In interpreting this the Scribes and Pharisees ignored the fact that divorce always presupposes "fornication" as its only justification. They ruled out the Scriptural reason, "some uncleanness in her", and the leading rabbinical schools taught that a man might put away his wife at any time, when he found any one more attractive or more beautiful, or for any other trivial reason, by simply giving her a writing of divorcement and sending her away. Jesus brought out the fact that there is but one justification for divorce, and placed His ban upon this false teaching which was destroying the foundations of the family on which all right society rests.

In these three ways the Scribes and Pharisees practically abolished, **not the unimportant teachings, but the great fundamental principles** of the Law; and thereby excluded themselves from any possible place in the Kingdom of Heaven, as their whole life and teaching was on the side of rebellion against God and Heaven.

2. By their **Liberalistic Interpretation** they made void the Law to open the way for giving free rein to their sinful desires and passions.—Ch. v. 33-48.

This also is enforced by three illustrations drawn from everyday life, in which their perverseness is shown and their self-exclusion from the Kingdom made evident.

(1) **The First Illustration** is based upon their misinterpretation of Lev. xix. 12: "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths".—Ch. v. 32-37.

They perverted this Scripture in order that they might indulge themselves freely in all forms of false and profane swearing; which strikes a blow at the absolute truthfulness that must lie at the basis of all safe social and business intercourse among men. The spirit of the Law is antagonistic to all this.

The reason given in Lev. for not swearing falsely by God's name or profaning it is, that He is **Jehovah**, the Covenant God. In two other similar passages (Num. xxx. 3; Deut. xxiii. 21), which, however, deal especially with **vows**, the sacred name of Jehovah also occurs. To suit their own notions the liberalistic Jews adopted the false interpretation, viz.:—that forswearing, or swearing falsely, consisted only in **the express mention of the Divine name**, especially **Jehovah**. Only the oaths made to Jehovah needed to be performed. Hence shameful abuse of all kinds of frivolous and deceitful protestations and the irreverent use of any other names of God.

(2) **The Second Illustration** is drawn from their misapplication of the judicial maxim: "An eye for an eye, and a tooth for a tooth",—which was perverted so as to give loose rein to personal revenge.—Ch. v. 38-42.

Their sin lay in wrenching this from its judicial place, bringing it down to private life and making it a justification for private retaliation.

(3) **The Third Illustration** is drawn from the saying of these false teachers: "Thou shalt love thy neighbor and hate thine enemy",—the second part of which was an invention of their own to help them to repudiate God's requirement of universal love, especially as taking in the Gentiles.—Ch. v. 43-48.

Jesus exposes their baseness and concludes this part of His Sermon by pointing them to the Father Himself in His perfection, as the goal of perfection set up for the attainment of the Children of the Kingdom.

By the Two Series of Illustrations the Great Teacher made it clear that the Scribes and Pharisees, by this teaching

and by their abrogating the great things of the Law and the Prophets, were self-excluded from a place in the Kingdom.

(II.) The False Practice and the True.—Chs. vi. 1—vii. 6.

Jesus now proceeded to show the failure of these same pattern Jewish teachers in all their practices, religious, worldly and social, and to present His own requirements or those of God's Law in contrast with their conduct.

1. The False and the True in the Religious Life.—Ch. vi. 1-18.

Jesus illustrates the hypocrisy and falsity of the Scribes and Pharisees in their religious life, by **three examples**, drawn from the three typical forms of righteousness.

[The correct text of vi. 1 is "righteousness", rather than "alms" which appears in the King James Version. Under the category of righteousness are included (1) alms, which represents the forms of righteousness that have to do with one's fellow men; (2) prayer, which represents those that turn God-ward; and (3) fasting, which represents those that center in oneself.]

The true principle of conduct laid down at the outset is, that they should not do their righteousness "to be seen of men," or for a theatrical show (as the root of the word used may suggest).

(1) Jesus shows that the Scribes and Pharisees **fall fatally short of true righteousness in their practice of Almsgiving**, judged by this canon laid down at the outset.—Ch. vi. 2-4.

(2) He shows that these false religionists **make fatal failure also in the duty of Prayer**.—Ch. vi. 5-15.

The supreme and all-absorbing prayer of the Children of the Kingdom seeks the glory of God in the establishment of His Kingdom on earth, or in restoration of true righteousness (see the Lord's Prayer).

(3) He shows, finally, that they are condemned by the same fatal defects in their **Fasting**.—Ch. vi. 16-18.

So they fail all along the line of right-

eousness, and are self-excluded from the Kingdom.

2. The False and the True in the Worldly Life.—Ch. vi. 19-34.

Turning to their worldly or secular life of activity and industry, Jesus sets forth their failure by showing that they are dominated by the principles of commercialism and heathenism, and not by supreme devotion to the Kingdom of Heaven and its righteousness.

Their exclusive devotion to the things of this world made life wretched and a failure, whereas devotion to the Kingdom assured to them both worlds.

3. The False and the True in the Social Life.—Ch. vii. 1-6.

In their social life also, as seen in their judgment of men, Jesus shows that they do not reach up to the life of unselfish love set forth as the goal of the Kingdom.

Their uncharitable and censorious judgments show that they have not that true and all-embracing love called for both by the Law and the Gospel. They are shown also not to have that wise judgment which is essential in the Kingdom, if even the treasures of the Gospel are not to be exposed to desecration by "dogs".

The demand for a righteousness better than that of these Jewish leaders, Jesus has now justified by an argument overwhelming in its cogency. He has shown that, in their teaching they have abrogated the fundamental principles of the Law, and that, in their religious, secular and social life alike, they have violated every principle that God approves.

In every kind of act and relation they

have been convicted of utter failure; they stand condemned and cast out by the very Law that they claim to represent and expound.

C.—The Practical Way into the Kingdom.*—Ch. vii. 7-27.

Jesus now takes His place of authority, and sets forth the true way for the helpless and hopeless sinner into the Kingdom of Heaven.

I. He Opens the Door into the Kingdom, by the gracious invitation and authoritative command to enter.—Ch. vii. 7-14.

The Kingdom is one of grace and faith, and not of law and righteousness. The Way in is by the Strait Gate of the Beatitudes, and they are warned against the Broad Way that leads to death.

II. He Earnestly Warns against the besetting Dangers.—Ch. vii. 15-23.

His clear warning is against the two great dangers, always imminent in this world,—that from without, through false teachers, and that from within, by reason of false profession.

III. He gives the final Urgent Command.—Ch. vii. 24-27.

In conclusion, Jesus Himself takes the place of the Lawgiver and Lord, and sets up His own Word as the Law, making obedience to it the only way of life and disobedience to it the sure way to death.

This chapter closes with a statement of the astonishment of the people in view of His doctrine and His assumption of supreme authority (ch. vii. 28, 29).

That he had a right to claim this authority, Matthew shows in the chapters that follow.

*For fuller unfolding of this part, see International Lessons for April 1, "The Two Foundations," in the present issue.

THE PASTOR'S OPPORTUNITY AS A BIBLE TEACHER

Rev. W. E. Scofield, Greenwich, Conn.

The opportunity to preach is given to the pastor twice every Lord's Day. He is thankful for it; but he often longs for the chance to teach the Bible. The habits and prejudices of the congregation, together with common ministerial conventions, require him to give the time of the sermon to homiletic use, with only incidental instruction. He notes the general ignorance of the congregation and the vast fields of Biblical knowledge, and longs for an opportunity to become a teacher of the Bible.

An immense opportunity lies close at hand, and yet very few seem to see it. The opportunity is in the Sunday School. It is an opportunity so large in its possibilities that if the ministry were to make full use of it one generation would see a complete transformation. The great body of the church would be no longer ignorant concerning the structure of the Bible and the substance of its teachings, but as familiar with it as with other matters that lie close to the common interests of life. In the number of individuals capable of being reached no opportunity could be larger than that which the Sunday School gives. Practically all in the congregation have come up through the Sunday School, and with it many adults are still connected. Young people's societies here and there are forming Bible study classes; but how limited is the size of such a class as compared with the Sunday School.

In distinctness of ideals and singleness of aim the Sunday School surpasses every other gathering of the church as a place for teaching. It is an organization whose avowed purpose is the study of the Scriptures. Where else can the pastor who is burdened with desire to increase his people's knowledge of the Bible find a chance better fitted for him? If he makes his mid-week service an occasion for a Biblical lecture there are many who will think the hour should be given to something else. But in the

Sunday School there can be no such questionings. It is a school, and the object of its study is the Bible.

In every church there is one Biblical expert. He is the minister. His range of knowledge concerning the Scriptures has been widened by his special studies beyond that of others in the church. His place as a Biblical expert should be in the Sunday School, both as a teacher and as a guide of other teachers. It is a tremendous blunder to let any one else control the teaching of the school unless he is also an expert. No superintendent, however gifted in organizing ability or successful in general management of the school, should be allowed to crowd back the expert and prevent the school from enjoying the benefits of his services.

The need for a much fuller knowledge of the Scriptures is apparent in every church and Sunday School. In the ordinary adult Bible class there is painful evidence of the most serious defects in Biblical knowledge. These men and women have grown up in the Sunday School, but unless they have supplemented the instruction of the school with private study they have very little to show as the results of the many years of Sunday School teaching. There has been growth of moral and spiritual life; but in intellectual equipment concerning the Bible, in knowledge of its structure and arrangement, of the history recorded and of the life depicted, these men and women are but little beyond the boys and girls.

The causes of this wide-spread ignorance concerning the Scriptures are not hard to find. They lie mainly in the fact that the Sunday School has failed to be an educational institution. Preaching has been largely substituted for teaching. Pastors, superintendents, and teachers have been aiming simply to produce a moral impression, and have failed to see the value of a thorough acquaint-

ance with the Bible. They have not put forth an enthusiastic and persistent effort to instruct in the Holy Scriptures. The teaching in the class has followed the model set by the platform, and has been largely given up to attempts to apply something in the lesson to present-day life. The consequence is that the instruction has not been Scriptural, even though the starting point may have been a passage of Scripture. It has been a feeble attempt at moral philosophy or theology.

Those who are ignorant of the Scriptures are left in a defenceless condition. The one safeguard against erroneous theories or rationalistic attacks is such familiarity with the Bible as to give the individual a feeling of security in the things which he has believed. There are many pretentious arguments of skeptics which vanish instantly at the touch of well-informed common sense. But common sense is blind and helpless without the information.

Ignorance of the Scriptures sets very serious limitations to the pulpit. Many preachers are much afraid of preaching over the heads of the people, and consequently their preaching is allowed to drop down to a very low level of common-place thought. Brilliance of rhetoric and multiplicity of illustration are substituted for serious thought, and the sermon suffers correspondingly in loss of spiritual tone. Other preachers are continually going beyond the intellectual capacity of their congregations simply because they have never found out how little people in general know about the Bible. The remedy for this is not for the minister to forsake the high ranges of thought where his own soul feeds and is strengthened, but so to instruct the people that they may easily find their way into the same pastures.

The pastor's opportunity in the Sunday School lies in the proper use of platform teaching in connection with what is commonly called the lesson review.

This feature of Sunday School work has not yet been given its proper dignity nor its proper place. In many schools there is no effort to teach from the platform. A few questions are put to the school, or some obscure point of the day's lesson is discussed, or a little homily is uttered. But there is no serious effort in these schools at platform teaching. All this should be changed, ideals should be revolutionized, till it is clearly accepted by the school that the work in the classes is a process of study, and that the main teaching of the hour is what is done by the expert teacher from the platform.

Four reasons stand opposed to the present system of making class work the main teaching of the school.

The first reason is the disadvantage in the work of teaching. Even the most skillful find it hard to command attention against the many distractions that are likely to arise under ordinary conditions. Vivacity is necessary to good teaching, but a very vivacious teacher is likely to disturb other classes just in proportion to his own enthusiasm.

The second reason is the fact that most Sunday School pupils will not study the lesson at home. Those are least likely to study who most need careful instruction. Hence the best that a teacher can do with such pupils is to give them an introduction into the substance of the Scripture passage assigned for the lesson.

The third reason is the fact that the average Sunday School teacher is not trained to teach. He may have a gift for interesting children, and may be able to lead them with some skill into a thoughtful study of the lesson. But correct teaching, teaching that will abide, demands something beyond this. There must be a systematic and unified presentation of the subject, and a proper relation of it to other knowledge.

The fourth reason is that there is so great a difference in the ability of teachers in the same school. Two classes side by side are receiving instruction

of varying degrees of excellence and of varying character.

The main teaching of the school should be from the platform. Here is the opportunity of the Biblical expert, the pastor. Notice the commanding position which the platform gives the teacher. Every disturbing factor may be pushed aside, and complete attention may be secured. Enthusiasm and vivacity may be employed to the fullest extent possible without interfering with anybody. Instruction is given, not to those whose thoughts need first to be drawn in from outside matters, but to those who have been studying for the previous half-hour the subject upon which instruction is to be given. Every pupil in the school, no matter how dull his teacher, can thus be given at last an equal chance with every other pupil. All inequalities are now evened up. With a blackboard the pastor on the platform is able to give such a survey of the lesson that the youngest child above the primary department can gain a complete and intelligible impression of the lesson, and the most advanced members of the Bible classes will be greatly benefitted. Furthermore, the lesson can be so related to other lessons that the school will be given a connected view of the entire period covered by the quarter. It would seem as if there could be no question as to what is the right method of Sunday School instruction under ordinary conditions.

By this method wide views of Scripture history are made possible, the scrappy character of ordinary Sunday School instruction can be entirely corrected, and the real demand which has prompted the cry for an advanced course of lessons is at once satisfied. It is

doubtful if any lessons could be devised that would be better connected or more valuable for a proper understanding of the Old Testament than those of the last quarter of 1905. But they needed to be welded together so that a bird's eye view could be had of the return of the Jews from captivity, of the political forces that helped them, of the enemies who opposed them, of the discouragements they faced, and of the results they achieved. The first six months of 1906 will be devoted to a study of the life of Jesus. The permanent value of these lessons will be about in proportion to the effort made to fix in mind the order of events, to set before the imagination the outward circumstances, and to let the simple gospel story reveal what kind of a person Jesus was. No one can do this so well as the pastor, and in no way can he do it better than from the platform with a blackboard.

Here in the Sunday School without question there is a great need and a great opportunity. No pastor need hesitate through lack of material for use in teaching. The expositions of the Sunday School lessons which are being published are both brilliant and profound. Every preacher needs to keep track of them for his own enrichment. None of them are more valuable than those to be found in *The Bible Student and Teacher*. But the question sometimes arises whether these exceedingly valuable expositions are of any special advantage to the rank and file of the Sunday School. It is somebody's business to see that this wealth of knowledge is fairly distributed. Our contention is that this responsibility belongs to the pastor.

EVANGELISTIC AND MISSIONARY SECTION

Department of Biblical Evangelism

Conducted by the President, William Phillips Hall

With all of our abhorrence of "science, or knowledge falsely so-called," we are heartily in accord with the truly scientific study, teaching and preaching of the contents of the "oracles of God." In fact we are decidedly of the opinion that the "hit or miss" method of study, teaching and preaching the messages of the Scriptures of God is largely to blame for the "rip and tear" theology, so-called, of the present day. That professed Christian who can not give a reason for the hope that is in him can have but little influence with those whom he would win to his Lord, nor can his Christian life be what it should be in character, or in quality or quantity of reasonable service for his Master and his fellow-creatures.

While man by worldly wisdom knew not God, yet he is, nevertheless, exhorted to pray to God for Divine wisdom, who giveth to all men liberally, and upbraideth not. While men are won to Christ by what seems to some as "the foolishness of preaching", they have never—in the true sense of that term—been won to Christ by the preaching of fools. The most truly advanced students of psychology most fully confirm our belief in the genuinely scientific character of the teaching and preaching of our Lord, and of those who have taught and preached the things of God "with the Holy Ghost sent down from heaven."

What more thoroughly scientific statement than that of our Lord: "according to your faith be it unto you"? "Without faith, we are told, we can not please God." No wonder then that so many preachers fail to impress or win their fellow-men to Christ when they preach the Gospel without hope or

real expectation of really winning the lost to an immediate decision for Christ. What can be more heretical, unscientific and unGodly than such miscalled Christian service? From an experience in active evangelistic campaigning of over twenty years, the writer has learned that there is as much Godly art and science in getting men to surrender to Christ for life and service, as there is in successfully working a Bonanza wheat farm of thousands of acres in the great West. One of the distinguishing characteristics of those men, most largely used of God in the winning of men to His dear Son in Apostolic days, was the fact that, as noted, "they had been with Jesus, and had learned of Him." And in that blessed "learning" was enshrined the great art or science of winning men. "Follow me," said our Lord, "and I will make you fishers of men." How did He make them fishers of men? some may ask. We answer, by teaching them the art or science—just as the writer learned the art or science of catching "speckled beauties" in his boyhood days,—using at first a tackle so crude that the so-called thoroughly equipped sportsman—who couldn't even get "a rise" with all of his fine fixings—laughed him to scorn. But the boy had knowledge of the art, while the sportsman did not have the knowledge, even if he had the tackle; so the boy caught the fish.

Perhaps some one may find a helpful suggestion in all of this—if so, the writer will be thankful. But just before closing he would suggest, that there is but one way to learn the blessed art or science of winning souls for the Master—to be with Jesus, in His Word, in his work, in communion with Him in prayer, and to learn of Him.

Department of Biblical Foreign Missions

Conducted by Rev. Henry O. Dwight, LL.D.

In India and Fields Abroad

The Revival at Ratnagiri.

Rev. A. L. Wiley, of Ratnagiri, west of Kolhapur, India, describes a remarkable revival which has blessed the station. In the latter part of November 1905 Miss Abrams with a prayer band from Pandita Ramabi's Home at Mukti was invited to Ratnagiri. This followed a persistent series of prayer meetings continued through Summer and Fall, especially directed to petition for a revival. At the very first meeting led by Miss Abrams, in which her ten girls took part, there was an extraordinary outburst of prayer accompanied by strong crying and tears.

The next day, Sunday, the regular meetings became prayer meetings; a perfect storm of prayer bursting forth the moment the minister said, "Let us pray." At the evening meeting a dreadful agony of conviction seemed to lay hold upon the people. They cried to the Lord for mercy, they beat their breasts, falling and rolling on the floor and in other ways manifesting the agony of soul through which they were passing under conviction of sin. The next morning, after a season of the most intense prayer, a Bible woman, in fearful agony, arose and confessed her sins and made restitution of five rupees of which she had robbed the Lord. Another followed, then another, and then others; some confessing sins of the most dreadful character. The meeting continued three hours. The evening meeting continued from 8 to 12 and after going to their homes the people continued in prayer, and at 3 a. m. the children in the orphanage were still agonizing in prayer, all crying out to the Lord at the same time. The passion of conviction and confession continued through all the week until all of the church members had confessed sins and found a new peace.

Then the meetings took more the form of seeking baptism with the Holy Spirit and with fire. Those who had confessed their sins and found peace, were filled with a great joy. The meetings became praise meetings. A single hymn of praise would be taken up and sung for an hour without interruption, with clapping of the hands and dancing.

In the midst of these scenes, Rev. Dr. Howard Agnew Johnston arrived at Ratnagiri, and he preached to the people, through an interpreter, seven times, with great benefit to the congregation. The meetings still continued when Mr. Wiley wrote, on the 26th of December. The meetings are held in the evening. The mornings being given to witnessing to the heathen. Every Christian is witnessing for Christ. Men who never before gave the message to the heathen, or who spoke with fear and trembling, now go with great boldness and rejoicing to tell of Him who has changed their lives, and the message is listened to as never before.

The manifestations accompanying the revival are, swaying of the body backward and forward when praying for others; falling and rolling on the floor and striking the breast with awful crying, through deep conviction of sin, and the casting out of demons. Many have seen visions, and many have experienced inward burning as by fire, marking the cleansing by the "Spirit of burning" (Is. 4:4). Simultaneous prayer is another manifestation. Prayer breaks out all over the room until it becomes a roar. But it is not an uproar, in the midst of it one finds privacy.

"Is it all real?" asks Mr. Wiley. In reply he says "Come and see. Come to Christ in the same way these people have in the last month, and you will know." That great things are happening in some parts of India is perfectly clear.

Chinese Help to Africa

The aid referred to is not the dispatch of Chinese coolies to serve the Mining companies of the Transvaal. This is not an undertaking which one can regard with equanimity. The aid is that of Chinese Christians to these half-enslaved coolies in the mines. A call has gone to China for preachers to be sent quickly to labor among the thousands of these coolies at the mines. It is a call to help men who are exiles in a strange land and truly standing on the verge of ruin. Because there are Christian churches in China the call is not in vain. One at least of the young Chinese preachers connected with the Presbyterian Mission in Shantung has volunteered for service in Africa. For half a century the Gospel in China seemed almost like bread cast upon the waters. Such an incident shows that the bread is found again after many days.

China Calling

The Rev. Dr. Fenn of the Presbyterian Mission in North China says, in the *Assembly Herald* for February: "The seed was sown long ago; it was in a hard soil; the thrusting out of its roots seemed almost impossible; but it has taken hold, and the great rock of Chinese conservatism is breaking into a thousand pieces. . . . We missionaries are looking into one another's faces in these days, as we hear of all the startling changes, with the thought, 'What a wonderful time it is to be living in China, with a new station coming forth from the cerements of the one long dead!' But what can we do with our present forces? We need at least a doubling of the missionary force at once. We need ten times as many efficient native preachers and teachers as we now have. We need to greatly increase the number of our schools of all grades. We need to multiply a hundred fold our output of the best Christian literature."

Japanese Tribute to Christianity

The editor of one of Japan's large

dailies pays a glowing tribute to Christianity in the following words:

"Look all over Japan. Our more than forty millions have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."

A Difference in the Philippines

A singular point of difference seen in the Philippine Islands between Roman Catholic and Protestant Missionaries is referred to incidentally by a Roman Catholic priest in a letter quoted in *The Messenger* (New York) for February. "I know thus far," he says, "little Spanish; but I do not find myself much handicapped by this. But if I knew the native dialect, Tagalog, I could increase my usefulness I think twenty-fold. The Protestant missionaries did well to learn the dialect as soon as they got here, eight years ago. With this and the English they can go ahead bravely." It seems almost incredible that the American priests in the Philippines should not have taken hold of the native languages. The Bible Societies have already put out single Gospels in eight or ten native languages. The same priest continues, sadly, "They [the Protestant missionaries] will have a fine field with the rising generation if this state of things continues, when the people will all be speaking English and the English-speaking priests remain few."

Bible Society Retrenchment and Missions

The American Mission Press at Beirut, Syria, during the last forty years has printed 1,076,518 volumes of Scripture in Arabic for the American Bible Society; the Bible Society paying the bills and circulating the books. Eighty per cent. of the work done by the Mission Press was on Scriptures paid for by the Bible Society. Now that the Society has to contemplate retrenchment on account of the falling off

of income, the mission has appealed to it not to take a step which will cripple the Mission Press by taking away a main source of income, and will arrest Bible circulation at a time when the Arabic Bible is more than ever finding readers. In this connection the testimony of a missionary in Arabia, the

stronghold of Islam, is interesting. The Arabic Bible is the one used at Busrah, whence he writes to **Neglected Arabia**. "There is no leavening agency like the Word, and so the mission has a well developed colportage system that brings the Bible within the reach of nearly all in its territory."

Kindling Fires of Revival

News of cheer and cries for help come mingled, from all quarters of the world-field of missions. We can not refrain from mentioning a call from the mining and lumber camps of northern Michigan and Wisconsin where thousands of men are employed. For such isolated camps Hurley, Wis., has become a leading centre of debauchery. It has two churches but no resident pastor. Rev. J. O. Buswell (of Waukesha, Wis.) and associates have for some years pushed in that region a Biblical and interdenominational enterprise called the "Northland Bethany Mission (Hugh H. Hanna, Indianapolis, chairman), among men for whose demoralization there are in that wicked centre a great collection of the lowest class of saloons supplied by agents of Satan with hundreds of girls collected from far and near without intermission. An unused Y. M. C. A. building erected many years ago was lately hired for the Mission with an option of purchase. But the option on the Mission building has nearly expired and the last few hundred dollars for the purchase has not yet been made up! Oh, for some revival of consecration that might save for this mission its foothold in that town! Many touching

evidences of the power of saving grace to rescue reprobate sinners and deserted families have reached us during late years; some within a few days.

Germany is awakening rapidly. From all sides come tidings of blessing. In Barmen a hall holding two or three thousand people has been crowded in a two-weeks' series of meetings. Here also the children have been specially blessed. Remarkable meetings are reported in towns farther east, near the Russian border, and in a number of important cities.

In Denmark, in a little fishing station in the north of Jutland, a wonderful work of grace has swept over three of the parishes. In Copenhagen people have for two months past been assembling in crowds filling a hall of 3,000 capacity and a theatre, and a hall where sin is usually reigning.

"Holland begins to be kindled with the fire of revival, and also my own town of Amsterdam"; writes the Dutch pastor who came to Wales to learn the language of the revival, and returned home to hold revival meetings himself with wonderful success.

Revival Always Demands Deeper Revival

Revival calls for ever more revival, unless it dies out from exhaustion, which is too usually the case. The harvest has whitened in vain when the reapers fail in number and limits are imposed by selfish parsimony.

Such is the situation and the question now before the Church again, at home and abroad. How shall it be met? In the old way? The new responsibility that is laid upon the Church by great

revivals has not been appreciated. Thanksgiving has perhaps been thought the duty of the hour, but the true duty of the hour is a fresh consecration and a further advance. Otherwise, how deeply must the Holy Spirit be aggrieved!

The cry for reinforcements at the front comes up only in more agonizing volume as the Spirit of God presses the foe harder, and the line of attack

becomes more extended and more attenuated by its very success, so that the charge seems to falter and fail as if the men were falling rather than prevailing.

A mighty impulse of the Spirit is needed by the Church that strength may be added to those who battle at the front.

SOME NOTES FROM TREMONT TEMPLE

The Fruits of Liberalism in New England*

Rev. A. C. Dixon, D. D., Boston, Mass.

In both religion and ethics New England Liberalism has attempted to transfer the seat of authority from the will of God as revealed in the Bible to each one's inner consciousness. Reason has been exalted above Revelation, and the ethical sense is made the arbiter of right and wrong. The fruit of this is that every man who believes it has his own standard of religion and morals, which varies with the state of his physical, mental, and moral health. We have in the last chapter of the book of Judges the working of this vagary, when "every man did that which was right in his own eyes"; and I know of no darker days in human history than those chapters record. When men are taught to do as they please, reason and conscience become an easy prey to prejudice, passion, ignorance and sin.

But the worst fruit of this is the loss of respect for all authority, which prevails to an alarming extent. "It is not the authority of the Bible only," says President Eliot, of Harvard, "which has declined during the closing century. All authority has lost force—authority political, ecclesiastical, educational and domestic". And then he adds, "The world has had too much of authority, and not enough of love and freedom". and yet President Eliot must allow that love and freedom, unrestrained by authority of some kind, degenerate into license; and a community in which love and freedom hold carnival, without the restraints of law, would not be a desirable place to live in. This revolt against authority is filling our prisons, and keeping the electric chairs busy. It

develops and fosters the spirit of anarchy.

But the encouraging feature of the present situation is in the fact that, in losing respect for all authority, people have lost respect for the authorities which inveigh against authority, and they are turning back with renewed confidence to the Bible, the teachings of which have been accepted as authoritative by so many noble characters. And this revolt against authority, which has encouraged independent thinking, will restore confidence in the authority of the Bible just as soon as men learn to read and study the Book untrammelled by the influence of insurgents against all authority. And they will become truly untrammelled when they have watched the workings of this revolt against authority in the home, the shop, and the State.

It is an alarming fact that there has come to some New England communities a disintegration and a degeneration of public morality which, according to Dr. Horr, who gave several summers to a careful study of the subject, has brought them down in moral tone below the mining camps of the West. Degenerates in Western mining camps are willing to acknowledge that they are bad; but not so with degenerates in New England. They commit the sins of the mining camps while they lay claim to respectability, and refuse to

*The substance of an address delivered at noon, February 5, and reported for The Bible Student and Teacher. Professor Townsend's address, following this, was delivered at a previous Monday noon meeting in the same place, and the substance of it reported for our pages. As in the days of Joseph Cook God is raising up witnesses to His own truth in the old home of the Puritans.

admit their guilt. The reaction against Puritanism demands something sinful; so that morality with some has become "bad form". There must be a mixture of wickedness in order to free them from the charge of being Puritanical. I have heard that members of churches in a certain New England town paint their boats on Sunday, not because poverty or press of work compels them, but because they wish to do something to show that they are not Puritanical in Sabbath observance. I asked a man who has travelled over New England, spending a week or two at a place, to give me his impressions of the moral conditions, and here are his words, written by his own hand:

"In ninety per cent. of the New England towns the large majority of the people have no intelligent faith about anything, and do not wish to have any. Serious religion which interferes with personal aims and pleasures is shunned and its advocates ridiculed. In such places the liberal preaching of the past decades and the refined criticism of the Holy Bible have enabled the people to throw off nearly all restraints of conscience, so that God is on longer loved nor feared, and human life grows cheap.

"I am sure of this, that wherever the pulpits of New England have been untrue to the Bible and the Deity and authority of Christ, in those places irreverence, profanity, immorality, and Godlessness almost hopelessly exist".

This is a dark picture, but he goes on to give some specific instances of degradation, the enormities of which forbid their public utterance. And yet he assures me that they do not, in some cases, affect the social standing of the people who are guilty of them. There has been a complete loss of the sense of sin, and with this loss of the sense of sin goes the indulgence of sin without protest from reason or conscience. God is held to be a sentimentalist, whose laws may be violated with impunity because He is too merciful to punish offenders. With hells of guilt

on every side consuming body and soul, the hell of the Bible has been pronounced a nightmare of Medieval horror; and thus the restraining power of fear, the only deterrent for coarse natures, is removed, while love for such a God of mercy without justice and truth weakens and dies for the lack of respect.

On this tree of Liberalism has grown the fruit of substituting doing good for doing right. When the authority of the Ten Commandments has been impeached by the rejection of the authority of the Bible, their violation does not shock the man who buys and sells. False representations become a part of business methods, and any trick of trade that brings profit is permissible, especially if it is allied with the motive to do good. Philanthropy is justification for any sort of deviltry. The man who helps his fellows may be a blasphemer, a liar, a rake, a drunkard, but his humanitarian spirit is made to cover the loathsomeness of his sins. He may spend his life polluting a community with the spread of his leprous influence, and blighting every good thing he touches; but in his will he leaves money for founding a college, building a hospital, or erecting a library, and men are apt to sound his praises, even if they do not at his funeral preach him into heaven. A professor takes an oath to teach what he does not believe, and draws his salary; because he thinks that he is doing good by teaching the opposite of what the old fogies who established the institution believed at that time. The pastor in his ordination vows promises to teach only the things for which his Denomination stands, knowing when he makes the promise that he does not believe those things any longer. And then he deliberately plans to win the church he serves from the tenets of the denomination. He justifies himself on the ground that he is really doing good by violating his vows. Doing right at all costs would have

caused him to seek ordination in the Denomination whose views he holds; and doing right would have led him to resign his pastorate when he found he was out of harmony with those who were supporting him and the views which he did not hold. But he is willing to do wrong that he may do good; and this process weakens, if it does not destroy, real stamina of character. It is well to do good; it is better to do right; and no man has a right to do good in a wrong way.

"Salvation by character" however, has been the watchword of Liberalism. Orthodoxy teaches that salvation is by Christ and character is the result. Liberalism teaches that character is the ground of salvation, and Christ is one influence, along with many others, in the formation of character. The honest man who holds to the creed of salvation by character must live and die in doubt about his salvation, unless his assurance is based upon the view that only a low standard of character is necessary for salvation, or upon a Pharisaical spirit which leads him to esteem himself better than he is. Salvation by character really fills with despair all who by sin have lost their characters, while salvation by Christ restores character and fills the soul with hope of a perfect character by and by.

The Liberalism that magnifies character, at the same time minifies creed. We are told that it matters little what a man believes provided his character is good; as if a man with a bad creed could have a good character! "As a man thinketh, so is he", is the Biblical statement; a fact as wide as the human race. And when the Apostle wrote, "If there be any virtue, think on these things", he was giving a formula for making virtuous character. Those, however, who make war on creeds really have a creed which they use as a battering ram against all other creeds. Their creed is that you should have no creed. They believe that you should not believe. Their conviction

is that you need not have any conviction. The creedless creed is really aggressive and belligerent. It must be apparent to the thoughtful mind that the creedless-creed movement tends to undermine and weaken character which it professes to prize so highly. When it succeeds in inducing its votaries to believe nothing, it will find that it has reduced their characters to as near nothing as possible; for the man who believes nothing, if such a thing is conceivable, is nothing in his power to influence and mould others for good. Intellectually, morally, and spiritually he belongs to the invertebrate species of humanity; in danger of being trampled upon, if not devoured, by the vertebrates.

Salvation by character has, in some quarters, been reduced to salvation by niceness. People are nice, in that they have fine social qualities, good literary and musical tastes, and amiable and patriotic disposition, write readable books, and make entertaining speeches; and thus they bring God under obligation to save them, though they reject with scorn the one name "given under heaven whereby men must be saved", and though they throw into the wastebasket of rejected creeds the atonement of Christ through His death and resurrection.

Another fruit of Liberalism is the substitution of sociology for theology. Young men are taught in some of our universities, that man's relation to man is more important than his relation to God. Indeed, that man's relation to God is determined by his relation to his fellows. We are urged to seek the salvation of society without reference to personal salvation, which they tell us is essentially selfish. All of which has gone far toward destroying the sense of God and obliterating the spirit of worship. We are urged by this school of thought to make the best of this world and help others to get the most out of it; and that the future world will take care of itself. The result is that there has arisen a generation of

worldlings whose God is their position or their pocketbook, who, like the Duke of Alva, are so taken up with things on earth that they have not time to look at the stars; and like Bunyan's man with the muckrake, more concerned about the trash at his feet than about the crown that glittered above his head. The great thoughts of omnipotence, omniscience, infinity, eternity

—thoughts which help to make mental giants—have passed out of their minds, and left them groveling with pigmy conceptions of things above them. They have lost the sense of perspective, and they let the little finger of the seen and temporal shut out the starry heavens of the unseen and eternal.

The New Theologies Only Bubbles*

Professor Luther T. Townsend, D. D., Boston, Mass.

Somehow the New Theology people have been remarkably successful in giving the impression that there are scarcely any advocates of primitive orthodoxy who have any standing among scholars or thinkers, and that the higher critics are beyond dispute masters in the educated world. Since the universities and schools of theology are supposed to represent scholarship, and since they are alleged to be on the side of the New Theology, there is nothing for sensible people to do, we are told, but to bow to the inevitable, move on with the advancing procession, and yield to what is called euphemistically "the drift of scholarly opinion".

Now, in view of these conditions, it is not surprising that a large number of our Christian people are in a theological mix-up, not knowing precisely what stand to take.

It may be of interest, therefore, and possibly of some benefit, to show how much, or rather how little, there is to this tremendously imposing thing, called "the drift of scholarly opinion".

No pains have been spared, so far as time and opportunity would allow, to secure the utmost accuracy as to the facts here to be presented.

It has already been shown in this place, that a large majority of the theological schools of the United States are on the conservative side. Of eminent orthodox scholars and authors, mention was made of the late Dr. Sam-

uel Ives Curtiss, of the Chicago Congregational Seminary, Dr. George Frederick Wright, of Oberlin, Professor Albert T. Clay, of the University of Pennsylvania, the late Professor Edmund J. Wolf, of Gettysburg, Dr. Melvin Grove Kyle, of Philadelphia, Professor Howard Osgood, of Rochester, the late Professor Edwin Cone Bissell, Professors John D. Davis, Robert Dick Wilson, and the late William Henry Green, of Princeton Seminary, and many others. Talk about all the schools and all the scholars in America being on the side of the New Theology! A ranker piece of misrepresentation than that, never has been foisted upon an innocent and unsuspecting public. These men we have named, and other conservatives that could be named, in whatever qualifies one to be a critic of the Sacred Scriptures, will, to say the least, rank with—and some of them a good deal outrank—any of the American scholars and theologians on the radical side, who in late years have been brought prominently into notice. And I include on that side such men as the late President Harper, of Chicago University, President Hyde, of Bowdoin, Professors Bacon, Ladd and Curtis of Yale, Professor Terry, of Garrett, and my friend and former pupil, Professor Hinckley G. Mitchell, of Boston University.

And the scholarship on the other side of the sea is resolutely asserting

*Reported for The Bible Student and Teacher.

itself against the Graf-Wellhausen school of criticism which has been adopted by these boastful American scholars. Klostermann of Keil, Hoffman of Berlin, Hommel of Munich, Dr. Zahn and Drs. Kuyper, Bavinck and Rutgers, of the University of Amsterdam, and many others are making their voices heard and heeded. And just in point here are the crushing attacks made upon the views of the younger Delitzsch expressed in his "Babel and Bible", by Dr. C. von Orelli, Dr. Kittel, Dr. König, Dr. Jeremias, Dr. Sellin, and others.

But we have not yet touched upon the worst feature of this New Theology disease, which is its effect upon the German people.

There is to be noticed, first, the decreased attendance in the leading theological schools. It has occasioned considerable anxiety in church circles; the fear is freely expressed that there will soon be a dearth of ministers.

Dr. E. Petersilie, one of the most famous statisticians of Prussia, has published, in the Statistisches Bureau, of that country, facts that are most startling. The thirty million Germans in 1830 sent to their universities 4,267 students to study theology. But in 1905, with a population of fifty-five millions, Germany had only 2,352 theological students. In 1830 the theological students constituted thirty per cent. of the whole student body. But in 1905 they were less than six per cent. The theological schools which have maintained the largest proportionate attendance have conservative faculties,—a significant fact that also holds in our own country.

And other facts of interest ought not to be overlooked. "Berlin, with a population of a million, has only one hundred and ten ministers of religion, Protestant and Catholic, and in the places of worship under the care of these one hundred and ten ministers there is but an average attendance of one hundred." A London paper assigns as "the chief reason for the degeneration of

this once noble people: Substitution of Skepticism for faith in the Scriptures".

A German compiler of statistics makes this remark: "Germany is now reaping the harvest of advanced thought. The prisons are full".

Dr. Baur, one of the imperial chaplains, in a sermon recently preached before the Emperor, said, "Affection, faith and obedience to the Word of God are unknown in this country, which formerly was justly called the home of faith. Marriages are concluded without the blessings of the church; we have a Sunday only in name; the afternoon and evening of it are spent by plain people in the public houses and music halls; while the upper classes rush to the races preferring to hear the panting of the tortured horses to the sentences of the Word of God".

These startling facts have already awakened the German people to the gravity of the situation and the peril that is threatening them. It is a hopeful sign that an organization has just been formed there enrolling a large number of authors and scholars, of similar purpose to that of the Bible Leagues in London and New York. Professor Hommel, speaks to the German people this word of encouragement:

"The monuments speak with no faltering tongue, and already I seem to see signs of the approach of a new era in which men will be able to brush aside the cobweb theories of the so-called 'higher critics' of the Pentateuch, and leaving such old-fashioned errors (for such are the theories of higher critics) behind them, attain a clearer perception of real facts".

You are aware of the aggressive conservative movement in England, in which Drs. Cheyne and Driver have been severely handled. And one's interest increases on discovering that those mighty Gods of the New Theology, Wellhausen, Kuenen, Cheyne, Driver, and the rest, are fighting among themselves. Professor Harnack almost fiercely assails the conclusions reached by Well-

hausen. Wellhausen denies the Mosaic origin of the Decalogue; Kuenen claims that Moses was the author. Wellhausen admits that the Exodus was a historical event; Stade says the thing was impossible, and that the Israelites probably never were in Egypt. Wellhausen gives one date for the Pentateuch, Professor Dillmann another; while Professor Driver disputes them both, and decides that no one knows anything about it. If the conflicting views held on the one side by Dr. Driver, and on the other by the higher critic, Professor Cornill, as to the date and contents of Deuteronomy and Isaiah, were compiled, they would make a small book. As to the origin of the book of Genesis, George Adam Smith, Dr. Driver, Dr. J. P. Peters, Dr. Cheyne and Dr. Briggs are hopelessly at war with one another. And it has been well said, that for more than half a century "the whole realm of higher criticism has been characterized by the sound of clashing swords, and the scene of friend slaying friend".

What seems marvelously curious is this, that the editors of the religious press, and the advanced teachers and theologians in our country, seem not to know any of these facts; or, if knowing them, that they keep their mouths shut as if lockjawed, while they still are voluble enough when expatiating upon "the assured results of critical Biblical science".

Nor is the array of British scholarship, now joining in an attack upon destructive criticism, less encouraging. In this list appear the names of Professor Archibald Henry Sayce; Sir Robert Anderson; Dr. Leitch, President of the Assembly's College, Belfast, Ireland; Professor J. Patterson Smyth; and such other leaders of religious thought as the Bishops of Durham and Argyll; the Archdeacon of Liverpool; the Rev. Canons Fausset, Courtenay, Moore, Gayer and Girdlestone; such scholars as Dr. P. H. Wace, Dean of Canterbury and Principal of King's College.

London; Dr. Landish, Professor of Arabic in Oxford University; Dr. Clayton, Rural Dean of Oxford; Dr. Margoliouth, Professor of Arabic in Oxford; Dr. C. H. Wright, Bampton lecturer of Oxford; Dr. James Robertson, Professor of Oriental languages in the University of Glasgow; Dr. F. Watson, lecturer on Theology in St. John's College, Cambridge, England, and many others.

These men are eminent as theologians; they are scholars of the highest standing, some of them holding professorships in the leading educational institutions in the British Empire. These are the men too who are defending the primitive faith of the Christian Church. And yet the names of these men are never mentioned by the religious and secular press of our country, although it is forever ringing changes on the phrases, "Drift of scholarly opinion", and "Assured results of Biblical critical science"!

In concluding this address it will be well to cast a glance at the results of such false teaching. The student of history, to speak with plainness, finds that New Theologies, with the utmost uniformity, have proved a blight in all lands where they have prevailed, just in proportion as the people have accepted them. They have clouded the open vision of the preacher, silenced the Divine voice within the soul, and opened to men the gateway of temptation and vice.

Let these views be taught in the Sunday School, and the young people will soon begin to smile when the Commandments, the Catechism and the Apostles' Creed are repeated. Let these views be preached from the pulpit, and the hearers, after the novelty is gone, will become listless, ask what it is all about, and then will vacate the pew, preferring the comforts of the parlor and drawing room.

And yet amid discouragement and darkness let the student of history counsel calmness, and speak words of

encouragement and hope to the people. Dark though the day be through which Bible faith is now passing, it has no such darkness as that which shrouded this country when Jonathan Edwards began the preaching of the neglected doctrines of the primitive faith—a time when there was but one nominal Christian in the leading so-called Christian College in New England, and he unwilling to avow his Christianity. That day passed, the night-mare of unbelief disappeared, and Bible faith was again enthroned. Nor is there any such darkness now as was that which shrouded England when John Wesley and his co-workers began the preaching of the Old Theology and the Bible salvation. Men's hearts soon responded to the preaching, and the infidel English Church was born again. Nor is there now any such darkness as that which threatened to extinguish the religious life of Germany in the days of Frederick II. But the primitive faith was not dead, and though slumbering almost in the silence of death, it awoke when God's Word was honored and preached, and Germany began her splendid upward career in the religious revivals that followed.

So the Christian Church of America will awake some day, not far distant, and will cast off the shackles that have been binding and paralyzing her. All that is needful is a fearless telling of the truth, a clinging to the Bible as the Word of God, to "the whole Bible", as Dr. Gregg puts it, "from coverlid to coverlid", and the most devout and critical searching of its sacred pages to learn the will of God.

Let this be done, and benefits of incalculable value will come to the people. Faith in God will return—a faith that now seems to have no control or voice in the affairs of daily life. In that new day integrity will grace commercial dealings, and corruption no longer curse the political world. The pulpit will again command attention and respect; the Sermon on the Mount and the Golden Rule will govern the conduct of men, the dust that has been thrown into the air and the clouds of doubt that have settled over Christian people will be blown away, and the Bible will be found on the throne where prophet, apostle and our Lord Himself placed it.

SOME TOPICS OF CURRENT INTEREST IS "RELIGIOUS CONTROVERSY" DEFENSIBLE?

The notion that it is so has arisen from a one-sided use of the word. It is assumed that by "controversy" is meant "quarrelsome disputation", and the word is thus made to carry with it the condemnation of everything like rational debate. The condemnation of "religious controversy", when the phrase has been made to take in all the implications of the enemies of truth, is as logical as it would be to condemn all "talking" because it sometimes degenerates into "quarreling". The injunction of the Scripture, "Contend earnestly for the faith delivered once for all to the saints", may not be in accordance with present-day liberal

notions, but it certainly conforms to the dictates of reason and common sense. If there be such a faith (Paul calls it "the faith") upon which the salvation of the world depends, it is assuredly worth while for the Christian to come to its defence when it is attacked by its enemies and its acceptance endangered.

These remarks are called forth by a recent "controversy" between the Editor of "The Evening Post" of New York and Rev. Dr. John Fox, Secretary of The American Bible Society. An editorial in the Post, under the heading of "A Dying Religious Controversy", brought a reply in the columns of that

able journal from Dr. Fox, who thought that the Editor seemed to derive pleasure from the fact that "thousands of Christians do not care enough about their theology to defend it". The Editor very properly, and no doubt honestly, disclaimed cherishing any such feeling. With this explanation we reproduce the letter of Dr. Fox, thoroughly in sympathy with his insistence upon "the necessity of clear views of religious truths, deep conviction with regard to them and ability and zeal to state and defend them".

The following is the letter of Dr. Fox, the theme of which is: "The Value of Religious Dogma".

To the Editor of The Evening Post:

Sir: May I as a (usually) admiring reader of the Evening Post have liberty of partial dissent from your editorial of December 1, "A Dying Religious Controversy", apropos of certain movements within the circle of Baptist churches looking to more unity of action? It can not indeed be denied, as you say, that "thousands of Christians do not care enough about their theology" to defend it, but is it quite consistent with your own principles and your own practice to rejoice thereat, and not rather lament?

May not the dying out of controversy mean not the growth of real charity, but rather indifference to the truth? The most ancient heresy—the heresy of all heresies—is that truth does not matter. This is at least as old as Pontius Pilate. It may be called the pet dogma of the modern school whose bete noire is dogma (by a singular paradox) and who applaud to the echo all assaults on "doctrinal Christianity" as a declension from the mind of the Master. But is the Evening Post really accustomed to act on the principle therein implied in any other sphere of thought than that of religion? On the contrary, it is not noted for coherent conviction, clearly defined, rigidly maintained, and defended with polemic skill *vi et armis* against all comers? Have

not your readers learned at your feet to expose the silver heresy—to regard the refutation of "16 to 1" as of the essence of a sound financial faith? Does not your gallant struggle, even against minor evils such as murderous football, rest really on a doctrine? Have you not an anti-tariff doctrine which you preach and which alone could justify your repeated assaults on the "robber tariff"? Why then cry out against the discussions of theologians and the differences of Christians?

We will all agree that the odium theologicum is not only unfortunate, but a grievous sin in the sight of God, and political hatred only less so. Both are things to outgrow. But why are the usually clear eyes of the Evening Post so blinded as not to see that deep, clear, and intense religious convictions stated dogmatically—that is to say, with scientific precision—have prevailed in the past to set the Church of Christ forward in her march of triumph far more than impossible attempts to "abolish dogma"? You will be able to abolish dogma when you can abolish truth itself and the human mind which was made to perceive it. Unless the Evening Post is ready to forswear the very virtue which gives it pre-eminence—that is, honest zeal for definite truth—it can hardly justify its sweeping condemnation of all religious controversy per se and of church organization which must recognize the existence of such controversy.

Still further, is it quite just to imply that the attention of Christendom has been mainly centered on the minutiae of doctrine and not on its weightier matters; that the lesser subdivisions found in the Baptist Churches, for instance, are true exponents of those greater controversies out of which the creeds of Christendom have issued? The controversy over the true Deity of Christ was not a "convulsion over a diphthong," according to Gibbon's superficial sneer, but the mighty travail of the mind

over what is of infinite concern to us all. The idea of the personal distinctions in the Godhead has been hammered out by giants in noble conflict. Augustine's battle with Pelagius belongs in the same category. The much derided seventeenth century controversy issued in the Westminster Confession, which wrung admiration even from Dean Stanley, and is the classic model for ages to come of exact and temperate statement. All these mark, not ignoble, but noble, efforts of men of whom the world was not worthy to gain for themselves and give to others clear vision and just expression of the things than which there are none more momentous. Whether Jesus Christ was a mere man, and if so, fallible and errant, or whether He was "very God of very God" can not be dismissed as a petty refinement. The conviction of His Godhead thundered out in the creeds and taken up by the immemorial voice of the Church in all ages has made our modern world, so far as it is worth preserving.

The present discussion now dividing Christians concerning the authority of the Bible surely can not be called a squabble over a trifle—whether we have therein a book of old legends touched, it may be, here and there with divine light; or a book "probably true in spots, but with no way to know where the spots are"; or, one which though delightfully human is no less the ultimatum of Deity.

Still, further, our Baptist brethren appear to me to receive scanty justice at your hands. We may differ with them as to their tenets concerning baptism, but still admire their tremendous earnestness even for these, and much more for those deeper religious doctrines which they have already held together with all Protestants worthy of the name, and deeper still with Roman, Greek, and Protestant.

Robert Hall, whom you rightly praise, was himself a controversialist for "open communion," and drew the

strength of his ministry from the tenacity of his doctrinal convictions; but how can you praise him? Did he not champion a dogma, viz.: "Open Communion"? Charles H. Spurgeon was a Baptist by intense conviction, and even against his family training, if I remember—surely a man not narrow but broad in mind and heart—the prime minister of England, some one called him once, and having probably more lasting power for good than any living statesman of his day. Denude such a man of his intense convictions and their clear expression and how much of his power would remain! Yet this apparently is the futile programme now recommended to the churches and which, I confess, it astonishes me that the *Evening Post* should so readily applaud.

Once more, let me question your interpretation of the Conference on Federation "as a public declaration that differences of creed are small matters." Some of them may be, but not all of them; and if that is what such a conference meant, it would be a public calamity. This conference might with advantage have said more. It did, however, affirm its faith in the Divinity of Christ, adopting thereby a doctrinal basis. A public declaration that Christians of every sect can love one another, respect each other's convictions, pray with and for each other, and within certain defined limits profitably co-operate with one another—that they can abate and abolish all unChristlike bitterness of temper, and with charity toward all and malice toward none move on to the conquest of the world for Christ—all this and still more such a conference may be, but not a masked battery against doctrine. We know only too well how we have come short of the glory of that ideal of unity breathed in the last prayer of Him whom we serve. But some of us, at least, do not understand His mind to be that the final unity of His Church can be anything else than seeing eye to eye the truth as it is in Him. All

attempts to blur the clear statement of that truth and hinder its just defence

against error must mar that perfect vision.
John Fox.

SOME BOOKS ON BIBLICAL CRITICISM

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The following List of Books bearing upon Biblical Criticism, written within the last twenty-five years, and therefore up to date, has been prepared to meet the needs of various classes, as made known in connection with my evangelistic work, and the books are recommended to Bible Students, particularly young ministers and Sunday School teachers.

"Moses and the Prophets"; "General Introduction to the Old Testament"; "The Unity of the Book of Genesis"; "The Higher Criticism of the Pentateuch"; all by the late William Henry Green, Professor of Old Testament Literature in Princeton Theological Seminary.

"Lex Mosaica, or the Law of Moses and the Higher Criticism"; by A. H. Sayce, Professor of Assyriology, Oxford; George Rawlinson, late Professor of Ancient History, Oxford; George C. M. Douglass, Principal Free Church College, Glasgow; R. B. Girdlestone, late Principal Wycliffe Hall, Oxford; Richard Valpy French, Rector of Llanmartin; J. J. Lias, Rector of East Bergholt; F. Watson, Lecturer in Theology and Fellow of St. John's College, Cambridge; J. Sharpe, late Fellow of Christ College, Cambridge; Alexander Stewart, LL.D., F.A.S., Aberdeen; Stanley Leathes, Professor of Hebrew in King's College, London; Robert Sinker, Ex-examiner in the Semitic Languages, Tripos, Cambridge; F. E. Spencer, Queen's College, Oxford; Robert Watts, Professor of Systematic Theology in Assembly's College, Belfast; and Henry Wace, Principal of King's College, London.

"The Ancient Hebrew Tradition"; by Dr. Fritz Hommel, Professor of Semitic Languages in the University of Munich.

"The Ancient Empires of the East"; "Patriarchal Palestine"; "The Higher Criticism and the Monuments"; "Fresh Lights from Ancient Monuments"; and "Monument Facts and Higher Critical Fancies"; all by A. H. Sayce, LL. D., D.D., Professor of Assyriology in the University of Oxford.

"The Historic Origin of the Bible"; "The Pentateuch, Its Origin and Structure"; and "Biblical Antiquities"; by the late Edwin Cone Bissell, Professor of the Hebrew Language and Literature in the Hartford Theological Seminary and McCormick Theological Seminary.

"The Inspiration and Accuracy of the Holy Scriptures"; "Modern Discoveries and the Bible"; "The Bible; Its Structure and Purpose"; and "The New Biblical Guide"; by Rev. John Urquhart.

"The Old Document and the New Bible"; and "How We got Our Bible"; by J. Patterson Smyth, Trinity College, Dublin.

"The Bible and Modern Criticism", and "Pseudo-Criticism"; by Sir Robert Anderson, K.C.B., LL. D.

"Anti-Higher Criticism, or Testimony to the Infallibility of the Bible"; by Howard Osgood, D.D., LL.D.; W. H. Green, D.D., LL.D.; W. G. Moorehead, D.D.; Talbot W. Chambers, D.D., LL. D.; James H. Brookes, D.D.; George S. Bishop, D.D.; B. B. Tyler, D.D.; Ernest T. Stroeter, Ph.D.; James M. Stifler, D.D.; and William Dinwiddie, D.D.

"The Higher Criticism"; by R. Payne Smith, Dean of Canterbury; assisted by A. B. Bruce, D.D., Henry Wace, B.D., D.D., F. Godet, D.D., and J. S. Howson, D.D.

"Isaiah One and His Book One"; by Principal George C. M. Douglass, Free Church College, Glasgow.

"The Veracity of the Hexateuch"; by J. W. McGarvey, D.D., LL.D., President of the College of the Bible, Lexington, Ky.

"Lines of Defence of the Biblical Revelation"; by D. S. Margoliouth, Laudian Professor of Arabic in the University of Oxford.

"Are the Critics Right?"; by Professor Wilhelm Möller.

"The Integrity of the Scriptures"; by John Smith, A.M., D.D., Edinburgh.

"A Reply to Harnack on the Essence of Christianity"; by Professor Hermann Cremer, Greifswald.

"The Higher Critic's Bible or God's Bible"; by W. H. Burns, M.A., D.D. Chicago.

"Our Lord and His Bible"; by Prebendary Fox.

"Old Testament Criticism in New Testament Light"; by Dr. G. H. Rouse, Calcutta.

"Failure of the Higher Criticism"; by Dr. Emil Reich.

THE TWO TESTAMENTS STAND OR FALL TOGETHER

Rev. E. P. Marvin, D.D., Lockport, N. Y.

Infidels are taking a comfortable and complacent rest. Men better equipped and better located are doing their work more efficiently. Men within the camp and solemnly set apart by the Church for the defense of the Gospel have set themselves apart for its destruction.

The present phases of infidelity are first wrought out by our mortar-board masters of what President Patton calls, "Rip and tear Theology". These traitors to the truth, and to their solemn vows, make the Genesis of the Bible the Genesis of their destructive work, turning loose on divine revelation the intellect of the natural man, which can not discern spiritual things. In the wisdom of man, which is foolishness with God, evolution replaces revelation. Next in rank we have conceited and popular pulpiteers, having a prudent regard to the "Seven Great Principles", the five loaves and two fishes, with exquisite finesse half revealing and half concealing their destructive skepticism. There is a poverty of saving Gospel truth but abundance of weak ethics, like the teachings of Socrates and Seneca, which passes with many for the Gospel of Salvation. Of course there is a decline of evangelical faith and spiritual life in their churches, and sinners are not converted to God.

We have now following in their train teachers of Men's Bible Classes, retailing and exploiting these rudimentary

infidel theories, all of which have been often answered, ever since the days of Voltaire, Hume and Paine. Some sincere young men are, however, amazed, confused and confounded by this treatment of the Oracles of God, so new to them; and some who are not mentally strong think that men who can thus handle the Bible must know everything. Thus the work comes down from the scholastic expert to the bungling imitator.

We ask, "Where will this impeachment of the Old Testament and denial of the supernatural end? We are told that "we must unload the legendary absurdities and superstitious notions of the Old Testament, before intelligent and progressive men will believe, and take the later revelation of the New Testament, especially the teachings of Christ; making His magnificent manhood our model."

Now I submit that neither great learning nor logic is needed, but only sanctified common sense and honesty, to see that the Old and New Testament must stand or fall together. Impeach the supernatural, the inspiration and authority of the Old Testament, and you have alike impeached the New. The Old is the New enfolded, and the New is the Old unfolded. Put the destructive plowshare in at Genesis and progress in the same direction, and you will turn

up and overturn the Bible to the end of Revelation.

In general, we find about one hundred prophecies in the Old Testament concerning Christ, literally fulfilled in the New. About one hundred and seventy-five literal quotations from the Old Testament are found in the New, and over one hundred not literal. More than a hundred events recorded in the Old Testament are certified in the New. Christ and the Apostles repeatedly adduce the writings of Moses as divine and infallible truth. Impeach the latter and you certainly impeach the former.

Moses and the Prophets claimed to speak words received directly from God, and Paul verifies this claim, saying: "Holy men of God spake as they were moved by the Holy Ghost." He also says of the Old Testament canon, "All Scripture is given by inspiration of God." Then he declares that he "believed all things written in the law and the prophets." He quotes no Rabbis and condemns the Pharisees for following traditions.

Christ "began at Moses and all the Prophets to expound the things concerning Himself." He said to the Jews—let the Destructive Critics hear it—"If ye had believed Moses ye would have believed Me, for he wrote of Me." Again, "If they hear not Moses and the Prophets, neither would they be persuaded though one rose from the dead."

If we believe Christ, we must believe Moses, for they stand or fall together. The evidence of the New Testament for the truth of the Old is explicit and convincing. Read Hebrews xi. for a detailed account of the wonderful and miraculous works of Old Testament heroes of faith.

Most of the conspicuously miraculous events of the Old Testament, such as the Creation, the Flood, the Passage of

the Red Sea, the Brazen Serpent, the destruction of Sodom, etc., are certified in the New. And it is a significant fact, that the Holy Spirit, in anticipation of this "falling away" of these last days, recalls and verifies many of those historic events most frequently denied and even ridiculed. "What of the rib story?" Paul says: "The woman was from the man, created for the man." "What of the serpent temptation?" Peter says: "The serpent beguiled Eve." Luke details the fulfillment of the prophecy of the Virgin Birth,—mark the accuracy "The seed of the woman." Peter certifies the account of Balaam's ass rebuking the prophet. Christ says that His own death and resurrection were typified by Jonah's three days and nights in the belly of the fish, and that the repentance of Nineveh will be a witness against the Pharisees. No one therefore can deny the historic truth of Jonah without impeaching the veracity of the Lord Jesus Christ.

This brief array of evidence, of which much more might be presented, is sufficient to show that the destructive critics in seminaries, pulpits and men's Bible Classes, progressing logically and bravely, will destroy faith in the New Testament and ruin souls with genuine infidelity.

The Church must stand or fall with the Two Testaments. Where this destructive criticism prevails it will put the Church out of the business of its divine commission. Then it can only retain a name to live by lapsing into an Institutional Society, keeping house with the world, eating, drinking and playing, and engaged in a futile effort to cultivate the social and intellectual nature without the aid of the regenerating power of the Gospel.

The Bible Student and Teacher

Monthly Magazine, Issued by the Education Committee of The American Bible League.

Daniel S. Gregory, Managing Editor, 39 Bible House, New York

League Notes and Points

Rev. John Urquhart's Recovery

Readers of "The Bible Student and Teacher" will be glad to know that good news has come to us from Rev. John Urquhart, from Toko, Taranaki, New Zealand. The rapid restoration of his health has led him to revise his decision about the time of his visiting the States; so that now, God willing, he expects to be in this country early in July and will then be ready for any service that may offer. It will give us pleasure to forward to him any proposals that may be for his services as lecturer, either in individual churches, in any of the large cities, or at the Summer Assemblies, with some of the latter of which he has already made engagements.

In order to meet the expense that will be incurred, the terms have been placed at \$30 for each lecture, which is very reasonable when the high qualities of the lecturer are taken into account.

The Victoria Institute, of London, has just awarded to Mr. Urquhart the Gunning Prize of £40, for an Essay on "The Bearing of Oriental Research on the Historical Books of the Old Testament".

"Bible League Primer, No. 1"

We are grieved to be obliged to explain in this public way why the pre-

paration of a new edition of this booklet—for which so many orders have recently been received—has been delayed. Eight weeks ago or more a contract was made by the printers and binders to deliver an edition in ten days; but the efforts of the League to enforce the contract have thus far proved unavailing. The great strike of the printers has doubtless been one reason for the failure of the contractors to fulfil their engagement. They now promise that it shall be completed within a week.

Advanced Courses in Bible Study

There has been an urgent call for Courses of Systematic Bible Study for Advanced Classes in the Sunday and Bible Schools. It is now expected that the Educational Committee of the League will be able to carry out the plans formed some time since to meet this demand. One of the first Courses—which is in process of preparation—will be "The Later Prophets of the Old Testament Times",—to appear first in the pages of the magazine and later to be made into Syllabi for more convenient use. Prof. Willis J. Beecher, D.D., of Auburn, N. Y., and other scholars are interested in the enterprise.

DAILY BIBLE STUDY AND READINGS, FOR PRACTICAL AND DEVOTIONAL ENDS

Conducted by the Educational Secretary

Readings in the New Testament—Matthew

The Readings for the month of February concluded with the end of Part I., at Chapter xvi. 12. In that portion of his Gospel Matthew sets forth the work of Jesus as Christ the Prophet Proclaiming the Coming Kingdom of Heaven, in His Galilean ministry. The Judean ministry of more than a year—recorded by John but omitted by the other Evangelists—had preceded the work in Galilee and had ended in the practical rejection of Jesus at the Jewish religious center, Jerusalem. The ministry in Galilee, extending over between one and two years, had likewise resulted in His rejection in that region—largely perhaps through the instrumentality of Jewish emissaries and spies who had followed Him with their persecutions in His retreat from Judea.

There had followed a season of retirement of almost half a year, most of which time Jesus spent apart with His immediate Disciples in private and mostly unrecorded instruction. The work of proclaiming the coming Kingdom had thus been completed, and at this point in the Gospel there begins another stage in the work in which He distinctly puts forward and urges His claim—a claim that had heretofore been implied rather than stated—for acceptance as the Messiah promised and foretold by the Prophets.

Part II.—Matthew Presents Jesus, as Christ the King, distinctly and publicly Claiming to be the Christ, and Pressing His Claim.—Chs. xvi. 13,—xxiii. 39 (xxiv. 1a).

The people both in Judea and in Galilee had now heard in its completeness the Proclamation of the Coming Kingdom, and had met it with rejection, on the ground that the character and works of Jesus did not agree with their false notions of what the Messiah should be. It had become necessary therefore for Jesus to proceed to bring about, and prepare for, the crisis that should lead to His work as Priest in laying the foundations of the Kingdom by His sacrificial death, in fulfilment of such prophecies as Isaiah liii. and in the sacrificial types of the Old Testament generally. He did this by distinctly and publicly presenting His claims to be the Messiah,—beginning with His immediate Disciples, and then proceeding to Jerusalem and pressing the same claim upon the representatives of the Jewish people.

This gives rise to the following divisions of this Second Part:

(1) The Making and Establishing of the Claim to be the Messiah before the Twelve (chs. xvi. 13—xx. 28).

(2) The Making and Establishing of this Claim before the People at Jerusalem (chs. xx. 29—xxiv. 1a).

Section 1. Matthew shows how Jesus set before the Twelve, and established for them, His Claim to be the Messiah, while seeking to correct their false Jewish views of the nature of His Kingdom.—Chs. xvi. 13—xx. 28.

This new work of instructing the Disciples in order to prepare them for His future Sacrifice, was apparently begun while He was still in retirement, in the far Northern region of Cesarea Philippi, near one of the sources of the Jordan. From this point onward the teachings of Jesus begin to bear a more direct reference to His approaching death.

The minds of His disciples were dominated by the idea of an Earthly King win-

ning His throne by conflict with and triumph over the Roman power, and of an Earthly Kingdom with its pomp and place and rank and power,—all of which had been reached by the perversion of the Old Testament prophecies of Messiah as King and Conqueror. This had blinded them to the more important spiritual teachings, concerning Messiah as Servant and Sufferer and as the Atoning Sacrifice for sin. The errors must be removed, and the Spiritual and Sacrificial Work of Messiah must be given its true place. To this difficult task Matthew here shows that Jesus now set Himself.

Matthew's account begins with the calling forth of an explicit Confession of the Faith of the Disciples in Jesus as the Messiah, in which Peter acts as spokesman. This Confession is followed by a threefold repetition of the Lesson of His Coming Death, each lesson being followed by the teaching needed to prepare the Apostles to profit by it. It will be seen that they were exactly fitted to prepare them for that coming event, so far as that was possible to their dull minds, their slow faith and their clinging Jewish prejudices, which remained as obstacles until the revelation and revolution at Pentecost.

Thursday, March 1.—Matt. xvi. 13-20.

The Confession of Peter Called Out, Setting Forth Christ as the Only Foundation of the Church.—The starting-point lay in the frank and unreserved acceptance of Jesus as the Messiah. That would furnish the point of departure in removing their misconceptions concerning His Messiahship and His Kingdom. Jesus therefore entered upon this new phase of His work by calling forth from His Apostles their views regarding His person and office. Peter, as their spokesman, gave a definite and comprehensive answer, confessing Jesus to be the Messiah. On account of this earnest and prompt avowal, he is the first to receive that authority in the Kingdom, afterwards conferred also upon his fellow-disciples (Matt. xvii. 18; John xx. 23), for the exercise of which they were embued with power from on High. The relation of Christ as the Foundation of the Kingdom was next brought out: "Thou art Peter" (*Petros*, a little stone, equivalent to the Syriac *Cephas*, used in John i. 42). Jesus would build His Church upon "this Rock" (*Petra*), i. e., upon Himself, The Rock (Rom. ix. 33; Eph. ii. 20; I Peter ii. 4), whom Paul declares to be the only Foundation (I Cor. iii. 11); of which Peter, the little stone, was at most a fragment. Or, as others think, He would build it upon this Confession of Peter, "Thou art the Christ", which is the primary and foundation truth of Christianity, the

doctrine of a standing or falling Church.

—The spiritual character of the Kingdom was then suggested—to be further unfolded in the course of instruction—by the use of the term "Church" in place of "Kingdom of Heaven",—a term which the other Evangelists never use, —the Greek word signifying those "called out" from the world and led to accept Jesus as their Lord.—This was the first Christian acknowledgement of the Messiah. Jesus forbade the Disciples to make it public to the Jews, as the time for the final crisis and His sacrifice had not yet come.

"The confession of Peter is the first and fundamental Christian confession of faith, and the germ of the Apostles' Creed. It is a confession, not of mere human opinions, or views, or convictions, however firm, but of a divinely wrought faith, and not of faith only, but of adoration and worship. It is christological, i. e., a confession of Jesus Christ as the center and heart of the whole Christian system, and the only and all-sufficient fountain of spiritual life. It is a confession of Jesus Christ as a true man, as the promised Messiah, and as the eternal Son of God, hence as the God-man and Savior of the world. It is thus a confession of the mystery of the Incarnation in the widest sense, the great central mystery of godliness, 'God manifest in the flesh.'"
—Philip Schaff.

Friday, March 2.—Matt. xvi. 21-28.

I. **The First Lesson of His High-Priestly Death,—at the hands of the Jews.**—It was necessary for the Disciples to understand, not only that Jesus was the Messiah, but also that the way to the Kingdom was not to be by military conflict and conquest but **through the Cross.** This was the next lesson in order at Cesarea Philippi.—This emphasis on the necessity for His death and resurrection shocked the Disciples and led Peter to express for them in the most offensive way their strong aversion to it, showing that he was still "Simon Jona", swayed by the false Jewish notions. The rebuke of Jesus, addressing him as "Satan", brought out the fact that Peter was repeating the very proposal Satan had made to Jesus in the Second Temptation.—Jesus followed the rebuke by a lesson on the necessity of self-sacrifice and crossbearing on the part of His followers to the end of time. There was to be no way to the Crown except through the Cross.—This way of self-denial and crossbearing would, however, be the way of true success in the Kingdom; so that there were those present who should yet witness the display of His kingly power in the work of redemption, at Pentecost and afterward.

"It is only, indeed, after the great day of Cesarea Philippi, on which Jesus accepts from the lips of His Disciples the Confession of Messiahship, that He begins expressly to teach **the necessity of His death.** But there are indications earlier than this that it was not alien to His thoughts, as indeed there was much to prompt the thought of it. There was the experience of ancient prophets, to which He refers from the Sermon on the Mount, at the opening of His ministry (Matt. v. 10-12), to the great denunciation of the Pharisees at its close (Matt. xxiii. 37). There was the fate of John the Baptist, which, though the precise date of it is uncertain, was felt by Jesus to be parallel to His own. There was the sense underlying

all His early success, to speak of it in such language, of an irreconcilable antipathy in His adversaries, of a temper which would incur the guilt of eternal sin rather than acknowledge His claims."—Denney.

Saturday, March 3.—Matt. xvii. 1-21.

The Transfiguration and the Healing of the Demoniac, to Confirm their Wavering Faith in the Necessity for the Cross.—Jesus had dashed the Messianic hopes of the Twelve by foretelling the Cross. They were shocked and amazed, and all their visions of royalty faded. Those six days must have been days of distrust and estrangement to these men of shattered faith.—"After six days"—and such days!—Jesus took the three leaders among the Apostles up the Mount of Transfiguration, to reinstate their faith. There He was transfigured before them, in the presence of Moses who had given the Law, and of Elijah, the Reformer, who had recalled the people to it; and the great theme of the conversation was the very teachings of six days before **concerning His death in Jerusalem and His resurrection.** There, too, God the Father, by a voice from Heaven, declared Jesus to be His Son whom He wholly approved.—One more sign was given to the whole body of His Disciples and the multitude, for the testing of their faith, when Jesus and the three went down from the Mount. The healing of the Demoniac was peculiarly appropriate at this point in connection with the too well remembered rebuke of Peter as **Satan**, since it showed the power of Jesus over the entire dominion of Satan.

"In the circumstance that His glory was not one which was lent Him, but His own, bursting forth as from an inner fountain of light, not merely gilding Him from without; not playing, like that of Moses, on the skin and surface of His countenance, perhaps also in its being a glory which arrayed not His face alone, but His entire person, we have those tokens of superiority, those prerogatives of the Master

above the servants, which we are evermore able to trace even in matters wherein one or another of these may seem to have anticipated, and thus to have come into some sort of competition with Him. . . . The Transfiguration may be regarded as designed to strengthen and encourage the hearts first of those who witnessed it, and then of all those to whom their witness came. But in addition to these it has ever been contemplated in the Church as a prophecy of the glory which the saints shall have in the resurrection. As was the body of Christ on the Mount, so hereafter shall their bodies be."—Trench.

Sunday, March 4.—Matt. xvii. 22-27.

II. **The Second Lesson of His High-Priestly Death,—through Betrayal by His Own Followers.**—This Lesson and the teachings that follow (chs. xvii. 22—xx. 16) were intended to set before the Apostles their duties in the various relations of the Church or Kingdom.—It was at this time that Jesus, who had probably come by the by-roads into Galilee to Capernaum, was urged by His brethren to go up with the pilgrims to the Feast of Tabernacles, to reveal Himself and assert His claims, which He declined to do, although He went up later secretly (Mark ix. 30). The special point of this Lesson is brought out by adding the words: "The Son of Man shall be betrayed into the hands of man."—The miracle at Capernaum confirmed the claims of Jesus as Messiah, King of the Temple City; and yet led Him to teach that it was expedient and proper for Him to comply with the Law of man while He was under that Law; and that the citizens of the Kingdom should follow His example.—It was Peter that here, with his usual rashness, assured the tax-gatherers that Jesus was legally subject to tribute.

"Here, as so often in the life of our Lord, the depth of His poverty and humiliation is lighted up by a gleam of His glory; while, by the manner of His payment, He reasserted the true dignity of His person, which else by the

payment itself was in danger of being obscured and compromised in the eyes of some. The miracle, then, was to supply a real need. . . . differing in its essence from apocryphal miracles, which are so often mere sports and freaks of power, having no ethical motive or meaning whatever."—Trench.

Monday, March 5.—Matt. xviii. 1-14.

The Law of Greatness or Rank in the Kingdom.—At that hour the question of rank was raised, probably in view of the recent experience and preferment of Peter. Jesus declared that in His Kingdom there are no such grades and ranks as in earthly kingdoms.—The Church is not made up of a company of Great Ones, but rather of the humble and lowly. He taught them—setting a little child in the midst of them—that the essential for admission to His Kingdom, as well as to high place in it, is the childlike humility which should unite them with Himself. Those who should humble themselves as this child should be greatest in the Kingdom. The Father's special care is over these little ones, and His angels are their guardians, through whom they always have open access to Him.—The reason for this solicitude for them—that God sent His Son to save the lost—is here illustrated by the beautiful Parable of the One Stray Sheep of the flock. The Kingdom is to be a spiritual one, made up, not of men of earthly rank and ambitions, but of the "lost who have been saved".

"Jesus sits down, calls the Twelve that they might be all around Him, and says to them,—'If any man desire to be first, the same shall be last.' If any man, actuated by selfish, covetous, ambitious motives, seek to be first in my Kingdom, he shall be the last—the very efforts that he shall make to climb to the highest elevation there being of their very nature such as shall plunge him to the lowest depths. But if any man would be first within that Kingdom, first in goodness, first in usefulness, first in honor there, let him be last, willing to be the servant of others,

ready to esteem others better than himself, prepared to take any place, to make any sacrifice, to render any service, provided only that others' welfare be thereby advanced. In humbling himself so, that man shall be exalted. I give to this great truth a visible and memorable representation. '.....You wish to know who shall be the greatest in that Kingdom. It shall not be the wisest, the wealthiest, the most powerful, but whosoever shall most humble himself, and in humility be likeliest to this little child, the same shall be greatest in the Kingdom of Heaven.'"—Hanna.

Tuesday, March 6.—Matt. xviii. 15-35.

The Law of Social and Religious Intercourse in the Kingdom.—This is to be wholly unlike that in the kingdoms of this world,—being controlled, as Jesus had taught them in the Sermon on the Mount, by an all-embracing love.—The law for dealing with offences of fellow-disciples is first laid down and directions given for winning the erring by love, or for excluding them from fellowship, if incorrigible.—The law of united or social prayer or intercession is next laid down, with the promise of mighty power and the unfailing presence of Christ through it.—The question of Peter gave opportunity for teaching the duty of repeated forgiveness, as God forgives us; which Jesus forcibly illustrated by the Parable of the Unmerciful Servant. The law throughout is not that of civil process but of brotherly love.

"Conceive an unforgiving man, with heart full of wrath against his neighbors, with a memory which treasures up the little wrongs and insults and provocations he fancies himself to have received from that neighbor; Conceive such a man praying to God Most High to forgive him his debts as he forgives his debtors. What, in the mouth of such a man, do these words mean? That you may fully understand their meaning, I will turn them into a prayer, which we will call **The Prayer of the Unfor-**

giving Man: 'O God, I have sinned against thee many times; I have been often forgetful of thy goodness; I have broken thy laws; I have committed many secret sins. Deal with me, I beseech thee, O Lord, even as I deal with my neighbor. He hath not offended me one hundredth part as much as I have offended thee, but I can not forgive him. He has been very ungrateful to me, though not an hundredth part as ungrateful as I have been to thee, yet I can not overlook such base ingratitude. Deal with me, O Lord, I beseech thee, as I deal with him. I remember and treasure up every little trifle which shows how ill he has behaved to me. Deal with me, I beseech thee, O Lord, as I deal with him.' Can anything be more shocking and horrible than such a prayer? Yet this is just the prayer the unforgiving man offers up every time he repeats the Lord's Prayer".—**Augustus Hare.**

Wednesday, March 7.—Matt. xix. 1-15.

The Law of Earthly Relations in the Kingdom,—the Family.—In Perea, after His attendance upon the Feasts, suitable occasions offered for setting forth the doctrine touching Marriage and Children in the Kingdom, on both which points the Disciples seem to have held erroneous views.—The tempting question of the Pharisees, who were always dogging His steps, had raised the issue, in which they improperly appealed to Deuteronomy xxiv. 1. Jesus taught that the marriage relation was intended to be one of absolute purity and to be indissoluble; and that only peculiar reasons could justify celibacy.—The Disciples also appeared to have thought that there was no place for little children in the Kingdom they were expecting, and therefore rebuked those who brought children for the blessing of Jesus. He taught that they had a right to His blessing, for the reason that "to such belongs the Kingdom of Heaven".—The complete family has thus its place in the Kingdom.

"It was an occasion and an act when, as the fuller and more pictorial account of St. Mark informs us, Jesus 'was much displeased'—the only time this strong word is used of our Lord—and said unto them: 'Suffer the little children to come unto Me, hinder them not, for of such is the Kingdom of God.' Then He gently reminded His own disciples of their grave error, by repeating what they had apparently forgotten, that, in order to enter the Kingdom of God, it must be received as by a little child—that here there could be no question of intellectual qualification, nor of distinction due to a great Rabbi, but only of humility, receptiveness, meekness, and a simple application to, and trust in, the Christ. And so He folded these little ones in His Arms, put His Hands upon them, and blessed them, and thus forever consecrated that child-life, which a parent's love and faith brought to Him; blessed it also by the laying-on of His Hands—as it were, 'ordained it', as we fully believe to all time, 'strength because of His enemies'".—Edersheim.

Thursday, March 8.—Matt. xix. 16-29.

The Law touching Human Goodness and Earthly Riches in the Kingdom.—The amiable rich young man who came to Jesus, looking up to Him as a model man and an ideal whose virtues he fain would emulate, gave occasion for needed instruction.—In answer to his first enquiry, "What good thing, etc.", Jesus brought out his self-righteousness. His ideas of human goodness were all wrong. Having observed only the letter of the Law, he yet considered himself blameless, and perhaps even righteous, before God. Yet his heart misgave him, and he felt that he still lacked something. His wealth which had brought flattery and probably confirmed him in his self-righteousness was shown by Jesus to be more precious to him, on his own acknowledgement, than eternal life about which he made enquiry.—The amazement of the Disciples and their question, showed that they were still seeking for a temporal Kingdom; and this is

confirmed by Peter's question, with its undertone of selfishness and self-righteousness.—The experience of the world has taught that one of the greatest handicaps to human achievement and enjoyment on the part of young men, is the possession of great wealth.

"Many a Christian do you find among the rich and the titled, who, as a less encumbered man, might have been a resolute soldier of the cross; but he is now only a realization of the old Pagan fable—a spiritual giant buried under a mountain of gold. Oh! many, many such we meet in our higher classes, pining with a nameless want, pressed by a heavy sense of the weariness of existence, strengthless in the midst of affluence, and incapable even of tasting the profusion of comfort which is heaped around them."—F. W. Robertson.

"Perhaps you think it impossible that a man's soul should entirely shrivel up in the pursuit of wealth. If you knew some millionaires as well as I know them you would agree with me that they had lost the last vestige of the souls they may be presumed to have possessed before the mania for money getting possessed them. I would like to acquire millions, but if the process is going to make me like some of the old fellows I know who are millionaires, I don't want the money. To me there is no sadder sight than an old man, already encumbered by this world's wealth, but eager only to increase it before he topples from the earth."—David R. Forgan, Banker, at the McKinley memorial dinner of the Young Men's Presbyterian Union at the City Club, Chicago, Jan. 30, 1906.

Friday, March 9.—Matt. xix. 30—xx. 16.

The Gracious Law of Compensation in the Service of the Kingdom.—The concluding verse of Chapter xix., called out by Peter's question (ch. xix. 29), is also an introduction to the Parable of the Laborers in the Vineyard.—As applicable to the Disciples, it was designed to check any possible tendency

to self-righteousness and mercenary spirit on their part. As applied to the Jews, the first called into the Vineyard of the Lord, it was designed to check "their proud appreciation of themselves and of their own work; and their dislike at seeing the Gentiles put on the same footing with themselves in the Kingdom of God",—which ultimately led to their apostasy and rejection.—While the great underlying principle is that there is always an abundant recompense for work done for God, it is still forever true that all such recompense is the result of His free and sovereign grace.

"Christ is the steward, or the overseer rather, set over God's house. The whole economy of salvation has been put into His hands, and in this, of course, the distribution of rewards. In obedience to the householder's commands the laborers are called together; the last hired, those who came in without any agreement made, receive a full penny. Here is encouragement for those who have delayed to enter on God's service till late in their lives—not encouragement to delay, for we everywhere find in Scripture a blessing resting on early piety—but encouragement now to work heartily, and with their might. It is a great mistake to think that misgivings concerning the acceptance of their work will make men work the more strenuously; on the contrary, nothing so effectually cuts the nerves of all exertion; but there is that in this part of the parable which may help to remove such misgivings in those who would be most likely to feel them: it encourages them to labor in hope; they too shall be sharers in the full blessings of Christ and of His salvation."—Trench.

Saturday, March 10.—Matt. xx. 17-28.

III. The Third Lesson of His High-Priestly Death on the Cross,—at the hands of the Romans.—It was on the way back from Perea to Jerusalem that Jesus took the Twelve aside and made this third and fullest revelation of what awaited Him.—The request of Salome was probably made as Jesus and the Twelve again joined the caravan on the way to Jerusalem and before reaching Jericho. On **three occasions** the Disciples seem to have contended for rank and position, thereby setting an example that has been but too diligently followed by the leaders in the Church in later ages. See Matt. xviii. 1 and Luke xxii. 24.—The Ten were angry, and it was needful for Jesus to rebuke them for that as well as James and John for their ambition, and to set before them His own example.—The special task of Jesus, in teaching the Twelve the lesson that the Kingdom was to be won by the High-Priestly Death on the Cross, is thus completed. They do not seem, however, to have then comprehended His meaning, which became clear to them only in the light of subsequent events.

"He had before told them that the Son of Man should be killed; and He had said that His Disciples must take up the cross and follow Him; and thus He had prepared them gradually for the revelation which He now makes to them at almost the close of His ministry, that He Himself should be delivered to the Gentiles (Romans) to be mocked and scourged and crucified. How natural is all this! Here is one of the many silent proofs of the Truth of the Gospel History, as well as of the long-suffering, wisdom and tenderness of Christ."—Wordsworth.

Section 2.—The Claim of Messiahship before the People.—Matthew shows how Jesus pressed His claim to be Messiah before the Jewish people in Jerusalem, the City of David,—exposing their false notions and establishing His Messiahship by miracles performed in the Temple itself.—Chs. xx. 29—xxiv. 1 (a).

The claim of Jesus was made in the Triumphant March from Jericho to Jerusalem (chs. xx. 29—xxi. 11).

Sunday, March 11.—Matt. xx. 29—xxi. 11.

I. The Public Claim to be the Messiah, the Son and Heir of David,—in the Triumphal March from Jericho to Jerusalem.—Jesus now took the initiative in bringing about the crisis that was to open the way to the Cross.—As soon as He had entered Judea, on His way to Jerusalem, the blind men addressed Him as the Messiah, and He furnished His credentials to the great Passover caravan by miraculously healing them.—From the Mount of Olives He sent for the ass and the colt to fulfil the great Messianic prophecy of Zechariah (Ch. ix. 9); and seated upon the colt began His triumphant march toward the City as the King-Messiah (Ps. cxviii. 25, 26).—All the City was moved at the coming of Jesus the Prophet of Nazareth, although apparently making no recognition of His Messiahship.

"The next morning He took up His sorrowful journey again and moved slowly toward the Temple. As the

Passover, with its sacrifices, was just at hand, companies of pilgrims, driving sheep for the altar, would be seen in the highways, all gathering up from the four quarters, to the center of the nation's faith. Among them goes the Lamb of God—the one sacrifice—final, perfect and sufficient, whom these typical altars of thousands of years had heralded with their banners of smoke and flame. The day to see that marvelous fulfilled Scripture, that the Lamb should be slain in the fulness of ages and yet slain from the foundation of the world, is, at last, close by; the hour of which He so often spoke, as if all reckonings of days, in the knowledge of history, ran to and from that central point of time. But then He is not only Sacrifice and Priest; not only Prophet and Fulfilment; but another of His comprehensive characters is Kingship. So, in token of that royal office whereby He is to reign forever, He must enter the city of sacrifice with kingly honors, in meekness, to die, yet in majesty, to triumph."—F. D. Huntington.

II. The Public Conflict, Offensive and Defensive, with the Hardened Jewish Officials.—Chs. xxi. 12—xxiv. 1 (a).

This conflict, as presented by Matthew, was threefold:

(1) Beginning with the Cleansing of the Temple and the Sign of the Doom of Jerusalem in the Withering Fig Tree (ch. xxi. 12-22);

(2) Proceeding with the Challenge of His Authority by the Sanhedrin (chs. xxi. 23—xxii. 14);

(3) Ending with the Contest with the Leading Classes, tools of the Sanhedrin sent against Him as a result of their concerted plot to entangle Him (xxii. 15—xxiv. 1 a).

Monday, March 12.—Matt. xxi. 12-22.

(I.) The Cleansing of the Temple, being the Challenge of Jesus as Messiah to the Jewish Authorities,—followed by the Sign of the Withered Fig Tree.—The entrance into the Temple brought Him face to face with the Jewish authorities who had charge of the sacred edifice. He immediately assumed the authority of the Messiah and proceeded both to exercise it and to demonstrate His right to do so. He cleansed the Temple of traffickers, as He had done

at the opening of His ministry (see John ii. 13-17); gave the authorities His Messianic credentials in the miracles performed there in their presence; vindicated from prophecy (Ps. vi. 11, 12), the joyous acclamations of His followers,—and having thus flung down the Messianic challenge, went out to Bethany for the night.—A night, probably spent in the open air in solitude and prayer, occasioned the hunger that led Him to seek fruit on the barren Fig Tree, His curse upon which wrought

its results so rapidly—and which became a fit symbol of the Jewish nation and its imminent doom—gave occasion for a new lesson of faith and of assured answer to believing prayer.

His action in the Temple was twofold. First, He **purified** it by casting out all the sellers and buyers, and overturning the tables of the money-changers and the seats of them that sold doves, saying, 'It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.' Secondly, He consecrated it for its original destination by filling it with divine life. He healed the blind and the lame who came to Him in it. Thus He changed the Temple from a den of thieves (a place of self-interest and fraud) into a house of mercy. Thus Christ sanctified the Temple in a positive and a negative way to be the real house of His Father. And He sanctified it, not only by divine deeds, but also by His words. The children in the Temple were shouting with joy to Him and saluting Him with the Messianic salutation, Hosanna to the Son of David."—Lange.

Tuesday, March 13.—Matt. xxi. 23-46.

(II.) **The Conflict with the Sanhedrin, —opened by their Challenge of His Authority.**—When He entered the Temple the next morning the Sanhedrin met him with a challenge of His authority. In His interview with them He is first assailed and then assailant.—He met their challenge of authority—which was probably an official one—by a question concerning the origin of the Baptism of John, which placed them in a dilemma from which they confessed that they found no way of escape; and then brought home to them, by the Parable of the Two Sons, their guilt in rejecting John the Baptist, which was such as to give even the publicans and harlots precedence over them.—He concluded by emphasizing—by the Parable of the Householder and his wicked Servants—the heavier guilt that rested upon them and the more dreadful punishment that

awaited the Jews for their rejection of Himself as God's last messenger.

"He goes to Jerusalem, that in the Temple itself and before the chief priests and constituted authorities, He may proclaim His own dignity, and be explicitly and finally received and rejected. Accordingly He makes it impossible for the authorities any longer to overlook His actions. They are compelled by the growing excitement of the people to appoint a deputation of their best men to wait upon Him. This deputation challenge His right to teach in this unlicensed way, and put to Him the testing question, 'By what authority doest thou these things?', no doubt with the expectation that He would claim Divine authority, and so give them a handle against Him. But our Lord declines to give any account of His authority further than what was manifest in His words and deeds themselves. If they could not see Divine authority in the things themselves, if they did not feel that in His presence they were in the presence of God, they were not likely to see or to feel the Divine presence merely because He said it was there."—Dods.

Wednesday, March 14.—Matt. xxii. 1-14.

The Conflict with the Sanhedrin,—continued by Jesus, in the Parable of the Marriage of the King's Son.—Our Lord now pressed His victory. He compared the procedure of God in the Gospel grace to the act of a king who prepared a marriage feast for his son, to which his subjects were invited and in loyalty bound to come.—Their conduct illustrated the Jewish treatment of the messengers of God and of His Son.—By the sending out into the highways He indicated the purpose of God to replace the self-righteous Pharisees by common sinners and by Gentiles.—He closed by singling out a man who had entered the feast without putting on the wedding garment provided for the guests, and his exclusion and punishment,—enforcing thereby the hopeless doom of the self-

righteous and hypocritical, and leaving this man before these Jewish challengers as a suitable type of themselves and their inevitable doom.

"Our Lord's parable has fulfilled itself again and again in history, and will fulfil itself as long as foolish and rebellious persons exist on earth. This is one of the laws of the Kingdom of Heaven. It must be so, for it arises by necessity out of the character of Christ, the King of Heaven—infinite bounty and generosity; but if that bounty be despised and insulted, or still more, if it be outraged by wanton tyranny or cruelty then,—for the benefit of the rest of mankind, awful severity! So it is, and so it must be, because God is good. . . . Under God's anger, or under God's love we must be, whether we will or not. We can not flee from His presence. We can not go from His Spirit. On us, and us alone, it depends whether we shall live under God's anger or live under God's love".—Charles Kingsley.

Thursday, March 15.—Matt. xxii. 15-33.

(III.) Conflict of Jesus with the Leading Classes as Tools of the Sanhedrin (chs. xxii. 15—xxiv. 1a),—with their disciples, the Herodians and Sadducees.—The Jewish rulers, enraged by the rebukes and utterances of Jesus, yet being unable to cope with Him and being afraid of the people, now attempted to ensnare Him into saying something that would give them plausible ground for accusation or to alienate the people from Him. All the different parties of His enemies united in this.—The first attack was made by the adherents of the Pharisee party and the Herodians or friends of Herod, with the purpose of involving Him in a political difficulty. His reply, based on a maxim of the Jewish teachers, left no loophole open for them.—The Sadducees, who denied the doctrine of a future life and of spiritual existence, undertook to entangle Him in a theological difficulty, indirectly urging their views by what was doubtless a favorite puzzle in their

controversial discussions with the Pharisees, who were inclined to carry the relationships of the present life into the future. Out of the Pentateuch (Ex. iii. 6), which was their Bible, Jesus exposed their error, in an answer and argument that put them to silence.

"'Twas a well-arranged combination; religious hypocrisy and political craft, hierarchical prejudice and royalist sympathies; each party scarcely tolerating the other except for temporary and special purposes, and yet both of them for the time and the occasion, working harmoniously together, concurring in the proposal of the most perplexing and dangerous question that could then have been devised—the tributary relations of a conquered to a conquering people."—Ellicott.

Friday, March 16.—Matt. xxii. 34-46.

Conflict of Jesus with the Leading Classes,—the Pharisees making use of a Lawyer, with the result that all were silenced.—When the Jewish rulers heard that He had put the Sadducees to silence they consulted together and one of them, an expert in the Jewish Law (Mark xii. 28), desired still further to test Him.—The wisdom of the reply to his question astonished the lawyer, as Mark tells us, and brought out from him a frank statement of appreciation and approval.—The fate of the questioners thus far discouraged further questions on the part of the enemies.—Jesus now turned upon them with a question concerning the parentage of the Messiah, confounding and finally silencing them all.—The conflict with the Sanhedrin and with all these classes of their agents was thus brought to a close.

"A lawyer thought he could put a case that might puzzle this singular Teacher: 'Which is the great commandment of the law?' Jesus answered, 'Thou shalt love'. That must have been a surprise to any man who was nothing but a lawyer—Thou shalt love. It does not sound like a legal phrase. . . . And yet Jesus says, 'I did not invent that

expression; you will find it in the law'—and He goes to the very chapter with which He seems to have been peculiarly familiar, for, in the Temptation in the Wilderness, two of His quotations were out of that very self-same chapter. . . . What can be a completer answer to the enquiry of the lawyer than, 'Thou shalt love the Lord thy God with all thy heart?' And, to accommodate Himself

still further to the lawyer's possible condition, he says, 'There is another commandment very nearly as great', and looking at him like a judgment, searching him through and through like a fire, he said, 'Thou shalt love thy neighbor as thyself'. If a lawyer can do that, I know not what he can not do."—Parker.

III. The Judgment and Condemnation of the Jewish Rulers and People by Jesus as Messiah.—Chs. xxiii. 1—xxiv. 1 (a).—Jesus having silenced His opponents, proceeded to summon them to judgment and to condemn them,—addressing Himself to the multitude and His Disciples, and casting off both the degenerate rulers and the apostate nation.

Saturday, March 17.—Matt. xxiii. 1-22.

Woes Pronounced upon the Jewish Leaders for Shutting up the Kingdom by their False Teachings.—He contrasted their pretensions and assumptions with their conduct,—denouncing them as pitiless taskmasters for their oppression in laying burdens too heavy to be borne upon the people, while indulging in the greatest laxity themselves; as vain hypocrites, doing everything to be seen of men; as Rabbis, using their place as teachers to lord it over men and usurping the place that belonged to God,—and setting an example always to be avoided and abhorred.—The awful woes upon these hypocrites for their perversions of the truth, their oppression of the poor, their proselyting zeal; and for their false and profane swearing for which He had called them to account in the Sermon on the Mount, embodied His judgment as Messiah upon these rulers.

"Christ's voice, as heard on earth, was not always one of gentleness and love. Never were severer epithets employed, never more terrible denunciations uttered, than those heaped upon the heads of the Pharisees. Yet no mingling here of sinful human passion, no absence even of love. Lightning lurks amid the warm soft drops of the summer shower; a consuming fire may come out of the very heart of love. Christ is the world's great

Savior; He is also the world's great Judge. It was as our Savior he came down to this earth, and gentle and still indeed was the voice in which that office was discharged. But lest we should misinterpret, and imagine that His spirit was too soft ever to kindle into wrath, once and again, as here, he assumes the office of the Judge and speaks with a startling sternness."—Hanna.

Sunday, March 18.—Matt. xxiii. 23—xxiv. 1 (a).

Woes Pronounced upon them for their Godless and Murderous Works, with the added Judgment on Jerusalem.—From the teachings of the Jewish Leaders Jesus now turned to their works, if possible adding emphasis to the woes that follow.—Their hypocritical outward show of piety was only surpassed by their inward Godlessness. In building the tombs of the Prophets and declaring that they would not have done as their fathers did in destroying them, they admitted that they were children and heirs of those that murdered the Prophets. Repeating the deeds of their fathers they are hastening to a like doom, in which there shall be visited upon them judgment for all the righteous blood shed upon the earth.—The Judgment upon Jerusalem concludes this the most awful arraignment to which this world has ever listened,—Jerusalem, that in spite of all the ten-

derness of His pleadings persisted on her way to final and remediless doom.

The real conclusion of Jesus in pressing and urging His claims upon the Jews as Messiah is found in the first clause of the opening verse of chapter xxiv,—“Jesus went out and withdrew from the Temple system—not merely from the Temple but from the Temple system, which represented the Jewish religion and the Jewish nation”. That was the solemn and final rejection by the Messiah of the apostate Jews who would not own Him as Messiah.

“Here we read our Lord’s final outpouring of just indignation on the false and profligate teachers who had long led the people, like the blind leading the blind, to the ruin they were soon to consummate. The woes denounced on the “Scribes and Pharisees, hypo-

crites”, by the voice of God’s own Son in His holy temple, in the character of a judge, and as a foretaste of the last judgment, stand in a striking contrast to the blessings uttered on humble disciples from the Mount; just as the crimes that called them down were the very opposite to the virtues there inculcated.....cleansing the outside of cup and dish which reeked with abomination that they swallowed as their daily food—their hypocrisy could find no fitter image than the whited sepulchres, which they were so fond of garnishing without, while the mass of corruption was still festering within. At last the utterance of wrath dies away in tones of the greatest pity, as He repeats His lamentation over Jerusalem, and her doom of desolation till His coming.”—William Smith.

Part III.—Jesus, as Christ the Priest, laying the Foundation for the Kingdom in His Sacrificial Death.—Chs. xxiv. 1 (b)—xxvii. 66.—His Proclamation as Prophet of His Coming Kingdom, with which His work opened, had resulted in opposition and rejection both in Judea and in Galilee. His Public Claim as King to be the Messiah had secured His acceptance by a limited number of His followers, but had been rejected by all the representatives of the Jewish system and nation. There was nothing now left for Him but the Sacrificial Death by which, according to the program of Messiah in the Prophets, He was to lay the Gospel foundation for the restoration of the Kingdom of Heaven.

The Evangelist represents Jesus as accomplishing His work as the Rejected and Suffering Messiah: (1) by further preparing His Apostles for His death (chs. xxiv. 16—xxv. 46); (2) by His priestly offering up of Himself, in fulfilment of the law and the Prophets (chs. xxvi. 1—xxvii. 66).

Section 1. Matthew represents Jesus as Beginning His Work as the Rejected and Suffering Messiah by still further preparing His Disciples for His Sacrificial Death, and for their Future Work as His Representatives.—Chs. xxiv. 1 (b)—xxv. 46.

He carries out this preparation: (1) by instructing them in the true doctrine of His Coming in glory and of the end of the existing order of things in the Judgment (ch. xxiv. 1 (b)—43); (2) in teaching them the true attitude and relations of His followers in their work as His representatives, and in waiting for His Coming in glory to the Judgment (chs. xxiv. 45—xxv. 46).

The following points stand out in the narrative: (1) The Four Signs of His Coming (vv. 3-18); (2) The visitations accompanying that Coming (vv. 19-31); (3) The time of the event itself (vv. 32-44).

Monday, March 19.—Matt. xxiv. 1 (b) —18.

The Four Signs of Christ’s Future Coming.—The Disciples—probably all the Twelve—were amazed at the last

declaration as Jesus bade His final farewell to apostate Judaism with the words, “Your house [no longer, “My Father’s house”] shall be left unto you desolate”; and as they went out pro-

ceeded almost vaingloriously to show Him the massive and magnificent structure, as if such a thing as He had predicted were impossible. His further statement, "Not one stone shall be left upon another", seems still further to have dismayed them.—As they went out to the Mount of Olives, overlooking the City, four of the Disciples, Peter, James, John and Andrew (see Mark xiii. 31)—where were the rest?—asked Him privately concerning the signs of His future Coming, the accompanying events, and the time of it.

In the present Reading we have **the Four Signs of His Coming**.—The first was the appearance of many false Christs who would deceive many.—The second was violent civil commotions, wars and rumors of wars and great catastrophes, that should indicate the death-pangs of Judaism and the birth-throes of Christianity (see Isa. lxvi. 6-8).—The third was bloody persecutions of His followers both by Jews and Gentiles, accompanied by treachery on the part of professed disciples and the abounding of false teachers and prophets of iniquity,—but also accompanied by the universal preaching of the Kingdom.—The fourth sign was the investing of Jerusalem by the Roman army, on beholding which they should hasten their flight, knowing that the day of its destruction was at hand.

"It was not merely the destruction of a city, but the close of a dispensation—the end of that great age which began with the call of Abraham to come out from Ur of the Chaldees, and be the father of a people chosen of the Lord. It was 'the end of the world' to the Jews, the end of the world which then was, the passing away of the old to give place to the new. It was the event which bore the same relation to the Jews as the Flood did to the antediluvians, which was emphatically the end of the world to them. If we bear this in mind, it will enable us to appreciate the tremendous importance assigned to this event wherever it is referred to in

the sacred Scriptures, and especially in this momentous chapter."—Gibson.

Tuesday, March 20.—Matt. xxiv. 19-44.

The Visitations attendant upon His Coming, and the Time of that Coming.—The Four Visitations named shall be commensurate with the sin and apostasy of the people. There shall be tribulations unparalleled in the history of the World.—The Jews shall be judicially given over to strong delusions, being led astray by false Christs, false prophets and wondering-working impostors.—These great tribulations shall be followed by the utter and final overthrow of the Jewish system.—Then, at his own Coming, "with power and great glory", His own Kingdom shall be established and be universal.—In His answer to their **third question**, that concerning the Time of His Coming, there are three particulars. Regarding the prophecy as susceptible of successive fulfilments, it was, first of all, limited to the life of that "generation", or looking out more remotely, of the Jewish "race" (the term used in the original prevailingly having that meaning).—It should come as a surprise, notwithstanding all the warnings given them.—The coming up of this feature of its unexpectedness led Jesus to give it emphatic enforcement by the parable of the burglar, before proceeding further to instruct them regarding the attitude with which His Disciples should await His Coming, which should herald the General Judgment and Final Award.

"A prophecy resembles a landscape painting, which marks distinctly the houses, paths and bridges in the foreground but brings together, into a narrow space, the distant valleys and mountains, though they are really far apart."—Bengel.

"Our Lord speaks here in language as essentially apocalyptic as that of the Revelation of St. John, and it lies in the very nature of such language that it precludes a literal interpretation. The words are better left in their dim and terrible vagueness."—Plumptre.

II. Jesus teaches the Apostles the true Posture of His Followers in their Future Work and in Waiting for the Judgment and its Awards.—Chs. xxiv. 44—xxv. 46.

He is to send them forth to the conquest of the world by the Gospel, or the restoration of the Kingdom of Heaven. This work is to precede the Judgment. In it they are to be essential and potential factors under the direction of their Lord and they are to be called to account for their achievements in the various spheres and positions to which they have been assigned.

Their various Future Relations are set forth in a series of four parables or Allegories: (1) The Householder, or the Law of Fidelity in Stewardship (ch. xxiv. 45-51); (2) The Marriage Feast, or the Law of Appropriate Preparation (ch. xxv. 1-13); (3) The Lord and His Agents, or the Law of Increase by Labor (ch. xxv. 14-30); (4) The King and the Final Judgment, or the Law of Royalty through self-forgetting Service (ch. xxv. 31-46).

The Future and its Possibilities are here set before the Apostles as furnishing inspiration to the attainment of the Coming Glory in the establishment of the Kingdom of Heaven on earth. The Four Laws to guide in its attainment—all of which are Laws of the Universe, governing all rational achievement—are set forth in these Four Pictures.

Wednesday, March 21.—Matt. xxiv. 45-51.

(I.) Jesus has given His Disciples Authority in His Church and will require Fidelity in their Stewardship,—The Householder and His Servants.—Jesus, who is the Householder, is here represented as having entrusted to His Disciples—and to the Church of all ages as represented by them—the authority and control that have to do with the establishment and government of His Kingdom.—The Faithful Servant is the one who dispenses to those under him the needed spiritual nourishment and impulse, and who gives them the wise spiritual example, leadership, and guidance that they need. To such—the faithful rulers, pastors, members in Christ's household—will be given, when their Lord comes, greater gifts and enlarged authority.—The Evil Servant is the disciple who neglects and abuses this Christian trust, using his authority and position for leading astray and destroying—as by false teaching, evil example and godless leadership—those whom he should cherish and direct in the way of eternal life.—The unspeakably great interests depending upon the rulers in the Church and the stewards

of the grace of the Gospel warrant the severe punishment upon those who are unfaithful, i.e., their being branded as the greatest of all outcasts. They likewise warrant the requirement of absolute fidelity in Christian stewardship.

“There is another point in Christian watching which I must note. It is not only by the exercise of conscience, it is by a patient practice of thoughtfulness.—To take thought and make it pass into a permanent form; to lay hold upon will and make it act in one definite direction;—to do that is to set the life sweeping onward, like a resistless current, in one direction; it is to place the soul in one steady attitude; and this definite directing of the current of life, and this steady fixing of the attitude of soul—this and nothing else is what our blessed Redeemer calls watching”.—W. J. Knox-Little.

Thursday, March 22.—Matt. xxv. 1-13.

(II.) Jesus leaves His Disciples as Invited Guests of His Marriage Supper, for admission to which He will require Appropriate Preparation,—The ten Virgins.—As the Bridegroom He has invited them to the Marriage Feast at

His Coming, and He expects constant and appropriate preparation for meeting and welcoming Him when He comes.—The Wise Virgins represent those who have the graces that come from regeneration by the Holy Spirit. They are thus prepared to perform the work of the Lord while waiting during His absence, and to welcome Him at His Coming, whether that be early or late.

—The Foolish Virgins represent those who are without these essential qualifications, having merely the outward lamp of profession without the graces of the inner life. They found out too late that they lacked the one thing indispensable to meet their Coming Lord, but they learned it too late to remedy the neglect, and the doors were closed against them.—It is obvious that the Parable has its secondary application to personal preparation for meeting Christ in His Coming at death, of which no man knows either the day or the hour.

"The man who does not think, who does not consider whether he is prepared for the future or not, who does not seriously measure himself by every standard he can think of, and especially by the inevitable requirements of God and eternity, is a foolish man.... Let us then meet Christ's intention in the parable, and see that for our part we are prepared for His coming. Let us make sure that the little flame once kindled is not already burning low. Let us be sure that we are living in constant communion with the source of all spiritual life; that the very spirit of Christ dwells in us richly."—Dods.

Friday, March 23.—Matt. xxv. 14-30.

(III.) Jesus leaves His Disciples as His Agents in the Business of the Kingdom, and expects them to be Diligent and Successful.—The Lord and His Servants.—Jesus as Lord has entrusted to His Servants the Gospel gifts and forces to be used by them as His Agents in pushing the business of the Kingdom; and He will require a strict

account of their use.—The gifts are entrusted according to the natural ability of the disciple, implying, as Paul teaches, that a dispensation of the Spirit is given to every believer for the profit of the Church.—The Lord requires diligent and successful employment of the gifts bestowed, and bases the law of increase upon an intelligent and masterful use of what has been entrusted to the disciple.—At His return He will take due account of all that has been done in His service, and will bestow due rewards upon all those who have successfully prosecuted His business in the extension and establishment of the Kingdom of Heaven.—Having had entrusted to him such boundless opportunities for achievement in the greatest of enterprises, the Unprofitable Servant is deservedly to be cast "into outer darkness" where "there shall be weeping and gnashing of teeth."

"Enter thou into the joy of thy Lord'. The words are almost too strong for the framework of the parable. A human master would hardly use such language to his slaves. But here, as yet more in the parable that follows, the reality breaks through the symbol, and we hear the voice of the Divine Master speaking to His servants, and He bids them share His joy, for that joy also had its source (as He told them but a few hours later) in loyal and faithful service, in having 'kept His Father's commandments.'"
—Plumptre.

Saturday, March 24.—Matt. xxv. 31-46.

(IV.) Jesus leaves His Disciples in the world till the Judgment, for self-forgetting Service to Humanity.—The Judgment of the Nations.—As King He leaves His followers in the great world to win the place of royalty in the Kingdom by their humble and self-forgetting service, especially to their needy brethren, and He will call them to account at the Judgment.—There is first portrayed the Judgment Throne of the

Son of Man, the King, and the gathered Nations, separated into two classes, on the right hand and on the left.—The award to those on the right hand is, that they are to inherit the eternal Kingdom, because of their active sympathy with His poor, despised and suffering little ones.—Sentence is then passed upon those on the left hand, with departure to everlasting doom, because they had failed in such service to Christ's needy and helpless ones.—The humility and self-depreciation of the first class will prepare them for eternal life; the pride and self-sufficiency of the second will consign them to everlasting perdition.—Observe that this is not mere humanitarian service.

In all these similitudes Jesus, as Householder, Bridegroom, Lord and

King, makes plain the duties and responsibility of His followers in their various relations in the Kingdom, and enforces His requirement of readiness to meet Him at the Judgment.

"The appearing of all the children of men before Him; 'Before Him shall be gathered all nations'. The judgment of the great day will be a general judgment. All must be summoned before Christ's tribunal; all of every age of the world, from the beginning of time; all of every place on earth, even from the remotest corners of the world, most obscure, and distant from each other; all nations, all those nations of men that are made of one blood, to dwell on all the face of the earth."—Matthew Henry.

Section II.—Matthew represents Jesus as Consummating His Work as the Rejected and Suffering Messiah, in His High-Priestly Sacrifice on the Cross.—Chs. xxvi. 1—xxvii. 66.

Matthew has completed his record of the special tasks of Jesus as Prophet and as King and Judge, and he now follows with the Sacrificial Work in which Jesus appears at once as Priest and Victim.

This crowning Work of Redemption Jesus carries to its completeness: (1) in putting Himself in the place of the Paschal Lamb in the Upper Chamber, and then in overcoming the terrors of Death in Gethsemane (ch. xxvi. 1-46); (2) in placing Himself voluntarily in the power of His Enemies, in His Betrayal by Judas and His Trial before the Sanhedrin and Pilate (chs. xxvi. 47—xxvii. 26); (3) in His experience in the hands of His executioners, as the Messiah crucified as an Atonement for sin (ch. xxvii. 27-66).

Sunday, March 25.—Matt. xxvi. 1-29.

Jesus in the Place of the Paschal Lamb.—The approaching Passover calls out for the Disciples a fourth and final Lesson of Death, this time through Betrayal and by the Cross. Mention of the Passover reminded them at the same time of the Deliverance from Egypt, and of the Redemption from the bondage of sin which it typified and which is the burden of the prophecies of the Old Testament.—The forces of evil were now already gathering and plotting His destruction,—coming together in the plotting of the Sanhedrin, the highest Ecclesiastical

Court of the Jews, and the treachery of the traitor Judas, precipitated by the occurrences in Bethany and the revelation by Jesus of treachery by His followers.—Foreseeing the end, Jesus anticipated it by instituting the Lord's Supper, to be forever the Christian Passover, in which He put Himself in the place of the Paschal Lamb, and, looking forward prophetically to His Crucifixion, gave His own broken body and shed blood for the Life of the World.

"At the Last Supper there was no paschal lamb. There was no need now of the typical lamb without blemish,

for the antitype was there. Christ Himself was our Passover 'sacrificed for us'. He was there being slain for us. His body was being given, His blood being shed. At this point, when according to the ordinary ritual the company partook of the paschal lamb, Jesus 'took bread and blessed it, and gave it to His Disciples'".—Cambridge Bible.

"This rite shows us what Christ thought, and would have us think, of His death. By it He points out the moment of His whole career which He desires that men should remember".—Alex. Maclaren.

Monday, March 26.—Matt. xxvi. 30-56.

Jesus in Agony in Gethsemane—Betrayed and Arrested.—After they had sung a hymn from the Hallel (Psalms cxlii.-cxviii.), they went out to the Mount of Olives, where He announced to them that Zechariah's prophecy (Zech. xiii. 7) should be fulfilled in the smiting of the Shepherd and the cowardly scattering of the Sheep. Peter's violent protestations of fidelity, He met with the prophecy of his threefold denial.—When they had come to Gethsemane He left eight of the Disciples behind—Judas had probably already gone to lead out the band that was to make the arrest—and took with Him the Chosen Three into the seclusion of the Garden, where they slept through His struggle with the terrors of death, with His thrice-repeated agony and prayer and appeal to them for sympathy.—The Traitor with the kiss of betrayal, the tumult and Peter's rash stroke with the sword, the rebuke by the Master, the calm yielding up to His enemies, make a rapid picture that ends with the forsaking by the Disciples, leaving the Messiah, in fulfilment of Scripture, in the hands of His enemies.

"Judas betrayed the Son of Man with a kiss. The kiss was a customary expression of mingled affection and reverence on the part of the disciples

when they met their Master. To suppose that Judas deliberately selected an action which was as remote as possible from His then true feelings is an unnecessary supposition. It is more true to human nature to suppose that he endeavored to appease whatever there may have been in the way of lingering protest in his conscience by an act of formal reverence that was dictated to him by long habit, and that served to veil from himself the full enormity of his crime at the moment of his doing it".—Liddon.

Tuesday, March 27.—Matt. xxvi. 57-75.

Jesus in the Hands of the Jewish Religious Authorities—Condemned without Evidence and Contrary to Law.—The Jewish High Priest and the Sanhedrin and Peter and Judas figure in this Reading.—Brought before the great Council that had been for three years plotting against Him, Jesus refused to answer the false witnesses since they offered no substantial testimony against Him and disagreed among themselves.—On the solemn adjuration of the High Priest as to whether He is the Christ, He openly declared His Deity and Messiahship, and summoned His judges to His bar of judgment, for which—ignoring all the "signs" He had given in His ministry of more than three years—He was condemned as a blasphemer.—As the officers were buffeting Him with clenched fists and blindfolding Him as a condemned criminal (see Luke xxii. 63, 64), Peter was adding to His Master's cup of bitterness by His cowardly and profane threefold denial, which ended in his weeping when he remembered the prophetic word of Jesus.

"If we regard Jesus simply as a Jewish citizen, and with no higher character, His conviction seems substantially right in point of law, though the trial were not legal in all its forms. For, whether the accusations were founded on the first or second commands in the Decalogue, or on the law laid down in

the 13th chapter of Deuteronomy, or that in the 18th chapter and 20th verse, He has violated them all by assuming to Himself powers belonging alone to Jehovah; and even if He were recognized as a prophet of the Lord, He was still obnoxious to punishment, under the decision in the case of Moses and Aaron before cited. It is not easy to perceive on what ground His conduct could have been defended before any tribunal, unless upon that of His superhuman character. No lawyer, it is conceived, would think of placing his defense on any other basis".—Greenleaf.

Wednesday, March 28.—Matt. xxvii. 1-26.

Jesus in the Hands of the Civil Authorities—Condemned, though Declared Innocent.—As the Jewish authorities were not competent to put Jesus to death, after condemning Him to death in the early morning Council, they hastened with Him to Pilate, the Roman Governor, who was just then in Jerusalem.—The pitiless character of these false Jewish judges is here exhibited in its true light, by their treatment of the traitor Judas and the thirty pieces of silver—in which they were, however, fulfilling Scripture (Zech. xi. 13).—The Gentile was now to take part with the Jew in the unjust condemnation of Jesus as the Messiah. Before Pilate Jesus once more avows His Messiahship, while He refuses to answer the false accusation of His Jewish enemies. When Pilate declared Him innocent, and proposed to release Him according to Jewish custom, his weak purpose gave way before the outcry of the people for Barabbas and the charge of treachery to Rome. The very crowds that had cheered Jesus in His triumphant entry into the city as the Messiah, having been disappointed in their false Messianic expectations, were now forward in their purpose to crucify Him.—The Trial scene closed with the Governor washing his hands of the

blood of an innocent man, and with the awful imprecation of all the people, "His blood be on us and on our children", and with the release and scourging of Jesus and His delivery to be crucified.

"Pilate disclaiming responsibility: 'See ye to it'. Pilate forgot that in things moral men can not clear one another by a mere act of will. Still less can they, in their individual actions, be like the rowers, who look one way and go another".—Morison.

Thursday, March 29.—Matt. xxvii. 27-50.

Jesus Led Away by the Soldiers and the Mob, and Crucified.—After the brutal insults and mockery of the soldiers, Jesus was led forth, faint from the cruel scourging and buffeting, to the Cross at Golgotha.—Crucified between two common malefactors, His dress was divided by lot among His executioners, and the taunts of all classes of His rejecters were heaped upon Him,—passing multitudes, the Sanhedrin, even the thieves—all of them unconsciously fulfilling prophecy.—The pall of darkness that settled over the land from mid-day till three o'clock was the first of the miraculous occurrences that indicated the unspeakable importance of the event and the horror of the Father over the brutal acts of the apostate Jews.—The overwhelming agony of being forsaken by God for man's sake, voicing itself in strong cries in the language of the Psalms, would seem to have hastened His death, so that He died, probably literally, of a broken heart, before the malefactors.—In complete submission to the Father's will He gave up His human spirit into the hands of that Father, and His work of Atonement was finished.

"When He was delivered to be crucified, that was enough; they that kill the body yield that there is no more that they can do; but Christ's enemies will do more, and, if it be possible, wrap up a thousand deaths in one

Though Pilate pronounced Him innocent, yet his soldiers, his guards, set themselves to abuse Him, being swayed more by the fury of the people against Him than by their master's testimony for him".—Matthew Henry.

Friday, March 30.—Matt. xxvii. 51-66.

Jesus as the Messiah under the Power of Death.—Appropriate miraculous events followed the death-cry of Jesus.—The rending of the great curtain that separated the holy place from the Holy of Holies, laying open the latter to the priests and people as they were offering the evening incense and prayer, "betokened the entering of Christ, as the High Priest of His people into the presence of His Father (see Heb. x. 19, 20), there to present the Atonement He had made for their sin"; and that henceforth the new and better Gospel way of access to God was open to all. The earthquake portended the destruction of the Jewish system and nation; while the resurrected dead gave assurance of the triumph of Jesus over death and the grave.—Matthew singled out two sets of witnesses: the Romans, who are led by these strange events to exclaim, "Truly this was the Son of God"; and the faithful women of Galilee who, now that their hopes of Messiah had been dashed, were probably waiting lovingly to embalm the dead body.—At evening Joseph of Arimathea, one of the Sanhedrin who had not consented to the condemnation of Jesus by that Body, and who was waiting for the Kingdom (Luke xxiii. 50, 51), went to Pilate and begged the body of Jesus, which he laid in his own new tomb, rolling a great stone against the door

and leaving "Mary Magdalene and the other Mary" watching there alone, the Disciples having departed. Prophecy concerning the Messiah (Isa. liii. 9-12), that He should be numbered with the transgressors in His death but be associated with the rich in His burial, was thus fulfilled.—The Sanhedrin had now apparently accomplished their murderous purpose against Jesus. One thing, however, was wanting to complete their triumph,—to guard the sepulchre until the third day, and then throw it open and exhibit the lifeless body there to the people and the world. They therefore procured authority from Pilate to seal the sepulchre and to set a Roman guard over it, so that there should be no possibility of fraudulently conveying away the body of the Crucified One; but they found that His body was not to be holden of Death.

"O blind leaders of the blind! that death which seemed to them to shatter His royalty really established it. His cross is His throne of saving power, by which He sways hearts and wills, and because of it He receives from the Father universal dominion, and every knee shall bow to Him. It is just because He did not come down from it that we believe on Him. On His head are many crowns; but, however many they be, they all grow out of the crown of thorns. The true kingship is absolute command over willingly submitted spirits; and it is His death which bows us before Him in raptures of glad love, which counts submission, liberty and sacrifice blessed. He has the right to command because He has given Himself for us, and His death wakes all-surrendering and all-expecting faith".—Alexander Maclaren.

Conclusion.—The Triumph of the Messiah, the Savior-King.—Ch. xxviii. 1-20

Matthew shows in conclusion that Jesus after His Death established His Claim to the Messiahship as the Risen Lord and Redeemer, and took His Place as Messiah.

This He did: (1) by His rising from the dead on the third day and furnishing abundant evidence, private and official, of His Resurrection (xxviii. 1-15); and (2) by His formal assumption of Messianic Authority and sending forth His Disciples to the Spiritual Conquest of the world or the world-wide establishment of the Kingdom of Heaven (xxviii. 16-20).

Saturday, March 31.—Matt. xxviii. 1-20.

The Resurrection of Jesus and His Assumption of Messianic Authority.—He had staked His claims to Messiahship, in His last controversies with the Galilean Jews, upon His resurrection from the dead. The evidence of that resurrection, though it was seen by no human eye, are numerous and conclusive. All the Evangelists agree in presenting the vacated sepulchre, the testimony of the angels and the appearance of the risen Jesus Himself. Matthew gives a summary statement of the witnesses including the women who were first at the sepulchre and who afterwards met Jesus by the way; the soldiers who were watching when the grave was opened; and the eleven Apostles who met Him on the mountain in Galilee. There is abundant testimony found in the different Gospels from competent and credible witnesses.—The great event, however, to prepare for which all the rest had occurred, was the assumption by the risen Jesus of universal authority as Messiah, and the sending forth of the Disciples under the Great Commission to the conquest of the world and the reestablishment of the Kingdom of Heaven, or the reign of Heaven in the world. That Commission involves the perpetual obligation of the Church to bear the Gospel message to all the world.

"The visit of the women, the angelic ministry, a source of deadly terror to the guards, of 'great joy' to the believing, the appearance of the Lord, the falsehood of the watch, the division among the disciples, the last charge,

combine to form a noble picture, yet so as to convey no impression of a complete narrative. But the peculiar traits of this brief summary are both numerous and important. St. Matthew alone notices the outward glory of the Resurrection, the earthquake, the sensible ministry of the divine messenger, the watch of enemies replaced by the guarding angel. The vigilance of Roman soldiery and the authority of priestly power are seen to be unable to check the might of the new faith. The majesty of the triumphant Messiah is shown again by a fact which St. Matthew has preserved as to the feelings of His Disciples. He alone notices the humble adoration of the risen Lord before His Ascension, and, as if with jealous care, traces to its origin the calumny 'currently reported' among the Jews to this day".—Westcott.

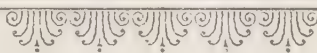
"The peculiarities of Matthew's last chapter are largely due to the purpose of his Gospel. Throughout it has been a record of the Galilean ministry, the picture of the King of Israel, and of His treatment of those who should have been His subjects. This chapter establishes the fact of His resurrection; but, passing by the Jerusalem appearances of the risen Lord, as being granted to individuals, and having less bearing on His royalty, emphasizes two points; His rejection by the representatives of the nation, whose lie is endorsed by popular acceptance; and the solemn assumption, in Galilee, of universal dominion, with the world-wide Commission in which the Kingdom bursts the narrow national limits and becomes co-extensive with humanity".—Alexander Maclaren.

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THE PROBLEM OF THE OLD TESTAMENT STATED ¹

Prof. James Orr, D.D., Free Church College, Glasgow, Scot.

When we speak of a problem of the Old Testament, what do we mean? What is the problem, and how does it arise? A consideration of these questions will form a suitable introduction to the subsequent discussions.

It can hardly be necessary for us, in opening our inquiry, to define what is meant by the Old Testament, though on this point also, as between Protestants and Roman Catholics, a few questions might arise. By the term is here understood, in brief, that collection of Scriptures which now forms the first part of our ordinary Bibles,²—which the Jews technically divided into “the law, the prophets, and the (holy) writings,”³—which our Lord and His apostles spoke of as “the Scriptures,”⁴ “the Holy Scriptures,”⁵ “the oracles of God,”⁶ “the sacred writings,”⁷ and uniformly treated as the “God-inspired”⁸ and authoritative record of God’s revelations to, and dealings with, His ancient people.⁹ This yields a first regulative position in our study. It may be laid down as axiomatic that, whatever they may be for others, these ancient Scriptures can never have less value for the Christian Church than they had for the Church’s Master—Christ Himself. Believing scholars of all standpoints may be trusted to agree in this.¹⁰

But what is meant by the problem of the Old Testament? Naturally there are many problems, but our title indicates that the problem we

¹This Paper is part of the Introductory Chapter, printed by special permission of the publishers, from the first of the Bross Prizes, entitled “The Problem of The Old Testament Considered In Reference To Recent Criticism”. By James Orr, D. D., Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow, Scot. It is the most thorough, complete and up-to-date discussion of “The Higher Criticism” thus far given to the Christian public. Charles Scribner’s Sons, New York, 1906. Price \$1.50 net.

²This excludes the Apocrypha. On the name itself Bishop Westcott says: “The establishment of Christianity gave at once a distinct unity to the former dispensation, and thus St. Paul could speak of the Jewish Scriptures by the name which they have always retained since, as the ‘Old Testament’ or ‘Covenant’ (2 Cor. iii. 14). . . . At the close of the second century the terms ‘Old’ and ‘New Testament’ were already in common use.”—*The Bible in the Church*, p. 5.

³Cf. Luke xxiv. 44; “In the law of Moses, and the prophets, and the psalms.”

⁴Matt. xxi. 42; Luke xxiv. 27.

⁵Rom. i. 2.

⁶Rom. iii. 2.

⁷2 Tim. iii. 15.

⁸2 Tim. iii. 16. Cf. 2 Pet. i. 21.

⁹Matt. v. 18; xv. 3, 6; xxii. 29, 31, 32; Luke xxiv. 27; John x. 35, etc. See Note A on the Jewish Canon.

¹⁰Professor G. A. Smith says: “The Bible of the Jews in our Lord’s time was practically our Old Testament. For us its supreme sanction is that which it derived from Christ Himself. . . . What was indispensable to the Redeemer must always be indispensable to the redeemed.”—*Modern Criticism*, p. 11.

have now in view is that which arises peculiarly from the course of recent criticism. That problem will be found large and complex enough to occupy us in this volume, and, as going to the root of a believing attitude to the Scriptures of the Old Covenant, will probably be allowed to be, for the present moment, the fundamental and essential one. In this chapter we shall seek to convey as clear an idea as we can of where we conceive the **crux** of this Old Testament problem to lie, and shall indicate generally the lines to be followed in the handling of it.

I. The Problem Twofold: Religious and Literary

The problem of the Old Testament, then, as it presses on the Church from various sides at the present hour, may be said to be twofold. First, and most fundamentally, the question raised by it is—How are we to conceive of the **religion** which the Old Testament embodies, and presents to us in its successive stages, as respects its nature and origin? Is it a natural product of the development of the human spirit, as scholars of the distinctively “modern” way of thinking—Kuenen, Wellhausen, Stade, and the like¹—allege; or is it something more—a result of special, supernatural revelation to Israel, such as other nations did not possess? Then second, How are we to conceive of the **literature** itself, or of the books which make up the Old Testament, as respects their age, origin, mode of composition, trustworthiness, and, generally, their connection with the religion of which they are the monuments?

At first sight it might seem as if the second of these questions had no necessary relation to the first. Nothing, it may be plausibly argued, depends, for the decision of the supernatural origin of the religion, on whether the Pentateuch, as we have it, is from the pen of Moses, or is made up of three or four documents, put together at a late date; or at what period the Levitical law was finally codified; or whether the Book of Isaiah is the work of one, or two, or of ten authors; or whether the Psalms are pre-exilic, or post-exilic, in origin. Yet, as will be seen more fully later,² the dependence of the literary criticism on the religious theory is really very close. For, if it be true, as every fair mind must admit, that there are many scholars who succeed, to their own satisfaction, in combining the acceptance of the main results of the critical hypothesis of the Old Testament, even in its advanced form, with firm belief in the reality of supernatural revelation in Israel, and in the culmination of that revelation in Christ; it is equally true that, in the case of others, and these pre-eminently, in Dr. Cheyne's phrase, “The Founders of Criticism,” the decisions arrived at on purely literary questions,—the date of a psalm, e. g., the genuineness of a passage, or the integrity of a book,—are largely controlled by the view taken of the origin and course of development of the religion; and, with a different theory on these subjects, the judgments passed on the age, relations, and historical value, of particular

¹ See below, pp. 12 ff.

² See below, pp. 16 ff.

writings, would be different also. This dependence of many of the conclusions of criticism—by no means, of course, all—on the religious and historical standpoint is practically admitted by Wellhausen, when he declares that “it is only within the region of religious antiquities and dominant religious ideas—the region which Vatke in his *Biblische Theologie* had occupied in its full breadth, and where the real battle first kindled—that the controversy can be brought to a definite issue.”¹

It is the perception of this fact and of its results which affords the explanation of the very genuine disquiet and perplexity which undeniably exist in large sections of the Church as to the tendency and outcome of recent developments in Old Testament criticism. From the popular point of view—the light in which the matter presents itself to the average Christian mind—the problem of the Old Testament is simply one of how we are to regard the Bible. It is not merely, as the instinct of the humblest is quick enough to perceive, the dates and authorship of books that are in dispute in these critical theories: it is the whole question of the value of the Bible as an inspired and authoritative record of God’s historical revelation to mankind. Has God spoken, and does this book convey to us His sure word for our salvation and guidance? Have the Scriptures of the Old Testament any longer the value for us which they had for Christ and His disciples? Or are we to concede to the writers of the school above mentioned, that, as the result of the critical discussions of the past century, the historical foundations of Old Testament revelation have in the main been subverted? Must man’s changing and erring thoughts about God henceforth take the place of God’s words to man? Are the erewhile “lively oracles” of God simply the fragmentary remains of a literature to which no special quality of divineness attaches, and is the supposed history of revelation largely a piecing together of the myths, legends, and free inventions of an age whose circle of ideas the modern spirit has outgrown? These and like questions, that extensive body of opinion which arrogates to itself the title “modern” would answer with an unhesitating “Yes”; it need not occasion surprise if the great mass of believing opinion in the Church, on the other hand, meets such a challenge with an emphatic “No.”

It is to be admitted that the position of those who, at the present time, occupy a believing standpoint, yet are strongly repelled by the rationalism which seems to them to inhere in much of the prevailing criticism, is one of peculiar difficulty. On the one hand, they feel keenly the seriousness of the issues by which they are confronted. They seem to themselves to be called to give up, not only those ideas of the Bible in which they have been nurtured, and with which their tenderest asso-

¹*Ist. of Israel*, p. 12. On Vatke, see below, p. 13. Graf also, the pioneer of the new movement (see below, pp. 193 ff.), in his chief work, lays stress on the fact that Pentateuch criticism was bound to remain “unclear, uncertain, and wavering,” till it grasped the fact of the post-exilian origin of the Levitical legislation. To attempt to decide its problems on mere literary grounds was to move in a “vicious circle.” —*Geschicht. Bücher*, pp. 2, 3.

ciations are entwined, but the view of the Bible that appears to them to arise from an impartial study of its contents and claims. They see the disintegrating processes which have wrought such havoc, as they regard it, with the Old Testament, extended to the New, and with like results.¹ On the other hand, they are met by the assertion that practically all competent scholarship—believing and unbelieving alike—is agreed in the acceptance of those critical conclusions about the Old Testament which so greatly disturb them. What, in the “storm and stress” of this conflict and confusion of opinion, are those who hold fast by the Bible as the Word of Life for their souls to do? General assurances, such as are sometimes given, that, when they have parted with the greater part of what they have been accustomed to regard as the historical substance of revelation, they will find the Bible a diviner book to them than ever, do not yield the desired comfort. Is it to be wondered at if, in their perplexity and resentment, many who feel thus should round on “Higher Criticism” itself, and uncompromisingly denounce it as the prolific parent of all the mischief—an invention of the Evil One for the destruction of the unwary?

Nevertheless, this attitude of unreasoning denunciation of what is called “Higher Criticism” is also manifestly an extreme; and the problem we have to deal with, if it is to be profitably discussed, requires a clearer discrimination of issues. In particular, it can not too early be recognised that this is not, at bottom, a question simply, as is too commonly assumed, between “Higher Critics” and “Non-Higher Critics.” Questions of criticism, indeed, enter deeply—far more deeply, to our thinking, than many are disposed to allow—into the dispute; but it is only to confuse the issue, and is a gratuitous weakening of the believing case, not to recognise that the real cleft goes much deeper—viz., into a radical contrariety of view as to the natural or supernatural origin of the religion of Israel, and that on this fundamental issue those whom we call “critics” are themselves sharply divided, and found ranged in opposing camps. There are, one must own, few outstanding scholars at the present day on the Continent or in Britain—in America it is somewhat different—who do not in greater or less degree accept conclusions regarding the Old Testament of the kind ordinarily denominated critical;² yet among the foremost are many whom no one who understands their work

¹As examples reference may be made to the articles of Schmiedel in the *Encyc. Biblica*, and to such works, among many others, as O. Holtzmann's *Life of Jesus*, and Wernle's *Beginnings of Christianity*, recently translated. Cf. below, p. 478.

²This is true even of so cautious a scholar as Professor James Robertson, of Glasgow, whose works, in a conservative spirit, have done such excellent service. It is Dillmann, himself a pronounced critic, but decided in his opposition to what he calls the “Hegel-Vatke” view of religious development, who speaks of Professor Robertson's *Early Religion of Israel* as “hitting the nail on the head” (*Alttest. Theol.* p. 59). Yet, as will appear, the views of Professor Robertson, and those, say, of Dr. Driver, on such subjects as the Mosaic authorship of the Pentateuch, the gradual growth of legislation, the origin of Deuteronomy, etc., are not *in principle* so far apart as might appear, though Professor Robertson's results are somewhat more positive, and the *accent* falls differently. Cf. *Early Religion*, pp. 332 ff., 382, 420-27.

would dream of classing as other than believing, and defenders of revealed religion. Such, among Continental scholars, recent or living, are Delitzsch, Reihm, Dillmann, König, Kittel, Köhler, Strack, Oettli, Westphal, Orelli; in Britain, Dr. Driver, the late Dr. A. B. Davidson, Professor G. A. Smith, and many others: all more or less "critics," but all convinced upholders of supernatural revelation. This is not a reason for unquestioning acceptance of their opinions; as critics it will be found that they are far enough from agreeing among themselves. But the attitude to criticism of so large a body of believing scholars may at least suggest to those disposed to form hasty judgments that there is here a very real problem to be solved; that the case is more complex than perhaps they had imagined; that there are real phenomena in the literary structure of the Old Testament, for the explanation of which, in the judgment of many able minds, the traditional view is not adequate, and for which they seem to themselves to find a more satisfactory solution in some form or other of the critical hypothesis.¹

The truth is, and the fact has to be faced, that no one who studies the Old Testament in the light of modern knowledge can help being, to some extent, a "Higher Critic," nor is it desirable he should. The name has unfortunately come to be associated all but exclusively with a method yielding a certain class of results; but it has no necessary connection with these results. "Higher Criticism," rightly understood, is simply the careful scrutiny, on the principles which it is customary to apply to all literature, of the actual phenomena of the Bible, with a view to deduce from these such conclusions as may be warranted regarding the age, authorship, mode of composition, sources, etc., of the different books; and everyone who engages in such inquiries, with whatever aim, is a "Higher Critic," and can not help himself. The peculiar distribution of the names of God in Genesis, e. g., is a fact to be recognised, whatever account may be given of it,² and the collation and sifting of evidence, with a view to the obtaining of a satisfactory explanation, is, so far, a critical process. There is nothing in such scholarly examination of the Bible, even though the result be to present some things in a new light, which need alarm anyone. As the world of nature presents a different aspect to the man of science, still more to the metaphysician, from that which it does to the common view of sense, yet is the **same** world; so the Bible may present a somewhat different aspect to the eye of the trained critical

¹An interesting example of how the leading results of criticism may be accepted by a devout and intensely evangelical mind is furnished by the Rev. G. H. C. Macgregor, a favourite teacher of the "Keswick" school. See his tribute to Professor W. R. Smith in the *Biography* by his brother (p. 100), and the frequent references to critical positions in his *Messages of the Old Testament*, with Preface by Rev. F. B. Meyer. It is significant also that the productions of critical writers of believing tendency, such as König and Kittel, are now being translated and reproduced in conservative quarters, in refutation of the theories of the more rationalistic school. See Kittel's pamphlet, *Babylonian Excavations and Early Bible History*, published, with Preface by Dr. Wace, by the London Society for Promoting Christian Knowledge.

²See below, p. 196.

scholar, yet is the same Bible, for edification, devotion, and instruction in the way of righteousness.

That we may discharge our debt to criticism, even of the rationalistic sort, once for all, let us acknowledge that, with all its attendant evils, its course has been productive, under the providence of God, of many benefits, which in large measure counterbalance, if they do not outweigh, these evils. Some of the positive advances in its course it will be our business to notice hereafter.¹ It is assuredly not for nothing that, for more than a century, the light of the best European scholarship has been keenly directed on every page, verse, line, and even word, of the sacred record. Many of the leaders of criticism, however defective in their apprehension of the full truth of revelation, have been men of fine literary gifts, wide culture, acute critical faculty, and genuine appreciation of the nobler elements in the religious and ethical teaching of the prophets; and the result of their labours, as everyone must own, has been, in modern times, a wonderful freshening of interest in the historical, poetical, and prophetic parts of the Old Testament, and an immensely better understanding of its textual meaning and historical setting. What student of Old Testament history or prophecy, e. g., would willingly part with the aid afforded by the works of Ewald?² What most rabid opponent of criticism is not ready to own his indebtedness, on the linguistic side, to that dry old rationalist, Gesenius? There is a yet greater gain. It is not too much to say that one direct result of the application of the strictest historical and critical methods to the Old Testament has been to bring out, as never before, the absolutely unique and marvelous character of the religion of Israel.³ With the best will in the world to explain the religious development of Israel out of natural factors, the efforts of the critics have resulted, in the view of many of themselves, in a magnificent demonstration of the immense, and, on natural principles, inexplicable difference between the religion of this obscure people and every other.⁴ Some may regard this as a small result; to us it presents itself as something for which to be devoutly grateful.

II. The Fundamental Issue: Attitude to the Supernatural

Still the deep cleft remains between what we have called the believing and the unbelieving views of the Old Testament,—between the view which admits, and the view which denies, the properly supernatural element in the history and religion of Israel,—and it is not in our power,

¹See below, Chap. VII. pp. 196 ff.

²"From another side," wrote Principal John Cairns, "a great scholar like Ewald redressed the unfairness of Schleiermacher to the Old Testament, and, with many and great drawbacks of his own, asserted in his own way the historical greatness and necessity of the Bible revelation."—*Unbelief in the Eighteenth Century*, p. 230.

³See next chapter.

⁴This is the argument pursued, on critical lines, in Lecture IV., on "The Proof of a Divine Revelation in the Old Testament," of Professor G. A. Smith's *Modern Criticism*, etc.

neither is it our wish, to minimise it. We must now approach the subject more closely, and endeavour to fix with greater precision where the dividing-line between the two views lies.

In certain external respects, as in temple, priesthood, sacrifices, the religion of Israel necessarily presents a resemblance to other religions. To the eye of the outward observer, it is simply one of the great historical religions. If at the same time it presents differences, this does not of itself establish more than a relative distinction between it and others. Every religion has not only a certain resemblance to every other, arising from the fact that it is a religion, but has, moreover, a definite character or physiognomy of its own, resulting from the different genius of the people, from the individuality of its founder, or from the circumstances of its history. If now, however, we go further, and affirm that, in the midst of all resemblances, this religion of Israel presents features which not only differentiate it from every other, but differentiate it in **such a way** as to compel us to ascribe to it an origin in special, supernatural revelation, we obviously take a new step, which we must be prepared to justify by the most cogent reasons. It will not be enough to show that the religion of Israel is a **better** religion than others—or even, taking into account its fulfilment in Christianity, that it is the **most perfect** of existing religions: for conceivably it might be that, yet have essentially no higher origin than they; just as one people may be endowed with the artistic, or philosophic, or scientific genius beyond others,—the Greeks, for instance, among ancient peoples, in art and philosophy,—without its being necessary to postulate for this a supernatural cause. Most critics, even of the rationalistic order, will admit that Israel had a genius for religion, and was the classical people of religion in antiquity; will not hesitate to speak also of its providential mission to humanity, even as Greece and Rome had their vocations to mankind. It is a proposition different in kind when the origin of the religion of Israel is sought in a special, continuous, authoritative revelation, such as other peoples did not possess. Here we touch a real contrast, and, with reservation of a certain ambiguity in the word “revelation,”¹ obtain a clear issue.

For now the fact becomes apparent,—there is, indeed, not the least attempt to disguise it,—that, to a large and influential school of critical inquirers—those, moreover, who have had most to do with the shaping of the current critical theories—this question of a supernatural origin for the religion of Israel is already foreclosed; is ruled out at the start as a priori inadmissible. The issue could not be better stated than it is by the Dutch scholar Kuenen in the opening chapter of his work, **The Religion of Israel**. The chapter is entitled “Our Standpoint,” and in it the principle is expressly laid down that no distinction can be admitted in respect of origin between the religion of Israel and other

¹ See below, pp. 19 ff.

religions. "For us," he says, "the Israelitish religion is one of those religions; nothing less, but also nothing more."¹ This is, in the style of assumption too usual in the school, declared to be "the view taken by modern theological science."² "No one," he says, "can expect or require us to support in this place by a complete demonstration the right of the modern as opposed to the ecclesiastical view."³ It is an "ecclesiastical" view, it appears, to assume that any supernatural factor is involved in the history or religion of Israel: the "modern" view rejects this. If any ambiguity could attach to these statements, it would be removed by his further explanations, which, in so many words, exclude the idea that the Jewish and Christian religions are derived from "special divine revelation," or are "supernatural" in their origin.⁴ He puts the matter with equal frankness in his work on **Prophets and Prophecy**. "Prophecy is," he tells us, "according to this new view, a phenomenon, yet one of the most important and remarkable phenomena, in the history of religion, but just on that account a human phenomenon, proceeding from Israel, directed to Israel."⁵ And later: "So soon as we derive a separate part of Israel's religious life directly from God, and allow the supernatural or immediate revelation to intervene in even one single point, so long also our view of the whole continues to be incorrect. . . . It is the supposition of a natural development alone which accounts for all the phenomena."⁶ Quite similar to the standpoint here avowed by Kuenen is that of a wide circle of leading scholars—of Duhm, Wellhausen, Stade, Smend, Gunkel, and a multitude more in the front ranks of the modern critical movement. We noted above Wellhausen's declaration of his identity in standpoint with Vatke—Vatke being a thorough-going Hegelian rationalist in the first half of last century. Shortly after in his book we have the express acknowledgment: "My inquiry comes nearer to that of Vatke, from whom indeed I gratefully acknowledge myself to have learned best and most."⁷

¹ *Religion of Israel*, i. p. 5.

² *Ibid*, p. 6.

³ *Ibid*, p. 7.

⁴ *Ibid*, pp. 5, 6. In a Life of Kuenen in the *Jewish Quarterly Review*, vol. iv. by Mr. Wicksteed, the Dutch "modern" movement, of which Kuenen was a principal leader, is thus described. "It was an attempt of singular boldness and vigor to shake the traditions of Christian piety free from every trace of supernaturalism and implied exclusiveness. * * * It involved the absolute surrender of the orthodox dogmatics: of the authority of the Scriptures: of the divine character of the Church as an external institution; and of course it based the claims of Jesus of Nazareth to our affection and gratitude solely upon what history could show that He, as a man, had been, and had done for men." (p. 596).

⁵ *Prophets and Prophecy in Israel*, p. 4.

⁶ *Ibid*, p. 585. Dr. John Muir, at whose instance the work was undertaken, contributed an Introduction to the English translation. In the course of this he thus states Dr. Kuenen's position: "Israelitish prophecy was not a supernatural phenomenon, derived from divine inspiration; but was a result of the high moral and religious character attained by the prophets whose writings have been transmitted to us." (p. xxxvii). From a published letter of Kuenen's we learn the interesting fact, otherwise attested to us, that Dr. Muir subsequently changed his opinions, and recalled from circulation the volume he had been instrumental in producing.

⁷ *Hist. of Israel*, p. 13.

This, then, quite unambiguously stated, is the issue to which the religion of Israel—and with it Christianity, for in this connection the two very much stand or fall together—is brought at the present day. Yet the contrast drawn by Kuenen in the above passage between the “modern” and the “ecclesiastical” view, which he announces as the ruling principle of his treatment, is, it need hardly be said, a flagrant *petitio principii*.¹ To assume beforehand, in an inquiry which turns on this very point, that the religion of Israel presents no features but such as are explicable out of natural causes,—that no higher factors are needed to account for it,—is to prejudge the whole question; while to assume this to be the only view held by “modern” scholars—in other words, to exclude from this category men of the distinction of those formerly enumerated, who, with their critical views, take strong ground on the subject of revelation—is to contradict fact, and degrade the term “modern” to the designation of a clique. If, on impartial consideration, it can be shown that the religion of Israel admits of explanation on purely natural principles, then the historian will be justified in his verdict that it stands, in this respect, on the same footing as other religions. If, on the other hand, fair investigation brings out a different result,—if it demonstrates that this religion has features which place it in a different category from all others, and compel us to postulate for it a different and higher origin,²—then that fact must be frankly recognised as part of the scientific result, and the nature and extent of this higher element must be made the subject of inquiry. It will not do to override the facts—if facts they are—by a *a priori* dogmatic assumptions on the one side any more than on the other. Thus far we agree with Kuenen, that we must **begin** by treating the religion of Israel exactly as we would treat any other religion. Whatever our personal convictions—and of these, of course, we can not divest ourselves—we must, in conducting our argument, place ourselves in as absolutely neutral an attitude of mind as we can. We must try to see the facts exactly as they are. If differences emerge, let them be noted. If the facts are such as to compel us to assume a special origin for this religion, let that come to light in the course of the inquiry. Let us frankly admit also that it is no slight, recondite, contestable, or inferential differences, but only broad, obvious, cumulative, indubitable, grounds, which will suffice as a basis of a claim to such special origin. If such do not exist, we concede that candour will compel us to fall back on the naturalistic hypothesis.

It is perfectly true that it is impossible in any inquiry to dispense with guiding principles of investigation, and with presuppositions of some kind, and there is no criticism on earth that does so—certainly not that of Kuenen and Wellhausen. Only these should not be allowed to warp or distort the facts, or be applied to support a preconceived conclusion. The scientist also finds it incumbent on him to “anticipate nature” with

¹Cf. the remarks of Ladd, *Doct. of Sac. Scripture*, i. p. 371.

²This is the argument in Chap. II.

his interrogations and tentative hypotheses, which, however, have to be brought to the test of experimental verification. We find no fault with these writers, if they are persuaded that their view of Israel's religion is the true one, for endeavouring, with all the skill at their command, to show that it is so. It is even well that such experiments should be made. The case, in short, is one of competing interpretations of the Old Testament, and, assuming Israel's religion to be divine, the effect of the most searching application of critical tests can only be to bring out this divineness into stronger relief. No Christian, therefore, who has confidence that God, who spoke to the fathers by the prophets, has in these last days spoken to us by His Son,¹ need shrink from any trial to which criticism exposes the Bible. It is the Nemesis of a wrong starting-point in every department of inquiry that those who adopt it find themselves plunged, as they proceed, into ever-deepening error and confusion; while a right guiding-idea as infallibly conducts to a view marked by simplicity and truth. If Kuenen and those who think with him are right in their first principles, they will find their theory work out easily and naturally in its application to the phenomena of Scripture;² if they are wrong, their hypothesis will inevitably break down under its own weight, as did that of Baur in the sphere of the New Testament half a century ago. The ultimate test in either case is fitness to meet the facts. It has already been pointed out that the result of a searching inquiry has been to produce in many minds the conviction that Israel's religion can **not** be explained on mere natural principles.

THE USE OF "ELOHIM" AND "JEHOVAH" IN THE PENTATEUCH*

The Late Prof. William Henry Green, D.D., LL. D.

Elohim (God) and Jehovah (in the English Version commonly represented by LORD) are found in various proportions in almost every book of the Old Testament. While they designate the same Being, and are in consequence to a certain extent interchangeable, they nevertheless represent the Most High under different aspects, and are clearly distinct in their

¹Heb. i. 1.

²This is their own claim. Professor W. R. Smith, *e. g.*, in his Preface to Wellhausen, says: "In the course of the argument it appears that the plain, natural sense of the old history has constantly been distorted by the false presuppositions with which we have been accustomed to approach it."—Pref. to *Hist. of Israel*, p. viii. The implication is that Wellhausen's view gives the "plain, natural sense."

*In the year 1898 Professor Green, then of Princeton Theological Seminary, who was Chairman of the American Old Testament Revision Committee, prepared two papers for the present Editor of "The Bible Student and Teacher", then Editor of "The Homiletic Review", in order to give an inductive view and rational explanation of these names for God in the Old Testament. In view of recent re-assertions of the false critical theory of their use, we deem it opportune to reproduce these papers, as they possess permanent cogency and value, and are authoritative as coming from the pen of one who has been considered by many the foremost American scholar in the department of Old Testament literature. They are reprinted with the permission of the publishers, Funk and Wagnalls Co., New York.

usage throughout the Hebrew Scriptures. It will conduce to a better understanding of the manner of their employment in the Pentateuch if we first look briefly at their proper significance and the use made of them respectively in the other sacred books.

Jehovah is a proper name belonging exclusively to the God of Israel in distinction from the gods of other nations. Elohim is a common noun, and is consequently not restricted to the true God, but is applied likewise to other so-called deities. Jehovah is God as He made Himself known to Israel and to the chosen race from the beginning. Elohim is God in those more general aspects of His being in which He was known not to Israel only, but to the world at large. Accordingly when specific reference is made to God in His relation to the chosen race, as their covenant God, the God of revelation, of grace, and of redemption, as the God who has revealed Himself to them, established His kingdom among them, exercises a special guardianship over them in mercy or in judgment, and is worshiped by them—the proper term to be used is Jehovah. But where the reference is more general, and does not concern itself particularly with His attitude toward His own people, but with His relation to all mankind and the whole world as its Creator and Preserver and in the ordinary operations of His providence—Elohim is the proper term.

Hence when Israelites speak to God or of God, they call Him by the sacred name Jehovah. It is to Jehovah they pray (Judges iii. 9, 15; 1 Sam. i. 26), erect altars (Judges vi. 24, 26; 1 Sam. vii. 17), offer sacrifices (Judges ii. 5; 1 Sam. vi. 14, 15), make vows (Judges xi. 30; 1 Sam. i. 11), apply for direction (Judges i. 1; 1 Sam. x. 22), attribute past or present deliverances (Judges vi. 13; 1 Sam. vii. 12). It is to Jehovah that the sacred historians ascribe every divine intervention on behalf of Israel or for their punishment (Judges iii. 14-18), and that the prophets ascribe the messages which they deliver (Isa. i. 2; Jer. i. 4).

When non-Israelites speak, they say Elohim; so the Canaanitish king of Bezek (Judges i. 7); the Midianite expounding a dream (Judges vii. 14)—but Gideon reporting it says Jehovah (ver. 15); the Philistines (1 Sam. iv. 7, 8)—when the ark of Jehovah (ver. 6) was brought into the battle; Achish king of Gath (1 Sam. xxix. 9); the Egyptian servant (1 Sam. xxx. 15); Egypt, Ethiopia, and the Sabeans (Isa. xlv. 14); the shipmaster to Jonah (Jonah i. 6); the king of Nineveh (Jonah ii. 8, 9); men of all nations to the Jew (Zech. viii. 23); the king of Egypt to Josiah (2 Chron. xxxv. 21, 22); the oath imposed by Nebuchadnezzar (2 Chron. xxxvi. 13).

If Israelites speak to Gentiles, they may place themselves upon their level and use Elohim as the term common to both; so Ehud to King Eglon (Judges iii. 20)—but to Israel Jehovah (ver. 28); David to the king of Moab (1 Sam. xxii. 3); Daniel to Nebuchadnezzar (Dan. ii. 45); so also if they speak with reference to Gentiles, as David contrasting other nations with Israel (2 Sam. vii. 23), or when Ninevites are spoken of (Jonah iii. 5, 10).

If, however, there is explicit reference to the God of Israel, when Gentile speak to Israelites, or Israelites to Gentiles, the name Jehovah will be used; so the Philistines call the ark which they had captured the ark of the God of Israel (1 Sam. v. 7, 8, 10, 11; vi. 3), and the ark of Jehovah (vi. 2, 8); Achish to David—as Jehovah liveth—(1 Sam. xxix. 6); Hiram king of Tyre to Solomon (1 Kings v. 7)—in response to what he had just said to Hiram of Jehovah (vs. 3-5); the Queen of Sheba—Jehovah thy God—(1 Kings x. 9); Naaman of Elisha—Jehovah his God—(2 Kings v. 11); Ben-hadad sending Hazael to Elisha—to inquire of Jehovah—(2 Kings viii. 8); Rabshakeh addressing Jews respecting their God (2 Kings xviii. 22, 25, 30, 32); Jonah to the mariners (Jonah i. 9); **the mariners to the God of Jonah (vs. 14, 16).**

Further, Elohim is the proper term when those aspects of the divine Being or those divine operations are spoken of, which are not limited to the chosen people and stand in no special relation to them, but concern all mankind as well. So the creation of heaven and earth and the supreme direction of human affairs is in Isa. xl. 18, 21-23 attributed to El, the equivalent of Elohim, which is substituted for it in ver. 28, and combined with Jehovah in order to identify the God of Israel with the God of Creation and providence. The providence which shapes events is ascribed to Elohim, who creates opportunities or hindrances (Judges xviii. 10; 1 Sam. xxiii. 7, 14; xxvi. 8); is a source of confidence and strength (1 Sam. xxiii. 16); gives renown to kings (1 Kings i. 47); granted to Jabez success in life (1 Chron. iv. 10); gave the victory to Abijah over Jeroboam (2 Chron. xiii. 15, 16), and to Barak over Jabin, the king of Canaan (Judges iv. 23); made Hezekiah prosperous (2 Chron. xxxii. 29), but left him to himself on one important occasion (ver. 31); moved those who were attacking Jehoshaphat to depart from him (2 Chron. xviii. 31)—because Jehovah helped him; led Ahaziah to his death (xxii. 7), and Amaziah to disaster (xxv. 20); brought the counsel of Sanballat and his coadjutors to naught (Neh. iv. 15), and the building of the wall of Jerusalem to a joyful termination (Neh. xii. 43); caused the wickedness of Abimelech and the men of Shechem to recoil upon their own heads (Judges ix. 56, 57); raised up an adversary to Solomon (1 Kings xi. 23)—but Jehovah (ver. 14); inclined the prince of eunuchs to favor Daniel (Dan. i. 9); brought Belshazzar's kingdom to an end (Dan. v. 26); was invoked in oaths to enforce the performance of the thing prescribed (1 Sam. iii. 17; 1 Kings ii. 23).

So also Elohim guides and controls the operations of nature. Elohim gave and withheld the dew at Gideon's request (Judges vi. 36-40)—though Jehovah is used both before and after in the record of Gideon's life; opened a spring for Samson (Judges xv. 19)—in answer to a prayer addressed to Jehovah; gave him strength to pull down the temple of Dagon (xvi. 28)—Jehovah the God of Israel is here identified with Elohim the God of the universe; kills and makes alive (2 Kings v. 7); gave Heman sons and daughters (1 Chron. xxv. 5); bestows mental endowments, gave Solomon

wisdom (1 Kings iii. 5, 11, 28; iv. 29; x. 24; 2 Chron. i. 7, 8, 11; ix. 23)—once Jehovah (1 Kings v. 12); and to Daniel and his three friends knowledge and skill (Dan. i. 17); caused a gourd to grow up to shelter Jonah, destroyed it by a worm, and sent an east wind to beat upon him (Jonah iv. 6-9)—though Jehovah is used in all besides that concerned Jonah; (in ver. 6, where the transition is made from Jehovah to Elohim, the two names are combined).

In order to guard against the misconception that Jehovah the God of Israel is merely a local or national deity, or on a par with the impotent deities of pagan nations, His identity with Elohim the God of the universe is repeatedly affirmed, as shown by manifestations of His power and greatness, as when He made David victorious over Goliath (1 Sam. xvii. 46), sent fire from heaven to consume Elijah's sacrifice (1 Kings xviii. 24, 36-39), achieved what had never been seen or heard before (Isa. lxiv. 4), disclosed the future (Isa. xlv. 21; xlv. 9, 10), created heaven and earth (Isa. xlv. 18; Jer. x. 10-13), is rightly called the God of the whole earth (Isa. liv. 5). Solomon expresses his amazement that Elohim the God of the universe would condescend to dwell in the house which he had built (1 Kings viii. 27).

We have now seen the difference in the usage of the divine names Jehovah and Elohim growing out of the different aspect under which they represent the Most High—the former denoting Him as the God of Israel, the God of revelation and redemption; the latter as He was known to non-Israelites as well, the Creator, Preserver, and Governor of the world. Another difference in their usage remains to be considered, arising from the difference in their grammatical value. Jehovah is the proper name of one Being alone. Elohim is a common noun, and may be applied to any individual of the class to which deity is ascribed. From this generic signification it results that Elohim is the proper word when God is set in opposition to beings of a different order. So particularly Elohim is used when God is contrasted with man; as honor God and man (Judges ix. 9, 13); the battle is not yours, but God's (2 Chron. xx. 15); weary not only men, but my God also (Isa. vii. 13); Egyptians are men, and not God—Hebrew *El* an equivalent of Elohim—(Isa. xxxi. 3); I am God—*El*—and not man (Hosea xi. 9); God—*El*—will not accept what is unfit to be presented to a governor (Mal. i. 8, 9); will a man rob God? (Mal. iii. 8); God had not sent him, but Tobiah and Sanballat (Neh. vi. 12); matters pertaining to God and affairs of the king (1 Chron. xxvi. 32).

So, too, Elohim is used when God is contrasted with inanimate objects: seek unto their God, not to the dead (Isa. viii. 19); the workman made it, and it is no God (Hosea viii. 6); gods of gold and silver, not the God in whose hand thy breath is (Dan. v. 23); in the house of God in Shiloh over against the image set up in Dan (Judges xviii. 31).

Phrases in which either Elohim or Jehovah occurs are modified in their signification accordingly. The overthrow of Sodom and Gomorrah is

attributed to Elohim (Isa. xiii. 19; Jer. l. 40; Amos iv. 11), as a supernatural event, not effected by human agency; and to Jehovah (Jer. xx. 16), as wrought by the God of the chosen race to purge the promised land of gross offenders. Angel of Elohim (Judges vi. 20; xiii. 6, 9), or an evil spirit from Elohim (Judges ix. 23; 1 Sam. xvi. 15, 16), is one divinely sent; angel of Jehovah (Judges vi. 21), or evil spirit from Jehovah (1 Sam. xvi. 14), explicitly states that he was commissioned by the God of Israel. Elohim was entreated for the land (2 Sam. xxi. 14); Jehovah was entreated for the land (2 Sam. xxiv. 25). One form of expression refers the deliverance to the Most High regarded as the supreme disposer of all events; the other as the guardian of the chosen race. The house of Elohim (1 Chron. xxiii. 28), the ark of Elohim (1 Sam. iii. 3), the holy vessels of Elohim (1 Chron. xxii. 19), are of course identical with the house of Jehovah (1 Kings vi. 37), the ark of Jehovah (1 Kings viii. 4), the vessels of Jehovah (Isa. lii. 11)—only in the one case they are described in general terms as set apart for divine service, and the other more specifically connects them with the worship of the God of Israel. The fear of Elohim (2 Chron. xx. 29) is awe inspired by the divine Being, which may be felt outside the limits of His supernatural revelation; the fear of Jehovah (1 Sam. xi. 7) is a reverent awe of God as He has revealed Himself to Israel.

In Gen. i. 1—ii. 3, Elohim occurs in almost every verse, and no other divine name is found in this section; in ii. 4—iv. 20, Jehovah is the dominant name, and occurs with great frequency. This change of names naturally results from the diversity of theme in these two sections respectively. The first treats of the creation of the world, the production of the heaven and the earth, the firmament, the sea and the land, together with the varied vegetation which covers the earth, and the multitudinous forms of life which people the air, the water, and the land. Here Elohim is plainly the proper term. There is no specific relation to the chosen race to justify the employment of Jehovah, as, for example, in Exod. xx. 11, where, with allusion to the passage now under consideration, it is said that "in six days Jehovah made heaven and earth, the sea and all that in them is, and rested the seventh day." The design of this passage is to affirm that Jehovah the God of Israel, who brought them out of the land of Egypt, out of the house of bondage (ver. 2), was the Creator of the universe. But the purpose of Gen. i. 1—ii. 3, is simply to declare that the world had a divine Author, and its origin is, therefore, properly attributed to God, not in some special relation, but in the most universal sense as related to the whole world and to all His creatures.

The next section (Gen. ii. 4—iv.) is on quite a different scale. From the world-wide flats of the preceding chapter the scene is shifted to the garden of Eden and the establishment of God's kingdom among men. Man is here no longer contemplated as one of the many orders of beings that fill the world, the crown and apex of the terrestrial creation, but man in his primal estate, in holy communion with God, from which he fell by his

transgression, and yet was not utterly cast off. The forfeited relation was restored, and the promise given that the power of evil should be crushed. In describing this initiation of the kingdom of God on earth, and of the process of redemption shadowed forth by the victory of the seed of the woman over the seed of the serpent, Jehovah the God of redemption, the God of the chosen race, is the appropriate divine name. And in order to indicate that this is but a different aspect of the same great Being, and that Jehovah is not a different deity from Elohim, but the very same God in a new relation, Elohim is added to Jehovah throughout chapters ii., iii., just as the same combination occurs in Jonah iv. 6, in making the transition from Jehovah to Elohim. In iii. 1-5, Elohim is used both when the serpent speaks to Eve and when Eve speaks to the serpent, because the serpent as a tempter to transgression is an alien to the kingdom of God. Again, in iv. 25, Eve acknowledges in the birth of Seth a gift from Elohim, though she had accepted Cain as a gift from Jehovah (iv. 1). It might appear at first sight as though these divine names should be reversed, since Cain was wicked and Seth perpetuated the godly race. But the explanation readily offers itself. In her first-born Eve supposed that she recognized an initial fulfilment of Jehovah's promise of the seed of the woman. In the birth of Seth God's gift is set in opposition to Cain's murder of Abel; and this contrast of the divine and the human calls for the use of Elohim. Cain and Abel, as a matter of course, brought their offerings to Jehovah (chap. iv.), and it is Jehovah who continues to deal with Cain after his brother's murder, until he "went out from the presence of Jehovah" (ver. 16), thus terminating the relation between Jehovah and himself and his descendants.

In accordance with this change of the divine names in these opening chapters of Genesis, there is a corresponding change in the conception which is presented of the Supreme Being. In chap. i. He accomplishes everything by the simple utterance of the command. The representation of chaps. ii., iii., is anthropomorphic throughout; effects are produced not by the mere exertion of divine power, but by the direct manipulation of Jehovah. He **forms** men and beasts, **breathes** the breath of life into man's nostrils, **builds** a rib into a woman, **plants** a garden, takes man and **puts** him into it, **brings** the beasts to the man, **walks** in the cool of the day. The difference results from the significance of the names and the connection in which they are found. Elohim as the God of creation is suggestive of His infinite exaltation; Jehovah as the God of His own people suggests His gracious condescension and tender care. The conceptions are not incompatible, but mutually supplementary, and represent actually existing attributes of the divine nature, both of which must be included in any correct notion of the Most High, and find expression alike in the language of other sacred writers.

In the narrative of the flood (chaps. vi.—ix.), Jehovah paragraphs alternate with those containing Elohim. The Creator saw that the earth which He had made very good (i. 31) had become corrupt (vi. 11-13), and

determined to destroy it, but at the same time to make provision for perpetuating the various species of living things which He had created. When it is regarded from this point of view, the arrangements are represented as made (vi. 13-22; vii. 9, 16) and the whole affair conducted (viii. 1, 15-17; ix. 1-17) by Elohim. But the flood also had a function to fulfil in regard to God's earthly kingdom, which called for the intervention of Jehovah. Though waiting with long-suffering patience (vi. 3), He resolved to put an end to rampant wickedness by destroying the entire race of man except righteous Noah (vs. 5-8), who was bidden to enter the ark with his family, taking with him clean beasts in larger number than others (vii. 1-5), and Jehovah shut him in (ver. 16). Grateful for his deliverance Noah offered sacrifices of clean beasts to Jehovah, who accepted the offering and said that He would not destroy the earth again by a flood (viii. 20-22). It will be observed that Jehovah is here associated exclusively with the preservation of this pious family from contamination and destruction, and with the acceptance of their worship. This is in precise accordance with the usage of the name. In vi. 2, 4, Elohim is used because of the contrast of "the sons of God," the pious race, with "the daughters of men," i. e., belonging to the rest of mankind. In ix. 26, 27, Jehovah is connected with Shem, the ancestor of the chosen people, but Elohim with Japheth. A fresh danger threatens the kingdom of God in the impious combination at Babel, which Jehovah defeats (xi. 1-9), and in the world-empire founded there, which did not escape His notice (x. 9).

Jehovah is the God of Abraham, Isaac, and Jacob, and this is the name by which he is spoken of in the record of their lives, with only such exceptions as at once explain themselves. Jehovah calls Abraham to leave his country and his kindred, and gives him promises (xii. 1-4; xxiv. 7), which are repeated to him from time to time with increasing fulness (xii. 7; xiii. 14-17; xv. 1-8, 18; xviii. 13, 14; xxii. 16-18), as well as to Isaac (xxvi. 2-5, 24), and to Jacob (xxviii. 13-15). But when Abraham had waited four and twenty years for the fulfilment of the promise, and he was childless still, and in his advanced age and that of Sarah there was no longer any natural prospect of offspring, Jehovah revealed Himself to him as God Almighty (xvii. 1), who could and would accomplish what nature could not effect. And Elohim is used throughout this interview to emphasize the fact that it is the omnipotent Creator who speaks; hence also Elohim, in xxi. 2, 4, 6, when the promise thus emphatically renewed was fulfilled in the birth of Isaac. Jehovah appears to Abraham (xii. 7; xvii. 1; xviii. 1), discloses His purposes to him (xviii. 17-20), accepts his intercession (xviii. 22-33; xix. 27), blesses him (xxiv. 1, 35), guides his servant in obtaining a wife for Isaac (ch. xxiv.) so remarkably that Laban recognizes His intervention (xxiv. 31, 50). Abraham builds altars to Jehovah and calls upon His name (xii. 7, 8; xiii. 4; xxi. 33); so does Isaac (xxvi. 25). Jehovah interferes on behalf of Sarah (xii. 17; xx. 18), and orders all that relates to her (xvi. 2, 5; xxi. 1). Isaac prays to Jehovah on behalf

of Rebekah (xxv. 21), who herself inquires of Jehovah and is answered by Him (xxv. 22-23). Eden, the home of our first parents yet unfallen, is called the garden of Jehovah (xiii. 10). Jehovah destroyed Sodom and Gomorrah for defiling the land of promise with their excessive criminality (xiii. 10, 13; xviii. 20; xix. 13, 14, 24), but rescued Lot, Abraham's nephew (xix. 16). But as Lot's connection with Abraham was finally severed by his flight from Sodom, Elohim is used (xix. 29) in beginning the account of his future fortunes. For a like reason Elohim is used in xxi. 12-21, when Hagar and Ishmael were sent away from Abraham (though Jehovah is used in xvi. 7-13, while Hagar still belonged to Abraham's family). Elohim is also found in chap. xx. (except ver. 18, where Jehovah interferes for the protection of Sarah) and xxi. 22, 23, affairs connected with Abimelech the king of Gerar, though in a like interview Jehovah is used in xxvi. 28, 29, because there is specific reference to the God of Isaac. The children of Heth call Abraham a prince of Elohim (xxiii. 6). In xxii. 1-10, Elohim the Creator tests the obedience of Abraham by demanding the sacrifice of Isaac; Jehovah, the God of the chosen race, restrains the patriarch's hand, and renewedly blesses him (vs. 11-18), when his unfaltering obedience shows that he fears Elohim (ver. 12); Elohim is appropriate here, for the question at issue was not whether he would adhere to the service of Jehovah as opposed to that of other gods, but whether he would comply with the divine command to surrender his beloved and only child. The fear of Elohim (xx. 11) is, of course, all that could be looked for among the Philistines of Gerar. Elohim blessed Isaac (xxv. 11), and Jehovah blessed Isaac (xxvi. 12, 22); his prosperity is thus traced to the gift of God alike in His providence and in His guardianship of His own people. Both names are combined in Isaac's blessing Jacob (xxvii. 27, 28), for a like reason or as is usual in the parallelisms of poetry (Psalm iii. 2, 3; x. 12; xxiv. 5). The Jehovah of the patriarchs is no mere local or tribal deity, but is the God Almighty (xvii. 1), the Judge of all the earth (xviii. 25), the God of heaven and earth (xxiv. 3, 7), whose temporary restriction of His revelations to a single family was with a view to the ultimate blessing of all families of the earth (xii. 3; xviii. 18; xxii. 18; xxvi. 4; xxviii. 14). While Melchizedek was priest of God Most High, Possessor (or Maker) of heaven and earth (xiv. 18-20), Abraham makes his appeal to Jehovah, God Most High, Possessor (or Maker) of heaven and earth (ver. 22).

The divine names occurring in the first twenty-seven chapters of Genesis have now been reviewed, and found to be in precise accord with the usage of the Old Testament generally. An examination of the facts thus far has shown that the critical hypothesis of different documents is not required to explain the different uses of the Divine names and is not in accord with that use. It proposes a superficial, mechanical, and unsatisfactory solution, while it overlooks or disregards the real key to the whole matter, which readily offers itself, in the significance and usage of the words themselves. The inquiry into the remainder of the Pentateuch is reserved for a future article.

THE PROBLEM OF A SECOND ISAIAH IN ITS RELATION TO CERTAIN CRITICAL METHODS

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The authorship of the last twenty-seven chapters of the Book of Isaiah is, considered in itself, a matter of very little consequence. Whoever wrote these chapters, whether Isaiah himself or some prophet of the captivity, they contain a marvelous series of predictions concerning the work of the Christ and the glory of his future kingdom, and are of great and permanent value to the Church. The subject assumes a different aspect, however, when we come to consider the principles of criticism upon which is based the claim for an authorship other than that of Isaiah. If those principles are sound, a vast number of our cherished beliefs must either be surrendered or held so uncertainly as to keep the mind in a continual state of suspense and unrest. If, on the other hand, those principles are unsound and unscientific, a very large proportion of the so-called results of modern criticism must be relegated to the realm of baseless speculation.

This makes our question a vital one: **What are the reasons that lead many modern critics to set aside the historical belief of the Church in the unity of the book of Isaiah?**

Dr. Driver, who may be considered a typical representative of the divisive critics, in his "Introduction to the Literature of the Old Testament", mentions three such reasons, which will be considered in this paper.

I. His first reason is thus stated: "**The internal evidence** supplied by the prophecy itself points to this period [viz., that of the Babylonish captivity] as that at which it was written.

"It alludes repeatedly to Jerusalem ruined and deserted: to the sufferings which the Jews have experienced or were experiencing at the hands of the Chaldeans: to the prospect of return, which, as the prophet speaks, is imminent. Those whom the prophet addresses, and moreover addresses **in person**—arguing with them, appealing to them, striving to win their assent by his warm and impassioned rhetoric—are not the men of Jerusalem, contemporaries of Ahaz or Hezekiah, or even of Manasseh; they are the exiles in Babylonia. Judged by the **analogy of prophecy**, this constitutes the strongest possible presumption that the author actually lived in the period which he thus describes and is not merely (as has been supposed) Isaiah immersed in spirit in the future and holding converse, as it were, with the generations yet unborn. Such an immersion in the future would not only be without parallel in the Old Testament, it would be contrary to the nature of prophecy. The prophet speaks always, in the first instance, to his own contemporaries; the message which he brings is intimately related with the circumstances of his time: his promises and predictions, however far they reach into the future, nevertheless rest upon the basis of the history of his own age, and correspond to the

needs which are then felt. . . . In the present prophecy there is no prediction of exile: the exile is not announced as something still future: it is presupposed and only the release from it is predicted".

The above is a clear and strong statement of the case; but it must be remembered that analogical evidence is not demonstrative or even historical evidence. It gives only possibility or, at the best, strong probability, never absolute certainty. That fifteen prophets prophecy in a certain manner affords only a presumption of uncertain strength that the sixteenth will prophecy in the same manner. Fifteen or twenty particulars give us only a very narrow basis for a positive induction. Such an induction will at any time be set aside by a very slight amount of **historical evidence**. That fifteen ministers, taken in consecutive order, in their Sunday services read the Scriptures previous to prayer, may afford a slight presumption that the sixteenth does the same; but it is a presumption which would be outweighed a hundred-fold by the unsupported testimony of a single competent witness to the contrary. Instead of there being fifteen to one, there are, according to the analogy of nature, millions to one against the occurrence of a miracle, and thousands of millions to one against the occurrence of a resurrection from the dead. Yet many critics who are convinced by the argument from prophetic analogy that there are two Isaiahs, still hold their belief in the miraculous and in the resurrection of our Lord.

It may be added that a resurrection from the dead is contrary to the analogy of even the **supernatural**, as is Isaiah's authorship of the second portion of his prophecy to the analogy of prophecy. Among the scores of supernatural occurrences alluded to in the Bible, there are only ten occasions on which men are reported as having risen from the dead. The argument from analogy can be made to rule out predictive prophecy altogether. Of the millions who have been children of God only a comparative few have claimed to possess a supernatural insight into the future. Their claims are contrary to the analogy of religious experience and must be invalid if Dr. Driver's argument from analogy is sound. If certain books contain what appear to be predictive elements we must, with one class of rationalists, maintain that these books, or at least their predictive portions, were written after the alleged fulfilment; or hold, with another class, that the predictions were the result of natural foresight or happy coincidence. The same **kind** of argument which deprives Isaiah of the second half of his book will likewise either rob him of the first half or rule real predictive elements out of the whole book.

But there is a kind of analogy other than that to be found in the **uniformity** of prophetic teaching. It is the analogy which appears in the **variety** of such teaching. If each prophet had much in common with other prophets he also had that which was peculiarly and distinctively his own. No two men think alike, speak alike, look alike. No two blades of grass, no two trees, no two of the inferior ani-

mals have precisely the same appearance and experience. The principle of individuality is as real and as universal as is the principle of uniformity. Augustine held many opinions in common with the other Fathers, but his alleged writings contain some views peculiarly his own. Must we hold those writings to be spurious and date them from the time of Calvin? In the New Testament, the epistles of Peter, Paul and John present to us, in the midst of a general harmony, three distinct types of doctrinal conception and statement. Must the diversity be sacrificed to the harmony and everything peculiar to each apostle be considered the product of other pens and other ages, because of the analogy which arises from the unity of apostolic teaching? If so, the science of Biblical Theology should be abandoned as no science, and we shall have left a harmony such as no advocate of verbal inspiration ever thought of claiming. The case is the same with the prophets of the Old Testament. Each prophet had his own message, for his own times, to be delivered in his own way. Nearly every prophet had also his distinctive message for other times and for all time. Variety in unity marks the great composite plan in accord with which both man and God proceed in their working. Now it is contended that it is just as scientific to refer a given peculiarity in the alleged writings of an author to the principle of individuality, as it is to exclude those writings from his authorship on the principle of unity.

But is it true that, if Isaiah wrote the chapters in dispute, he does something which is absolutely unique in forsaking the point of view of contemporary history? Dr. Driver shall answer this question for us. He says:

"It is true that passages occur in which the prophets throw themselves forward to an ideal standpoint, and describe from it things future to themselves, as though they were past; but these are not really parallel: the transference to the future which they imply is but transient; in the immediate context, the prophet uses future tenses and speaks from his own standpoint (alluding, for instance, plainly to the events and circumstances of his own age); the expressions, moreover, are general, and the language is figurative. The writings of the prophets supply no analogy for such a **sustained** transference to the future as would be implied if these chapters were by Isaiah, or for the **detailed** and **definite** description of the circumstances of a distant age."

Here Dr. Driver practically surrenders the ground for which he has been contending. He has just said, that "the prophet never abandons his own historical position but speaks from it." He now admits that there is such abandonment. There are important incidental differences it may be, but the fact remains, that the prophets do sometimes for a short period abstract themselves from their surroundings, place themselves in the future, and speak of the future as if it were past or present.

Moreover, he quotes three passages from **Isaiah himself** to prove the truth of this assertion. The argument has been against the **actuality** of a prophet's transferring himself into the future; now it is against the **manner** and **continuance** of such a transference. If it is urged that "in the immediate context of the shorter passages the prophet uses future tenses and speaks from his own standpoint;" it may be replied that the case is precisely the same in reference to the longer passage. In chapter xxxix. 5-7, Isaiah speaks from his own point of view, and, in the future tense refers to the Babylonish captivity, which in the fortieth and succeeding chapters he assumed as already in existence.

If it is said, that, in the longer passages, there is more literal language and more detailed and definite description than in the shorter ones, the answer is ready, that, in the long passage, there is more room for such language and description. A man must have space for definiteness and detail. Moreover, the longer the passage, the greater the likelihood that the author will occasionally vary from the use of the figurative style. When it is asserted that the transference to the future in chapters xl.—lxvi. is longer than in any other case, the fact is admitted, but its argumentative force is seriously questioned. If the prophet actually does take leave of his surroundings and immerse himself in the future, who, apart from a knowledge of the facts in the case, shall say how deep and of how long continuance that immersion shall be? No two distinct passages in literature are of precisely the same length. Which one is to be made a criterion for the other? Is the genuineness of the first novel of a writer of short stories to be rejected on the ground that he has never written so long a story before? If the prophet's wing is sufficiently strong to carry him beyond the range of ordinary sight into those shadowy realms which his inspired vision alone can penetrate, who will dare to gauge in advance the strength of his opinion or to say how intimate shall be his communion with the unborn generations which stand before him?

The following concession of Delitzsch may well be considered here:

"The prophet lives among the exiles, but not in such tangible reality as Ezekiel, but like a spirit without visible form. We learn nothing directly about the time and place of his appearance. He floats along through the exile like a being of a higher order, like an Angel of God: and we must needs confess that this distinction may be used to support the view that the life and action of the Deutero-Isaiah in the exile is an ideal one, not like Ezekiel's corporeal."

Is it a fact, however, that—apart from the passage under discussion—there is no sustained and detailed excursion into the future in the writings of Isaiah? If we look into the first portion of the book, we shall find three prophecies which in this respect are so similar to chapters xl.—lxvi., as to remove any reasonable presumption which may still exist against the genuineness of the latter part, on the grounds already alleged. These prophecies constitute chapters xiii. 1—xiv. 23, chapters xxiv.—xxvii.,

and chapters xxxiv.—xxxv. In the first and last of these passages the exile is assumed without being predicted, and the point of view is, in each case, future to that of the lifetime of Isaiah; while, in the middle passage, the prophet disconnects himself from his immediate historic surroundings and boldly draws a picture of the last days, the destruction of Israel's enemies and the glories which are to follow. Here "his stand is taken in advance of the farthest point as yet reached by history in its course", writes Delitzsch. Moreover, in several instances, the prophet seems directly to address the people of a future generation. See xiii. 2, 6; xiv. 3, 4; xxxiv. 16; xxxv. 3, 4.

But does not the occurrence of long prophecies of this nature overthrow the hypothesis which we are examining? "Not at all", answer the divisive critics; "the passages in question were not written by Isaiah". In other words, **the hypothesis is invincible**. If the alleged facts do not accord with it, they must be made to accord. **Isaiah must have written in harmony with the canons of modern criticism.**

An issue may perhaps be most squarely joined on the genuineness of chapters xiii. 1—xiv. 23. This passage belongs to the first portion of the book, the most of which portion is acknowledged to be by Isaiah; it belongs to a group of prophecies against heathen nations the major part of which are admittedly his; it makes a specific claim to be his, which claim is not denied for any other passage in which it occurs; no objections are urged against it on the grounds of style or of theology. Indeed, Delitzsch remarks, that "the mode of exposition and the whole external character impressed upon it accords in many respects with those prophecies which are undoubtedly Isaianic".

The **one** argument, opposed to the view that this is a genuine prophecy of Isaiah, is that it "has no historical contemporaneous attachment in Isaiah's own time"; that is to say, **"it contradicts the hypothesis"**. In favor of its genuineness are its position, its grouping, its claims and its general style. Against it, there is only the analogy derived from the principle of prophetic uniformity, which analogy is completely neutralized as evidence, if it is admitted that there is as much of individuality as of uniformity in the writings of the prophets. It is believed that it may be concluded with perfect confidence that this prophecy belongs to Isaiah.

Now, in regard to its historic point of view the prophecy does not differ widely from the one in chapters xl.—lxvi. The only difference which the writer can discover is that the latter has in its context (xxxix. 6, 7) a definite allusion to the exile, which allusion is wanting in the context of the former. In this respect the longer prophecy has a far less abrupt beginning and a more definite connection with Isaiah's time than does the shorter one. In other respects the resemblance is striking. In both passages the exile is assumed as a thing of the past; in both the destruction of Babylon and the restoration of the Jews are predicted; in both there is definite and detailed description; in both the prophet directly

addresses the people of a future generation as though they stood before him.

This prophecy, then, furnishes us with a strong connecting link between the first and second portions of the book. On the one hand, there are, as we have seen, most convincing attestations to its genuineness; on the other hand, it seems to be spoken from a historic position future to the time of Isaiah, is sufficiently specific and minute in description and sufficiently extended in length closely to ally it with the latter part of the book. It is, moreover, in substance, an epitome of chapters xl.—lxvi. Delitzsch finds no serious difficulty in supposing that its author is the author of that part. Accepting, then, this prophecy as genuine, Isaiah's, we may confidently conclude that he was also the author of the latter portion of the book, undeterred by the pitiful assumption that he who wrote the shorter could not have had sufficient divine inspiration, human genius or even ordinary mental energy to have composed, in the same prophetic strain, the longer of the two prophecies?

It is assumed, that when Isaiah seated himself to compose the second portion of his prophecy, much of the future stood before him in clear and vivid outline; that he saw Jerusalem destroyed and his nation exiles in the land of Babylon; that he beheld the sins, temptations, sufferings and discouragements of his people; but that, in the remoter distance, he also saw a glorious future: Jerusalem rebuilt, the nation restored and his native land flooded with a noon-tide radiance of divine glory,—a glory in which all the earth was to share. All of this was as real to him as any of the events of his own time. Now is it strange that he, one of the greatest geniuses of Old Testament history, a devoted patriot, a prophet whose whole soul was filled with the mighty power of the divine Spirit, —that he should feel moved to write a book which should be a source of warning and comfort to his people in the time of their deepest need, as well as a help to those who with him shared in his knowledge of that time? Is there any reason why the future should not be thus real and why he should not be thus moved; or why, with the present for the time dismissed from view, he should not mentally live for a considerable period in such a future as if it were present, as indeed to his vision it was? Because other prophets without his peculiar type of individuality, of genius, or of inspiration, did not so write, is it improbable that Isaiah with his type of individuality, genius and inspiration did so write? Logically it is not easy for the writer to discover such an improbability.

Another reason, sometimes urged against the genuineness of the second part of Isaiah, is the specific one, that in it **Cyrus is mentioned by name.**

It is thought to be contrary to prophetic analogy that a man's name should be mentioned before his existence; hence Isaiah is supposed not to have been the author of the part of the prophecy where such mention is made.

The answers to this assumption are, in part, similar to those already given. The fact that an alleged occurrence is unique is no sufficient proof that such occurrence is not real. If we must exclude all unique or rare events from the domain of authentic history, our conceptions of the past will be vastly altered. In the whole of Old Testament prophecy, there is no prediction which in definiteness and accuracy of detail corresponds to the one in Isaiah lii. 13—liii. 12. This marvelous prophecy of our Lord's sufferings and death has no counterpart in the whole book. Shall we then, on the ground of prophetic analogy, suppose it to have been written after the crucifixion? If the mention of the name of Cyrus proves the existence of a second Isaiah, who must have written after Cyrus appeared on the plane of history, does not the equally singular fact of the remarkable prophecy concerning Christ's atoning work prove a third Isaiah who wrote after Jesus died upon the cross? The analogy of history presents us with an argument against the sinlessness of a human being unnumbered millions of times stronger than is afforded by the analogy of prophecy against the genuineness of any of its unique predictions; yet multitudes of thinking men find no difficulty in believing that Jesus of Nazareth was sinless, notwithstanding the absolutely solitary position which such sinlessness gives him in the history of the world.

But is it true that nowhere in the Bible are the names of individuals mentioned previous to their existence? In 1 Kings xiii. 2, there is recorded such a reference to Josiah. Was not the name of Isaac thus revealed to Abraham? And why could not an angel, either in or out of a dream, have mentioned the name of Cyrus to Isaiah as easily as one could have done the same concerning John the Baptist to Zacharias, or concerning Jesus to Joseph and to Mary? Or are we, with certain critics, to banish all of these events to the realm of the unhistorical because they are supposed to contradict prophetic analogy? Over against the whole argument from the analogy of uniformity is placed the argument from the analogy of individuality, and the further argument that the writer's attitude in the second part of the book differs in degree rather than in kind from the attitude assumed in the first part; while this difference of degree may be fully accounted for by the different circumstances of the case.

III. But the critics who advocate the existence of a second Isaiah do not depend entirely upon the argument from prophetic analogy. They discover a **difference in literary style** between the earlier and later portions of the prophetic book, and from this difference in style argue a difference in authorship.

That certain differences in style exist can not be questioned: but two considerations serve to show how valueless such an argument is as proving a diversity of authorship. The first consideration is, that the resemblances in style seem to be quite as marked as the differences.

Says Prof. John D. Davis:

"Those who deny the Isaianic authorship find it incumbent on them to explain the similarity in style. Augusti accounts for the ascription of these chapters to Isaiah in the first instance by the fact that 'they were composed so entirely in the spirit and manner of Isaiah'. Gesenius and DeWette ascribe the similarity of style to imitation or the work of a conforming hand. Umbreit calls the unknown author of the chapters in dispute 'Isaiah risen again as from the dead.'"

It is true that Dr. Driver avers that the differences in style are "more numerous and fundamental than the similarities." But over against this we may place the opinion of Delitzsch, who speaks of these prophecies as carrying with them "in so eminent a degree, so singularly and in so matchless a manner, Isaiah's style". Again: "Though the disputed prophecies contain much that can not be adduced from the remaining prophecies,—material which Driver, in his *Isaiah* (1888), has carefully extracted and elucidated,—yet I am not convinced that the characteristically Isaian elements do not preponderate."

A second consideration is that a man's style varies with his age and with the subject concerning which he treats. Shakespeare's style shows four clearly marked varieties corresponding to different periods in his literary life. Who, apart from previous knowledge, would suspect that "Maud", "In Memoriam", and "The Idyls of the King" were from the same pen? What a difference in style between "The Pickwick Papers" and "A Tale of Two Cities"! No one who accepts a unity of authorship for John's Gospel and the Apocalypse should find any difficulty in crediting to Isaiah the whole of the book which bears his name. What is there surprising in supposing that in his later years, standing upon a higher peak of prophetic vision, with a more extended and perfect view of the great future of God's kingdom, Isaiah should use a style in some marked respects differing from that of earlier years and from that based upon a less complete illumination as to the divine character and plans? In short, it is believed that the argument from literary style is practically valueless, and may be used with equal facility for or against the theory of the Second Isaiah.

Equally worthless is the argument based upon a difference in theological conception between the two portions. Is there no such thing as development? Is the enlargement of one's religious outlook and variety in his conception and presentation of truth incompatible with his identity as an individual? If so, Augustine, Luther, Melancthon, Arminius and Wesley must have possessed each of them a double. How many readers of this article are there who have not within twenty or even ten years altered or enlarged their views concerning certain great problems in theology? Biblical theologians discover three or four distinct phases of theological conception in Paul's writings, appearing in different groups of his epistles and corresponding to different periods in his life. Peter's first epistle shows a clear advance in expression if not in thought upon his speeches in the Acts. Were there four Pauls and two Peters?

Not only is it true that thinkers commonly change or enlarge their views of truth with advancing years; but it is also true that at any one epoch in his life a man may express himself in a variety of ways and have a many-sided apprehension of God and his relations to humanity. Let any work on systematic theology, any volume of essays or sermons be taken as an example, and what a variety in expression and often what seeming contradictions will be found! The teachings of Christ as recorded in the first three and in the fourth Gospels show marked differences in form, emphasis and subject matter; yet most Christians hold firmly, unhesitatingly and for most cogent reasons to the authentic character of those teachings and to the oneness of the historic Christ. No man who believes the Christ of John and the Christ of the Synoptists to be one need feel any hesitation about doing the same in reference to the two Isaiahs on grounds of theological difference. Must all high inspiration and genius, all breadth of vision and variety of outlook, with all growth in knowledge, virtually be denied one of God's greatest prophets, and his mind be forced into one narrow inelastic mold in order to suit the hypotheses of modern criticism?

Dr. Driver places great emphasis upon the **combination of evidence** which is afforded by prophetic analogy, literary style and theological conception. It is believed that all clear and unprejudiced thinkers must acknowledge that this combination, tested by the principles of an exact scientific method, is at its very best, equivalent in logical value to a result which may be expressed by the addition to each other of three interrogation points. In other words, Dr. Driver has established the **possibility** that another writer than Isaiah was the author of the latter part of the book; but neither of his arguments nor all of them combined give a preponderance of probabilities in favor of his position. The arguments from analogy, style and theology are as strong for, as against the Isaianic authorship of the last twenty-seven chapters of the book.

On the other hand we have the following facts:

1. The Second Isaiah is a being utterly unknown to history,—although, next to Moses, the most remarkable literary prophet of the old dispensation.
2. The disputed chapters, by being bound with the others, make for themselves the tacit claim of genuineness.
3. So far as can be learned, this claim was universally regarded as valid until nearly eighteen hundred years after Christ.
4. John and Paul, who lived in an age approximately near to Isaiah's, Orientals, men of the same race, prophets of the same line, but more richly endued with the same divine Spirit than was Isaiah, attribute passages from these chapters to Isaiah. Is it not probable that such men were as well acquainted with the principles of prophecy and prophetic analogy as are modern professors of Hebrew, who live eighteen hundred years later,

are Occidentals in race characteristics and habits of thought, and who give no evidence of being endowed with prophetic gifts or special inspiration?

The author of this paper has no feeling of enmity toward legitimate criticism whether lower or higher, but he regards much of the criticism of the present day as based upon unsound principles and as yielding thoroughly unsatisfactory results. Attention has been called to some of these principles in the foregoing discussion. They consist:

1. In the unwarranted assumption, that analogical reasoning furnishes a degree of positive evidence which, from the nature of the case, it never did and never can furnish.

2. In the assumption that a hypothesis based upon a very limited induction has all the force of an established theory.

3. In the assumption, that a given particular, as well attested as many upon which the hypothesis rests, may be set aside simply because it contradicts the hypothesis; when such particular should have been made one of the data for the construction of a hypothesis. Take for example the case of Isaiah xiii. 1—xiv. 23.

4. In the ignoring of important opposing principles and evidence, as in the case of prophetic individuality and of the arguments which pertain to differences in style and theology.

5. In the assumption, that positive external evidence is of less value than such imperfect analogies and limping hypotheses as have already been examined.

If the contentions of this paper are correct, is it not evident that one of the great needs of the time is for more scholars who are at once clear, accurate and independent thinkers? For an absence of such thinking no amount of linguistic learning, of study in foreign universities, or of harmony with prevailing fashions in the world of scholastic hypothesis and speculation can possibly compensate.

QUOTATIONS IN THE NEW TESTAMENT FROM THE OLD TESTAMENT

Rev. William H. Bates, D. D., Author of Notes From a Pastor's Study on "Alleged Discrepancies of the Bible"

The quotation in the New Testament of passages from the Old Testament is thought to present one of the most difficult problems with which Biblical scholarship has to deal. How to adjust the manifest difficulties, how to resolve the seeming discrepancies, consistently with any view of inspiration that shall preserve the integrity and divine authority of the Holy Scriptures, is a problem that some have thought to be insolvable.

New Testament writers have been accused of misquoting, of misunderstanding quotations, of accommodation, of quoting from memory and memory playing false, etc., etc. Tholuck says: "In very many, in most

cases, in consequence of quoting from memory, the passage, so far as the words are concerned, is altered sometimes to such an extent that the deviation has caused the supposition that the citation belonged to some apocryphal book."

Professor Howard Osgood, a member of the American Old Testament Revision Committee, has issued a pamphlet, entitled "Quotations of the Old Testament in the New Testament," in which is the entire embodiment of the Old Testament, so far as it has been embodied, in the New, giving every quotation with the formula, "God said," "it is written," "that it might be fulfilled," etc.; every quotation without a formula; every direct reference; and every similarity of word or thought. We find Genesis quoted 19 times, and in 9 New Testament books; Exodus 24 times, and in 12 books; Leviticus 12 times, and in 9 books; Deuteronomy 26 times, and in 13 books; the Psalms 59 times, and in 12 books; Isaiah 50 times, and in 11 books. But the list need not be extended.

The quotations in the New, from the Old, may be distributed into **three classes**: (1) Those agreeing verbatim with the Hebrew; (2) Those agreeing verbatim with the Septuagint where it differs from the Hebrew; (3) Those differing from both the Hebrew and the Septuagint, of which, according to Horne, there are nineteen.

We must of course assume that the Old Testament is inspired of God, since we are told that in old time "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21), and that "all Scripture [i. e., the Old Testament writings, for when Paul made this affirmation there was no New Testament] is given by the inspiration of God" (2 Tim. iii. 16). And we are also entitled to assume the inspiration of the New Testament, in accordance with Christ's promise: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. xiv. 26). "Howbeit when he, the Spirit of truth is come, he will guide you into all truth, and he will show you things to come" (Jno. xvi. 13). "When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. x. 19, 20). "When they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost" (Mk. xiii. 11). "When they bring you unto the synagogues, and unto the magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say; for the Holy Ghost shall teach you in that same hour what ye ought to say" (Lk. xii. 11, 12). "Settle it therefore in your hearts, not to meditate before what ye shall answer, for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist"

(Lk. xxi. 14, 15). Such is, in part, our sufficient warrant for believing in the inspiration of the Old and New Testaments.

Now, the verbs in 2 Pet. i. 21, "spake" (active voice), and "were moved" (passive voice), show that the "holy men" were passive before they were active: indeed they were passive under the power of the Holy Ghost in order that He might move them to speak. The logical and unavoidable conclusion therefore is, **the Holy Ghost is the responsible author of what they spoke**, whatever may have been their part in the proceeding. Laying aside all preconceived notions and all theories—which surely have no place in an open-minded, honest search for the truth—it is to just this conclusion that the simple, obvious grammatical principles conduct us. By the same token, there should manifestly be charged to the Holy Ghost like authorship of the New Testament. The Holy Spirit, then, is the primal author of both the Old and New Testaments.

We are now ready for a proposition which is so very plain and simple that, when once stated, it seems to go without saying, viz., that an author has the right to quote in one place what he has said in another, and if, in quoting, he finds it needful, for the accomplishment of his purpose, to make any change in the quotation, he certainly has the right to make the change. Applying this obvious principle to the case in hand, we must say that while the Holy Spirit is responsible for the original writing in the Old Testament, the same Holy Spirit is responsible for the changed quotation in the New.

The reasonableness and sufficiency of this solution may appear in the examination of some passages in which changes are made.

Let us take Ps. xl. 6, "Sacrifice and offering thou didst not desire: mine ears hast thou opened"; and Heb. x. 5, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me". Ears opened, or "digged" as the margin has it, with reference to Ex. xxi. 6, where the bond-slave through love for his master is not willing to leave him, and so has his ear bored through with an awl in token of perpetual sacrifice of service and obedience, is the idea of the original Hebrew. But "a body hast thou prepared me" is the differing rendering of the Septuagint, which the New Testament writer adopts and on which he builds his argument. Says Lee: "Commentators of the most opposite schools are singularly unanimous in regarding the New Testament form of exhibiting this passage as a strictly correct representation of **the sense** of the original." But the change in form is to be accounted for. The teaching here is, that personal obedience to the will of God rather than presenting animal offerings is the true sacrifice. And how could the Son of God, coming into the world, best show his obedience except through a prepared body? To show his absolute and unreserved subjection of himself to his Father's pleasure as a servant (Jno. iv. 34; v. 30; vi. 38; Lk. xxii. 42), he took upon himself the form of a servant, was made in the likeness of men (Phil. ii. 7), and in this prepared body he made obedient and serving sacrifice. Thus, in the New Testament

quotation, the Holy Spirit gives a significant exposition of the idea veiled in the first writing. Manifestly, a divine wisdom is in the change.

Take Isa. xxix. 14, "And the wisdom of their wise men shall perish"; and 1 Cor. i. 19, "For it is written, I will destroy the wisdom of the wise." The insufficiency of human reason to lead to salvation is taught over and over again in Scripture, and here the Holy Spirit is making clear, by a second and further revelation, that the cause of their wisdom perishing is God himself. This is both pertinent and pat.

Take also Isa. lxiv. 4, "God hath prepared for him that waiteth for Him", and 1 Cor. ii. 9, "God hath prepared for them that love Him". Both prophet and apostle are speaking of God's redemptive provision for mankind through the Messiah. But the Messiah for whom the saints of the old dispensation "waited" in hope, has come; and to the saints of the new dispensation, He is the personal object of "love", both as they look back at his coming to earth and as they look forward to his coming again. Hope has been changed to love; and so it was needful that just this change should be made in quoting. The Holy Spirit is simply making an advance in revelation, casting new light on the way of truth and life.

Again, take Ps. lxviii. 18, "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men"; and Eph. iv. 8, "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." The line of thought is this: Christ, in his humiliation and fitting for his priestly office, must of necessity have somewhat also to offer, even as every high-priest was ordained to offer gifts and sacrifices (Heb. viii. 3). He therefore "received gifts for men", and, in due time, ascended to dispense them, which he is constantly doing through this dispensation. Accordingly, as high-priest and head of the Church, he "gives gifts unto men". As Hengstenberg well observes, the giving presupposes the receiving, and the receiving is succeeded by the giving as a consequence. In this change in the quotation, the Holy Spirit made not only a fitting, but a logical, advance in revelation, carrying on, through a New Testament writer, the work which he had begun in the Old Testament.

Such is our solution of this problem that has been thought to be insoluble.

The rationale of the changes in the four cases examined, it is trusted, will be deemed valid and sufficient; and it is submitted that the assumption is therefore not unwarranted that a valid reason exists in every case of difference. If so, then the whole question of difficulty is settled. All we have to do is to go on, if we care to, and seek the rationale in the other cases.

MODERN MYTHS OF UNBELIEF

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We have tried honestly and fairly to investigate the claims of these radical higher critics, and to study the processes by which they have come to their conclusions, and we are compelled to say that we believe that their claims are myths, and that their conclusions are moths which are eating away the texture of faith and character.

Let us look first at the myths and their origin, and then we will examine the moths and their doings.

Myth No. 1.—A critic can tell by the literary style of portions of the Scripture that they were written by certain persons that he has never seen, and of whom he has never heard.

The style of the Junius Letters did not reveal their author to the critics of that day, though he was a contemporary. They made their guesses differing one from another, but no one could positively ascertain. An American firm published an anonymous book some years ago, which had been written by an author of national fame, and the public were invited to guess from the style of the book the author's name. The literary world sent in their guesses, most of which were wide of the mark.

Two pastors, one orthodox and the other a higher critic, were spending their vacations at a summer assembly, and they discussed in a friendly spirit the merits of "higher criticism." The orthodox pastor asked his higher critic friend whether he knew intimately two preachers whom we will call Dr. A. and Dr. B. He replied that he was well acquainted with them, had heard them preach, had read from their pens, and had met them frequently in private.

The orthodox pastor went to Dr. A. and asked him to write an account of one day's proceedings in the assembly. He then went to Dr. B. and made of him the same request. The accounts were written, and the orthodox pastor then became a sort of redactor, and mixed up the sentences of the two writers so as to make only one story. He then handed it to his higher critic friend, and asked him to separate the mixed article and restore the original documents. The result was a dismal, ludicrous failure. And yet learned men seriously claim that they can decide as to the authorship of chapters, paragraphs, sentences and words simply on the ground of literary style.

Myth No. 2.—The Pentateuch or Hexateuch may be divided into two distinct documents written by two authors, one of whom used the word Elohim in referring to God, and the other the word Jehovah.

The originator of this myth was Jean Astruc, born in 1684, "a French physician of considerable learning but profligate life."

He wrote a treatise entitled, "Conjectures concerning the Original Memoranda which it appears Moses used to compose the Book of Genesis."

He believed that Moses was the author of Genesis, though he used material that was written by others.

Dr. Eichhorn, of Gottingen, adopted this theory and added many original guesses to the guesses of Astruc. This profligate French physician has the honor of being the father of the modern destructive higher critic movement. When a writer to-day uses in the same article or book referring to God the word "Almighty," "Creator," or "Father," no one suspects that two men were the authors of the article or book. Because the word "Elohim," which refers to God as the Almighty Creator, and the word "Jehovah," which refers to him as the covenant-keeping God, were used in Genesis, it is inferred that two authors must have written the book.

It is strange that Jean Astruc and his followers did not have discernment to see that the same man may use the word "Elohim" in referring to God as Creator, and "Jehovah" in referring to him as the covenant-keeping God.

Myth No. 3.—The document theory of Astruc and Eichhorn opened the way for any number of guesses. If Astruc had the right to guess that there were two authors to Genesis, why may not others guess that there were three or twenty? And what is known as the "Fragment Hypothesis" was not long in coming into existence.

Dr. Green fully characterized it as "the document hypothesis run mad, the *reductio ad absurdum* furnished by the more consistent and thorough-going application of the principles and methods of its predecessor." One of these critics claims that Genesis is composed of 38 distinct fragments, "varying in length from four or five verses to several chapters." The names of these authors are, of course, not found in history, indeed, they are simply myths floating through the brain of a learned man whose imagination has been excited by the assumption that he has a miraculous discernment of style.

The fragment hypothesis soon falls under the weight of its absurdities, and gives place to a simpler theory known as the "Supplementary Hypothesis." By this it is claimed that the author who used the word "Elohim" wrote the original document, and that the author who used the word "Jehovah," finding this Elohim document, supplemented it with his additions. But it is soon discovered that the Elohist refers to things written by the Jehovist who came after him, and this myth vanishes into thin air.

But the myth-makers are not discouraged; they give us the "Crystallization Hypothesis," which assumes that the Pentateuch is a "vast conglomerate including various accessions made in the course of many centuries." But this myth soon became old enough not to satisfy those who, like the Athenians, cared only for something new, and the "Modified Document Hypothesis" is born. That is a complicated affair. It assumes an "Elohist," a second "Elohist," a "Jehovist," a second "Jehovist," a "Deuteronomist," a second "Deuteronomist," a "Priestly writer," a second "Priestly writer," and a third "Priestly writer," and as you read one of their pages with the

letters, E, J, D, E 1, J 1, D 1, E 2, J 2, P 1, P 2, P 3, R, R J, J E D, you can hardly help feeling that you have gotten into a puzzle book with many unknown quantities.

If these wild and fanciful speculations were kept within the brains of scholars or locked in musty books, read only by the learned, it would not be worth our while to preach a sermon on the subject. But they have been popularized; the magazines and even the daily press are full of them. What are the results?

1. These myths are moths which eat up the doctrine of the Inspiration of the Scriptures, and, weakening faith, tend to destroy belief in their credibility and authority. The style of the Holy Spirit is not considered. The fact that He could, if He would, impress the writer to use one set of words in one place and another set in another place is not thought of. The natural and oftentimes unnatural are made to crowd out the supernatural. It is hard to believe that the Holy Spirit had anything to do with such a hodge-podge composition.

2. These myths are moths which eat away faith in the miraculous. God is driven out of His world while His servants, natural laws, are deified. He is made the subject of His subjects. God is forbidden to work directly for the accomplishment of His purposes. The miraculous which is simply another word for God's direct active agency in the world, must give way to the slow workings of the pagan theory of evolution. The resurrection of Jesus is in the way of this theory, and must be set aside. Birth from above must give place to birth only from beneath.

I heard a learned higher critic assert that Christianity was the evolution, and, to a large extent, the combination of all the heathen religions of the world which existed before the time of Christ. A revolution wrought by the power of God, like the conversion of 3,000 at Pentecost, must give way to the evolution of pagan ideas! Everything and everybody, even Jesus himself, must be the product of previous ages!

3. These myths are moths which insidiously destroy faith in the Deity of Christ. No one can continue very long to worship the Lord Jesus Christ after he has been led to believe that, though Jesus said Moses wrote of Him, Moses really had nothing to do with the writing of the Pentateuch. To say that Christ knew better, but did not choose to inform the people, is little better than to say that He was ignorant of the facts.

CHRIST'S "COMING AGAIN"

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That the Second Coming of Christ as predicted in the Bible will be verified, and possibly in the near future, has been a prevalent opinion of Christians. Without agreement as to the time of it, myriads of believers have been and are "looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ" (Titus ii. 13).

But some critics now call the "Second Coming" a delusion of Jewish origin, ignoring the fact that the Jewish expectation of a coming Messiah was gloriously fulfilled in the birth and ministry of Jesus. Also they affirm that the Apostles expected a second appearing in their day and were disappointed, that later Christians have expected it without being gratified, and that a literal Return as announced at the Ascension of Jesus (Acts i. 11) is not to be expected either before or after the Millenium. For, say they, such a coming again would be supernatural, miraculous, contrary to human experience, and therefore not to be considered as either probable or possible.

The Apostles not Disappointed.—The Scriptures give evidence of a visible return of the Lord Jesus as predicted, which warrants the Christian belief of the "Second Coming of Christ" in His own appointed time.

According to the record, "never man spake like Jesus", so that men "were astonished at His teaching, for His word was with authority". His miracles of healing were numberless and led many people to accept Him as the promised Messiah, and as possessed of the great power of God. But otherwise His life and character were environed by humiliating conditions that belong only to the very lowly; and His painful and shameful death as a felon filled out the picture that prophets had painted of the Coming Savior, the King of Israel: "He was despised and rejected of men; a man of sorrows and acquainted with grief; and as one from whom men hide their faces He was despised, and we esteemed Him not" (Isa. liii. 3). Yet in the face of all this Jesus repeatedly declared that after His death He would come again in glory and power, would establish a kingdom of grace and holiness, and extend its saving efficiency to all nations of earth. Probably among the Disciples there were misconceptions as to this early coming again of Christ, as there were of His death; for modern Bible readers have largely failed to distinguish it from the glorious Second Coming that was announced at and after His Ascension into Heaven.

The Earlier "Coming Again".—That the Apostles were not disappointed in their expectation that Christ would come in glory in their earthly life is evident from 2 Thess. ii. 1, etc., where the still future coming was declared to be a distant event, to be preceded by a long reign of Anti-Christian lawlessness that must be overthrown before the day of the Lord should come. Paul warns the Thessalonians: "Be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand." And that this was no new teaching he avers when he exhorts them, "Stand fast and hold the traditions which ye were taught, whether by word or by epistle of ours". Similarly in 2 Pet. iii. 1-13 Peter warns his readers against the mockers who cry, "Where is the promise of His coming?"; and charges them, "Forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day." He declared that the day of the Lord would come as a thief in the night, but implied that a thousand years or more might intervene before it would come.

But besides this long distant Second Coming, there is a Coming again in Glory, which Jesus Himself promised would be seen and enjoyed by those that heard Him. Thus (Matt. x. 23), in sending out the Apostles to their Gospel work, Jesus said: "Verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of Man be come". A more precise statement is recorded in each of the three Synoptic Gospels. In Matt. xvi. 27, 28, it is in these words: "For the Son of Man shall come in the glory of His Father with His angels; and then shall He render unto every man according to his deeds. Verily I say unto you, there are some of them that stand here, who shall in no wise taste of death, till they see the Son of Man coming in His kingdom." In Mark viii. 38 and ix. 1, it is: "For whosoever shall be ashamed of Me and My words in this adulterous and sinful generation, the Son of Man also shall be ashamed of Him, when He cometh in the glory of His Father with the holy angels. And He said unto them, Verily I say unto you, there are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power." In Luke ix. 26, 27, it is: "For whosoever shall be ashamed of Me and My words, of him shall the Son of Man be ashamed, when He cometh in His own glory, and the glory of His Father, and of the holy angels. But I tell you of a truth, There are some of them that stand here, who shall in no wise taste of death, till they see the kingdom of God".

This threefold record presents the emphatic promise of Jesus, that after His death, in the lifetime of those present, He would come again and reign with irresistible power as the Son of Man in Personal glory, with the glory of His Father and a glorious retinue of angels for the adjustment of human affairs, the suppression of ungodliness, and the establishment of righteousness and peace. Did Jesus fail in this promise and disappoint those who believed His word? Or did He truly come again to His Disciples as He promised, John xiv., xv. and xvi.—: "A little while and ye behold Me not, and again a little while and ye shall see Me"? Did He reveal to them His glorious majesty and power? Did He in that day inaugurate His kingdom as the ever-present King and Leader of His people? Did He reveal His glorious majesty and power, and does He still in grace and divine glory work out the salvation of men through His own Personal manifestation and the instrumentality of believing followers? The Bible record shows that within a few days after His death Jesus had gloriously risen from the grave, had set up His kingdom in the Church with the Pentecostal effusion of the Spirit, and became the ever-present Helper of His people in their Gospel labors and in their blessed removal from earth to heaven. Thus He was gloriously exalted as the Prince and Savior whom God sent "to give repentance to Israel and remission of sins" (Acts v. 31).

The death and burial of Jesus came as He foretold. Having thus finished the redemption of sinners He went away; He ascended to His Father and our Father, to His God and our God, that He might receive His reward. Gone from sight, hidden in the tomb, He was "forgotten as a dead man out

of mind". The hopes of the Disciples were blasted and their wail was heard: "We hoped that it was He who should redeem Israel!" But even then He had Come Again, had risen from the grave, had reappeared to His Disciples, and, as Paul affirms (Rom. i. 4), was "declared to be the Son of God with power by the Resurrection from the dead." The fact of His resurrection, His visible Coming Again to His Disciples, is detailed in the closing chapters of the four Gospels. He appeared first to Mary Magdalene, then to the women, to Peter, to two on the way to Emmaus, to the Ten without Thomas, to the Eleven with Thomas, to the Seven at the Sea of Tiberias, to the Five Hundred in Galilee, to James, to the one hundred and twenty at His Ascension, and last of all to Paul on his way to Damascus. They saw Him, they heard His voice, they thrust the hand into His pierced side, He walked by their side, He talked to them, ate with them, gave instruction and assured proofs so that even doubting Thomas cried, "My Lord and my God!"

In these appearances Jesus manifested Himself as the Risen Savior, the Conqueror of Death, the Son of God and the God of Glory. His brief visits and sudden disappearances seemed intended to show that He was actually near them when invisible, that He took the deepest interest in their welfare, was preparing them for His unseen presence as their Guide and Almighty Helper. To those that met Him on the mountain in Galilee He announced His universal authority and kingship, organized and commissioned them to carry on His gracious work of saving men and bringing the nations to obey Him as their Supreme Ruler, and assured them that always and everywhere He would be with them as the Almighty Savior, Ruler and Judge (Matt. xxviii. 18-20). In the face of this promised presence, within forty days He ascended to Heaven to remain invisible until His "Second Coming" at a future time not revealed (Acts i. 10, 11).

Thus in the Resurrection of Christ and His manifestations He literally fulfilled the promised Coming Again and the inauguration of His kingdom which He described in His parables of the Kingdom (Matt. xiii. 1-52). The King is Christ Himself, the invisible but ever-present "Son of Man" who is wresting the power from Satan, the god of this world, and "putting all His enemies under His feet." It was then only the seed-time; but the seed is the living Word of God, which may fall by the wayside, on rocky ground, among thorns, with the tares sown by the Evil One, or in good ground; yet like the little mustard seed, like the woman's leaven, it lives and grows and transforms everything into its own character; like a net cast into the sea it brings out good and bad; yet Christ is sought and accepted as a rich treasure, nay, as a skilful and persistent merchant He gathers out of the world precious souls whom He purchased as goodly pearls, so that not one of His loving children is lost or forgotten. The Resurrection of Christ, therefore, was a glorious appearing in the lifetime of the Apostles and His exaltation to royal dignity and authority which will be perpetuated

for the accomplishment of His purposes of mercy and grace. See Acts iii. 13-21; Heb. ii. 9, 10; 1 Pet. iii. 18-22.

"Coming Again" with Presence of Power.—The corporeal presence of Jesus after His Resurrection made no miraculous display of power; the Disciples were told to wait for this (Luke xxiv. 49). The Ascension to Heaven was glorifying though it disappointed the hopes of the Disciples and centred their thoughts and trust on the promised "power from on high". Now they knew that Jesus was exalted and "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. iii. 20), and that He in some way would be with them and in them for glorious achievements. His **"power in us"** would now carry forward His kingdom among men; for "though we have known Christ after the flesh, yet we know Him so no more" (2 Cor. v. 16). As the Centurion at Capernaum testified, He need not come in visible Person to the bedside of the sick in order to give relief; but if "He only say the word" the healing power will go with it (Matt. viii. 5-10).

At the Pentecostal outpouring of the Spirit Jesus came to clothe His Disciples with supernatural power, and manifested His glorious grace in the instant salvation of thousands. The Holy Spirit came in the place of Jesus Christ, who had said (John xiv., xv., xvi.): "I will not leave you desolate, I come unto you I will pray the Father, and He shall give you another Comforter, that He may be with you forever I have spoken unto you, but the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things and bring to your remembrance all that I said unto you It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go I will send Him unto you. And when He is come He will convict the world in respect of sin, and of righteousness, and of judgment He shall guide you into all the truth **He shall glorify Me; for He shall take of Mine and shall declare it unto you.**"

The present dispensation of the Spirit was designed to fulfil the predicted Glory and promised presence of Jesus. The manifestations of the Spirit in and through the Disciples of Christ reveal His power and grace. He came to the Apostles in visible glory at Pentecost; for with the rushing of a mighty wind and flames of fire they were filled with the Holy Ghost so that they spake with tongues, healed the sick, raised the dead, converted multitudes of hardened sinners; because "their speech and preaching were not in the persuasive words of man's wisdom, but in demonstration of the Spirit and of power." The administration of the Gospel and its saving power through the Christian centuries shows the abiding presence of Jesus in His kingdom; and the grateful ascription of saved souls has been and will be: "Unto Him that loved us, and loosed us from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and Father; to Him be the glory and the dominion forever and ever" (Rev. i. 5, 6).

"Coming Again" in Death.—The threefold mention of Death with His predicted Coming Again: "Shall in no wise taste of death, till they see the Son of Man coming in His kingdom", implies the early establishment of His kingdom, and that Jesus knows and orders the time and manner of death and comes to the dying believer for his comfort and support. We have also the express word of Jesus (John xiv. 1-6): "Let not your heart be troubled; believe in God, believe also in Me. In My Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you. And if I go to prepare a place for you, **I come again** and receive you unto Myself; that where I am, there ye may be also." This precious word of Jesus is constantly read to the sick and dying, and to the mourners at funerals as the immutable ground of a blessed hope. It is an assured promise that Jesus will come to be present with His believing followers in the solemn hour of death, to remove its terrors and accompany them in the solitary way by which the Christian enters into his everlasting rest. It reveals the preparation He has made for them in their heavenly Home, and in unmistakable terms declares that this was a special purpose and result of His death and resurrection, His going away and **Coming Again**.

Abundant testimony to the coming and presence of Jesus might be given from Bible records. The Lord said to Moses, "Certainly I will be with thee"; and the marvelous deliverance of Israel from Egypt was the fulfilment of the promise. Psalm xxiii. is a summary of the facts of His constant presence and care of His people through life and in death more especially: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; **for Thou art with me**; Thy rod and Thy staff they comfort me"; and to countless myriads of young and old this has been the attested experience. Stephen, the first Christian Martyr, found the promise of Christ's presence true; for "He, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened and the Son of Man standing on the right hand of God And they stoned Stephen, calling upon the Lord and saying, Lord Jesus, receive my spirit."

The bold and confident prediction of Jesus has been verified in His Resurrection, in the gift of the Holy Spirit, and in His consoling presence with the saved in all their vicissitudes. With Paul we can say, the saving purpose and grace of God "**hath now been manifested by the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the Gospel**" (2 Tim. i. 9, 10).

The Second, Glorious "Coming Again".—And in the light of all this Scripture teaching and Christian experience, with the greater confidence, however improbable and impossible the critics may suppose it to be, the Second and more glorious Coming of Jesus is anticipated, when every eye shall see Him; and we wait "The appearing of our Lord Jesus Christ, which in its own time He shall show, who is the blessed and only Poten-

tate, the King of Kings and Lord of Lords." Till then we gratefully recognize that He has already Come Again, is with us and hath given the sure word of promise, "I will never leave thee; I will never forsake thee."

Thus there was another appearance of Jesus in the days of the Apostles as He foretold. The failure to distinguish this Coming Again from the still future "Revelation of the Lord Jesus from Heaven with the angels of His power in flaming fire rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus", as announced in Acts i. 11 and 2 Thess. i. 7, 8, has led to misinterpretations. The one Coming Again is an accomplished fact that shows the possibility and certainty of such a supernatural and glorious event, giving assurance that the Second Coming will not fail in His appointed time, and that the Word of Jesus, whether promissory or minatory, is infallible truth. That other Coming is a good hope that sustained believers in all the Christian centuries and is still cherished by those who mourn over the prevalence of sin and evil, are grieved at the dishonor done to the Lord Jesus and His divine Word, and long for the triumph of the Gospel and the salvation of souls. "Our God shall come." "Hath He spoken and will He not do it, hath He promised and will He not make it good?" "The Word of the Lord endureth forever."

THE INTERNATIONAL LESSONS IN THEIR LITERARY AND HISTORICAL SETTING

The Managing Editor

The Scripture of the First of the International Lessons for May is drawn from Matthew. The Scriptures of the remaining Three Lessons are from Mark. The Lessons have no organic, Biblical relation to one another. The Topics of the Lessons are: "Parable of the Tares"; "A Fierce Demoniac Healed"; Death of John the Baptist; "Feeding the Five Thousand".

I. Lesson for May 6.—The Topic for the First Lesson for May is "Parable of the Tares". Its Scripture is Matthew xiii. 24-30, 36-53,—the last of which verses contain Christ's explanation of the Parable. There is a Parable containing some like teachings, especially bringing out the stages in the growth of the plant that springs from the seed of the Word and the final work of the Reaper, in Mark iv. 26-29.

1st. The General drift of the Parable.

The general purpose of the Seven Parables of the Kingdom has been set forth in connection with the Lesson on the Parable of the Sower and the Daily Bible Study for February 21-23. Taken together the Seven set forth the origin and development of the Gospel in the world. The Parable of the Tares, as explained by Jesus Himself, shows the difficulty with which the Kingdom is established in this evil world. For a study of the geographical, botanical and agricultural features of the Parable—which are merely incidental to its spiritual teaching—abundant material is always at hand.

The important general features and applications of the Parable will best be studied in connection with the Scriptural statement itself and Christ's explanation of it. Archbishop Trench's book on the Parables will be found a safe guide in such study.

Attention should be directed to certain special and all-important teachings, that are peculiarly liable to be lost sight of in the attention to minute and unimportant details that characterizes so much of the instruction given on the Parables.

2nd. The Unfolding of the Lesson.

Some Points for Study may be suggested:

1. Study the Mixed Condition of Things in the Kingdom of Heaven,—the Two Sowers, the Two Seeds and the Two Products.

The First Sower is explained as Christ Himself, who sows His seed in this wicked world by the proclamation of the Gospel personally and through His followers. The outcome of this sowing has already been set forth in a general way in the Parable of the Sower.

The Second Sower is Satan, the Devil, who takes advantage of the sleep of men, who are or should be interested in the first sowing, to scatter his seed of false doctrine and evil practice.

The slowness of the progress of the Kingdom through the preaching of the Gospel was explained in the Parable of the Sower as being due to the evil condition and perverseness of men in the world, so that notwithstanding all the advantages of the Gospel and the means of Grace men—not only in the world but in the Church—remain peculiarly receptive to evil.

2. Study the Agency of Satan, as so strongly and unmistakably brought out in this Parable and the one preceding. As Lange has said: "This passage has rightly been adduced as one of the strongest proofs that Christ propounded the doctrine of the Devil as of His own revelation, and not from accommodation to popular prejudices. For, (1) Our Lord speaks of the Devil, not in the Parable, but in His explanation of its literal and proper sense; (2) He speaks of him not in presence of the people, but within the circle of His intimate disciples; (3) He refers to the Devil as the personal founder and centre of the kingdom of darkness, and as opposed to the person of the Son of

Man, the centre and founder of the kingdom of light. Other passages show that, on many occasions, Jesus of His own accord bore witness to this doctrine (comp. Matt. iv. 1-11; John viii. 44, etc.)."—

Archbishop Trench also emphasizes the same point, adding new features. He says:

"We behold Satan here, not as he works beyond the limits of the Church, deceiving the world, but in his deeper skill and malignity, as he at once mimics and counterworks the work of Christ: in the words of Chrysostom: 'after the prophets, the false prophets; after the Apostles, the false apostles; after Christ, Antichrist.' Most worthy of notice is the plainness with which the doctrine concerning Satan and his agency, his active hostility to the blessedness of man, of which there is so little in the Old Testament, comes out in the New; as in the last Parable, and again in this. As the lights become brighter, the shadows become deeper; not till the mighty power of good had been revealed, were we suffered to know how mighty was the power of evil; and even here it is in each case only to the innermost circles of disciples that the explanation concerning Satan is given."

Undoubtedly the Liberalism and Anti-Supernaturalism, in which a large section of the Church has grown so much wiser than Christ Himself, have so destroyed faith in this fundamental Biblical doctrine as to put men in a condition of spiritual slumber and lay them open peculiarly to the subtle attacks of the Great Deceiver of souls.

3. Study the Condition of those who are or ought to be interested in the spread of the Gospel as heralds and witnesses, that renders this mixed and evil condition possible,—a condition expressed in the Parable by "sleep."

The efforts of even the great expositors to take all appropriate spiritual meaning out of the expression, "while men slept"—by making it a non-significant incident belonging entirely to the machinery of the Parable, or a mere rhetorical flourish—seems to violate all

the principles of correct interpretation and sound Biblical exposition.

The "men" involved are naturally to be taken as being the men specially interested, or supposed to be interested, in the Kingdom,—in whom the seed originally sown has become, so to speak, incarnated, making them representatives of the Sower in the world, "the children of the Kingdom".

The entire outcome of evil in the Parable is made to depend upon the **sleeping** of these men, which Satan turns to his own advantage and sows his evil seed in the world, which becomes in due time incarnated in the children of the "wicked one".

"Sleep" is a condition in which the sleepers are oblivious to what is going on around them. In this case they are in such condition as to be oblivious to the work and interests of the Kingdom.

Christ foresaw that His Followers would be peculiarly liable—by reason of the weakness and perverseness of human nature—to fall into this comatose spiritual condition, this state of lukewarmness and deadness. This foresight led Him to give them later that final lesson on **Watchfulness**, which he enforced by a most remarkable series of Parables or allegories (Matthew xxv. 1-46), setting forth the sources from which the danger of being found off guard would come to them in their glorious work of restoring the reign of God in man and on earth. In all their relations in the Kingdom, in which they are to wait for His return, Christ's disciples would be exposed to declensions from faith and duty that would open the way for Satan's evil seed-sowing.

Especially would the neglect of their **Great Commission**—to sow the Gospel seed without delay in all the world, and making it **their only business as Christians in the world**—open the way for corruption and deadness. The disregard of this, its great and only mission, has been the sin and curse of Christendom from the beginning, always resulting in corruption and decay. This should be a source of special solicitude at the present time, since the vast majority of the

professed followers of Christ are oblivious of their duty to a lost world. A study of Mr. John R. Mott's book, "The Evangelization of the World in this Generation", would help to rouse nominal Christians to the present condition of slumber.

4. Study the teaching concerning the **Continuance of the Mixed Condition of Good and Evil** until God's inevitable time of separation shall come.

The "servants", or Sons of the Kingdom, i. e., whoever may have been in charge, showed themselves eager to undertake immediately and complete the task themselves. Against this the one in supreme authority protests. In destroying the evil the good might also be destroyed and all harvest prevented. It is not possible for man to know the heart; only God can understand the secret motives, and so understand the man. That work is to be left for the Final Judgment, when the seeds of good and evil have completed their process of growth and fruitage.

Yet as Trench remarks, there is nothing here against the proper and judicious exercise of discipline in the Church. There are cases of evil life concerning which there can be no question, and which should be dealt with in accordance with the principles taught the Disciples by Christ in dealing with the lapses of their fellow-disciples (Matt. xviii. 15-17). Paul in his Epistle to the Corinthians has likewise given directions on this point.

Nor is there anything against the proper defence of sound doctrine, since the very life of the Church depends upon its adherence to the doctrines of the Gospel, and the plain command is to contend earnestly for the faith. The "sleep" of the Church always originates in indifference to the great saving doctrines of the Bible.

Such defence of the truth may or may not call for "heresy trials", in the experience of the Church. The recent course of the Congregational Theological Seminary at Chicago, so warmly commended by "The British Weekly", presents one way of dealing with such cases, where

the Church or Christian body involved has no authoritative ecclesiastical tribunal.

The outcry raised against "heresy trials", which seems so popular in the Church of the present day, was ably dealt with not long since in some strong editorials in the "New York Christian Advocate", by the man who confessedly stands at the head of the religious editorial fraternity in this country—Rev. Dr. James M. Buckley—in which he showed that the outcry, so far from being justified by the facts, is put to rest by a simple and honest consideration of the facts in the cases involved. The times of the greatest additions to the Presbyterian Church were coincident with the noted heresy trials in that body, while the periods of dearth were those in which the Church was hesitant and no such trials occurred. Dr. Buckley also showed the same to be true of the Methodist-Episcopal body, with which he is officially connected. While we are not advocates of trials for heresy, it is well to understand that God's truth is worth something, that the Church is under obligation to stand by it, and that its wakeful life depends upon its meeting its obligation. That being so, there is something worse than the proper and Christian trial for heresy, i. e., for false and destructive teaching, viz:—the condoning and cherishing of such teaching, so that it shall become a cause of barrenness and destruction in the Kingdom.

5. Study the Assurance of God's Final and Complete Separation of the Good and Evil at the Judgment.

This is the one point, hinted at indeed in the Parable of the Sower, but clearly brought out into the light in the Parable of the Tares. The evil may escape man's judgment in this world, and may continue here to be a source of destruction to the work of the Kingdom, but the Final Judgment is inevitable.

II. Lesson for May 13.—The Second Lesson for May is entitled "A Fierce Demoniac Healed". The Scripture is found in Mark v. 1-20. There are, however, parallel accounts in Matthew viii.

28—ix. 1 and Luke viii. 26-40. It will be noted that the records of the event in Mark and Luke are much more explicit than that in Matthew.

1st. Connections of the Lesson.

By consulting the different Gospels it will be seen that, on the evening after the day of parabolic teaching at Capernaum, Jesus took ship with His Disciples and passed over the Sea to the region of Gadara opposite Capernaum. It was during this voyage that a great storm arose on the sea, unconscious of which Jesus was sleeping on the rower's cushion in the stern of the vessel. The Disciples were amazed at the readiness with which even the wind and the sea obeyed Him. This miracle is related by the three Synoptic Evangelists (Matt. viii. 18, 23-27; Mark iv. 35-41; Luke viii. 22-25).

When they arrived in the wild heathen region on the other side they were met by a fierce demoniac, surpassing in extent and degree of madness any other instance that is brought forward in the Gospels. Matthew mentions two demoniacs, but Mark singles out one, as being the exceptional and extreme case, the account of which is peculiarly fitted to produce a profound impression upon the man of action, the man of Roman type.

The demoniac may be taken (as will be seen in considering the name "Legion") to represent the most abandoned type of sinner, the one completely possessed of the Devil and under demoniacal influences. It is specially adapted to set forth what the condition of the sinner would be as a subject of Satan's kingdom, in the absence of all ameliorating or elevating influences.

2nd. Certain Points for Study present themselves in connection with the narrative:

1. Study the Sketch of the Untamable Demoniac.—Ch. v. 1-5.

Of this sketch Dr. Alexander Maclaren has said: "The awful picture of this Demoniac is either painted from life, or it is one of the most wonderful feats of poetic imagination. Nothing more terrible, vivid, penetrating and real was ever conceived by the greatest creative

genius. If it is simply a portrait, Æschylus or Dante might own the artist for a brother."

The Demoniac comes out of the tombs in the rocks, in the wild regions along the shore, to meet Jesus. Nowhere else in this Gospel does the Evangelist show such vividness of realization or mastery of the scenic. The untamableness of the Demoniac whom none could bind, even with chains; the extreme madness indicated by his shrieks and his self-tormenting fury in cutting himself with stones; his seeing Jesus while he was yet far off and running to Him and worshipping Him and crying with a loud voice, as if he would strike terror to the heart of the visitor; his adjuration of Jesus by God, as the Son of the Most High God, with the prayer not to torment him and not to send him out of that land. Probably some information may have reached him concerning Jesus; certainly Satan, who dwelt in him by his emissaries, recognized Jesus and His mission, as the language shows.

In any event, the Demoniac will be seen to be the fit representative of Satan in this conflict of Jesus with Satanic power,—a conflict surpassing, we may well believe, in the power involved and exercised, even the miracle of the night before in stilling the storm.

2. Study the Battle with the Satanic World as represented by the Demoniac.—Ch. v. 6-13.

(1) The possessed man immediately challenged the coming of Jesus, completely identifying himself with the demon that possessed him. At the same time, by his act of worship and his petition he acknowledged the power and supremacy of Jesus, whose presence was a torment and portended banishment to "the abyss" (vv. 6, 7).

Increasing emphasis was given to the prayer of the Demoniac, doubtless, by the fact that Jesus had just said: "Come out of the man, Thou unclean spirit" (v. 9). Judging from Luke's account, as compared with that of Mark, it does not appear that the man was at once healed when Jesus uttered this word. The reason appears in the address being made to a

single demon ("Thou unclean spirit"), whereas the man was possessed by many demons, which fact Jesus desired to bring gradually before the company of his attendants.

(2) By His question, "What is thy name?", Jesus brought out the completely demonized character of the man and called forth the prayer which led to such unforeseen results (vv. 9-13). So completely demonized was the man that he stood forth distinctly and explicitly as **the representative of the Satanic world**: "My name is Legion; for we are many" (v. 9). He appeared as the leader of a whole legion of demons.

As Satan's representative he uttered the prayer that they might not be sent away from this wild and desolate region where they were so much at home, into the deep, "the dreadful abyss"; which last clause Luke (viii. 31) adds in his account. They requested rather to be sent into the herd of swine that was feeding near by,—in which request "all the demons" joined with the man, thereby taking the matter, so to speak, out of his hands into their own.

Leave was given by Jesus, and the great catastrophe, so different from what the demons had anticipated, followed,—showing the power of Jesus over the animal world as well as the Satanic (v. 13).

3. Study the Interview of Jesus with the Herdmen and the People of Gadara.—Ch. v. 14-17.

This is a striking picture of perverse and selfish human nature. Not only the herdmen but also the citizens and the people of the country had an opportunity to see what had been done (v. 14). They saw the man that had been possessed with the legion, "sitting and clothed and in his right mind"; they must have been familiar with his case so that they could not fail to see how great a miracle had been wrought. The only result recorded is, "They were afraid"; not penitent nor repentant (v. 15). They were told the story of what had happened to the man, the demons and the swine; and yet their only prayer was that Jesus "should depart out of their borders" vv. 16, 17).

These citizens of the land treated righteousness and the King of righteousness as did the Devil himself, whose servants they were. In the eyes of God souls are more valuable than swine; in their eyes swine more valuable than souls. As we remember once hearing Henry Ward Beecher say, in his blunt way, in commenting upon this passage: "They are like so many in our town, who think more of their hogs than of their souls."

4. Study the Final Interview of the Saved Man with Jesus.—Ch. v. 18-20.

The contrast between the Demoniac of an hour ago and the saved man could scarcely be more striking. Then the unclean demons had reduced him to their own base level and had made him their willing and forward servant. Now, clothed and in his right mind, he approached Jesus as He was entering into the ship to go over to the other side, with the prayer that he may be with Him (v. 18).

Jesus did not suffer him to do this, but gave him a mission to his relatives and friends. He appointed him "to be a living memorial to all of his own saving manifestation for that entire dark district" (v. 19). He thus set him to the first duty that comes to a man in the Kingdom of God: he was to tell his neighbors and friends "how great things the Lord had done for him."

There is nothing inconsistent between this and the prohibition that Jesus had given in Galilee against spreading abroad a knowledge of His miracles. No such crisis existed here as in Galilee. Indeed this man's mission was needed in Perea, where he may have been a special instrument in preparing for the preaching of the Gospel to the heathen in Perea, of which Luke has given us an extended record.

The immediate obedience of the man shows him to have been a true and genuine disciple of Christ; and the result, that "all men marvelled" shows that the blessing of the Master made effective his message (v. 20).

III. Lesson for May 20.—The Topic for the Third Lesson for May is "The

Death of John the Baptist". The Scripture is found in Mark vi. 14-29. The incidents here related had occurred a year before Jesus withdrew from Galilee, but are incidentally related here because of Herod's inquiry that had been raised by the fame of the work of Jesus. Partially parallel accounts, covering at least some of the incidents, are to be found in Matthew xiv. 1-12 and Luke ix. 7-9, that given by Matthew being the most extended.

1st. The Place of the Lesson.

This Scripture is found in section 3 under Part 1 of the Gospel according to Mark,—in which the Evangelist is exhibiting the mighty power of Jesus as shown in the active work of His Kingdom, in a series of concluding conflicts in Galilee and of withdrawals from the public gaze (chs. vi. 1—viii. 26). The Scripture is found in the first portion of this section, which sets forth the work of power of Jesus among His own neighbors in Nazareth and Galilee, where it was opened by the Call and Mission of the Twelve, and Herod's consequent inquiry who Jesus might be (ch. vi. 1-52). Opening with the Call and Mission of the Twelve, this portion of the Gospel follows with the subject of the present Lesson, "The Death of John the Baptist", and the next Lesson, "The Feeding of the Five Thousand."

The inquiry of Herod in the present Lesson led to the withdrawal across the Sea of Galilee, where the Feeding of the Five Thousand occurred,—one of the most marked exhibitions of the power of the mighty King, in His entire career. When Jesus withdrew from conflict it was only in order to gain greater victory.

Political reasons doubtless led to the inquiry of Herod, who just at this time was threatened with a war of revenge and extermination. Herod may at this time have been visiting at his Galilean residence; or the news of the miraculous deeds may have reached him at his capital, Macherus, on the eastern shore of the Dead Sea.

2nd. The Points for Study can best be brought out by following the narrative:

1. Study the Effects of Christ's Work of Power on Herod.—Ch. vi. 14-16.

Herod's explanation of the work of Jesus seems to have been suggested by a guilty conscience. John the Baptist had been a terror to Herod while he was yet alive, although he had performed no miraculous works; now that he was raised from the dead, as Herod thought, he became a greater terror through the manifestation of these miraculous works (v. 14). The dread of Herod was the greater inasmuch as the risen John was not imprisoned within the walls of Macherus, where he could be kept from doing harm and put to death if need be.

Other explanations were offered by Herod's courtiers: some suggested that it was Elijah, who was expected to return to earth; others, that it was the Prophet foretold in Deuteronomy xviii. 15; still others, that it was some new Prophet that had arisen (v. 15).

Herod's remorse, however, held him to the belief that Jesus was the risen John (v. 16). Herod's desire to see Jesus probably had also more in it than a general interest in His works; Jesus had been heralded as Messiah, **the King of the Jews**, and fear of a political rival must have had to do with Herod's wish to see Him. His desire was not to hear the teachings of Jesus, but to get Him into his grasp, that he might destroy Him as he had destroyed His Forerunner.

2. Study Herod's former Relation to John.—Ch. vi. 17-20.

Herod had imprisoned John because of the rebuke of that great preacher of righteousness (vv. 17, 18). The history of the unholy marriage of Herod Antipas, son of Herod the Great, with his niece Herodias, the Jezebel of her times, is familiar. She had first married Herod's older brother Philip who, she supposed, would succeed to the Kingdom. Later, when he had been disinherited, she deserted him and fled with the rich and powerful Herod Antipas when the latter was on a visit to his brother in Rome. Herod already had a lawful wife, the daughter of Aretas, an Arabian prince,

whose father was probably at this very time making ready in his wrath for invading the dominions of Herod.

When Herod brought his unlawful wife to his palace John plainly told him ["kept telling him", for so the language means], "It is not lawful for thee to have thy brother's wife" (v. 18).

Herodias herself took up the quarrel against John and sought to kill him, but was not able to do so because Herod feared John, 'knowing that he was a just man; and heard him gladly' (vv. 19, 20).

The King had evidently some conscience left, but the struggle was now to come between conscience and passion, and the latter was to prove too strong for the former.

3. Study the Successful Plot for the Destruction of the Great Preacher of Righteousness.—Ch. vi. 21-25.

The occasion seized upon was a great banquet, in which voluptuous dances were added to excessive drinking. The former proved a mightier motive with the king than even the latter, and he promised the Dancing Girl any gift desired, to the half of his kingdom (vv. 21-23).

The young girl submitted to her mother the question: "What shall I ask?", and she returned straightway to the king with her cry, "Immediately, immediately", for the head of John the Baptist (vv. 24, 25). The vindictive woman and the demands of passion had triumphed.

4. Study the King's Reluctant Compliance.—Ch. vi. 26-28.

Herod was exceedingly sorry when it was too late for such a man as he was to retrace his steps. He had no business to make such an oath or to execute it. He was not an autocratic king like Xerxes who could offer half his kingdom; nor had he any right to do such a deed in order to comply with the wishes of those who were present with him in his debauchery, and doubtless ready to urge him on to the deed. Nevertheless he commanded, and John was beheaded and his head brought in and given to the damsel, who gave it to her mother (vv. 26-28).

The Great Preacher was faithful to his conscience as a Preacher of Righteousness, setting an example of plain speaking and square dealing to which too little heed is given in our day by those who preach to the rich and titled of this world who fearlessly cut loose from the obligations of social morality. The character of the weak and wicked king and his paramour stands out all the more sharply by contrast with that of the Prophet of God.

The record here closes with the simple statement that his disciples came and took the body of the murdered man and laid it in a tomb. Matthew adds (ch. xiv. 12) that they then "went and told Jesus".

IV. Lesson for May 27.—The Fourth Lesson for May is entitled "Feeding the Five Thousand". The Scripture selected is Mark vi. 30-44. There are parallel accounts in Matthew xiv. 13-23; Luke ix. 10-17; John vi. 1-13,—that in the latter Gospel being followed the next day on the other side of the sea by an extended discussion and explanation of what had been taught.

This is one of the few miracles recorded by all the Evangelists. Each of the accounts will be found to have its own peculiar features and they should be carefully studied and compared. As stated in the Lesson for May 20, the Feeding of the Five Thousand follows immediately upon the account of Herod's interest in Jesus. It gives a vivid picture of human need as well as of the supernatural power of Jesus by which He was able to meet that need.

The record in Mark opens with an account of the Return of the Twelve from the mission of which the opening of the Chapter relates their sending out. They reported to Jesus what they had done and what they had taught (v. 30). It was on this occasion that He invited them to withdraw with Him for rest and privacy, as there was no possibility of it in Capernaum where the great multitudes were always pressing upon them.

The Points for Study are suggested by the narrative in connection with the dis-

course based upon it recorded in St. John's Gospel:

1. Study the Withdrawal and its Object.—Ch. vi. 30-32.

The reason that Mark gives for going apart is contained in the invitation of Christ Himself that "they rest awhile" (v. 31). Another reason suggested by Matthew (xiv. 13) was the news that had come to them of the murder of His cousin John the Baptist, whom He declared to be the Greatest of the Prophets. Then there was the desire of Herod to see Him, which He probably connected with the political purpose of Herod to destroy Him. Moreover, the people, as was shown soon after (John vi. 15), were eager to crown Him as the Messiah, a temporal King, according to their own false notions. The vengeance of Aretas wreaked upon Herod for infidelity to his daughter, and the danger arising from this in Galilee, may have had something to do with the withdrawal.

They sought a desert place across the sea in order to secure that privacy that was needed for the better instruction of His Disciples concerning the duties that would soon devolve upon them in consequence of His Rejection by the people and His Coming Death (v. 32).

2. Study the Speedy Gathering of the Great Multitude in the Desert Place, and the Day of Teaching Spent There.—Ch. vi. 33, 34.

The great interest of the people in His ministry at this time is shown by their hastening into the desert place after Him (v. 33). If the expression, "when He came out" (v. 34) refers to his disembarking from the ship when He passed over to seek a place of rest, His purpose would seem to have been thwarted. If, however, the reference is to His coming out of the desert place after a season of privacy there with His Disciples—as some of the best commentators think—the purpose with which He set forth was carried out.

When Jesus saw the multitudes He was moved with compassion—as He had been by His great tour of Galilee (see Matt. ix. 36-39)—and spent the day in teaching them many things,—

adding to His teaching many miracles of healing (according to Matthew and Luke).

John in his Gospel partly accounts for the greatness of the multitude by his statement (ch. vi. 4) that "the Passover, a feast of the Jews, was nigh"; so that the great Passover caravan was passing on its way to the feast at Jerusalem.

3. Study the Miraculous Feeding of the Hungry Multitude.—Ch. vi. 35-44.

As the men were about five thousand besides the women and children, the number fed was probably twice that number. This miracle is readily distinguished from the Feeding of the Four Thousand recorded only by Matthew and Luke, in which the teaching that those who were miraculously fed "glorified the God of Israel" would seem to indicate that those participating were Gentiles or heathen, to be distinguished from the Five Thousand, many of whom were going up to the Passover and who were Jews. We have the account of the Feeding of the Five Thousand by all the four Evangelists who were eye-witnesses and partici-

pants. The testimony to its historicity is therefore clear and overwhelming.

The Lesson may best be studied in detail by following the order of this simple and natural account and marking the differences between it and the other Gospels.

4. Study the Redemptive Meaning of the Miracle as brought out in John's Gospel (see John vi. 22-71).

Jesus did not go up to this Passover, as His time was not yet come. Meeting the Passover caravan on its way to Jerusalem, He set Himself before them as the Paschal Lamb, and taught them the great Lesson that only by partaking of His flesh and blood could they have eternal life.

This teaching brought about the crisis that alienated many of His Disciples (see John vi. 59-66), and from this time began the great defection in Galilee.

It is only as this spiritual side of the miracle is understood that its highest and real meaning can be grasped. It is for this that John records it while Mark gives it place as one of the greatest exhibitions of the power of the Son of God, the Almighty King, whose Gospel he has written.

THE DEEPER CHRISTIAN LIFE

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VIII. The Spirit-Possessed Life

There is all the difference in the world between the believer possessing the Holy Spirit, and the Holy Spirit possessing the believer; even as there is a difference between a person entering the house as guest and coming in as host to take absolute control and authority. Many believers know the Spirit, if they believe His Word, as the Seal, marking them as God's property; who do not know Him as Sovereign, occupying the whole being in government. In the first case the Spirit is like a man paying a deposit on purchasing an estate; and in the other He is as one who enters upon the property and obtains possession. Christ was sealed with the Spirit

at His baptizing and acknowledged as the Beloved Son; but it was afterward that it is said, He was "full of the Holy Spirit," was "led of the Spirit", "returned in the power of the Spirit" and that He said "the Spirit of the Lord is upon me" (Luke iii. 22; iv. 1, 14, 18). Is there not a corresponding experience in the life of the believer? Take the Epistle to the Ephesians. In that Epistle it is said of believers, "having believed.. they were sealed with the Holy Spirit of Promise" (Eph. i. 13 R. V.). Yet in that same letter they are exhorted to be "filled in the Spirit" (Eph. v. 18).

The fact is, there are three things we must never confound and they are these:

the implantation of the life of the Spirit, the indwelling of the Spirit in the life He has implanted; and the infilling of the Spirit. In the first the Spirit is the Giver and Worker; in the second the Father is the Sealer and Claimer; and in the third the Son is the Promiser and Baptizer.

Some one has designated the truth about the Holy Spirit as "the lost Gospel." It is not lost so far as the testimony about His person and work is concerned in the Word, but alas! that it should have to be written: to a very large extent the gospel of the Holy Spirit is not known experimentally. Is this not so when the life of ascending prayer is wanting, the submission to the authority of the Word is lacking, the power of God to keep from conscious sinning is not experienced, the peace of God not known in keeping carking care from the heart, the separation from the world not followed, the witness to the Lord not given, and the Christ not dwelling in the inner being?

On the other hand, there are many believers who want to know the Holy Spirit in power, who are asking the question, "How can we know when we have Christ's baptism of the Holy Spirit?"

Before I endeavor to answer the question, let me emphasize one thing: we must distinguish the **gifts** of the Spirit from the **gift** of the Spirit. Many are longing for **them** instead of **Him**; and He is judged not to be in possession when **they** are wanting.

If 1 Cor. xii. is pondered carefully it will be seen that there is no diversity in Him. Seven times over He is distinguished from what He **does** and **gives** by the expression "the same", or "the self-same Spirit." Do not confuse the gifts with the gift, the works with the Worker, the administrations and the Administrator.

There are two ways in which we may look at any given topic. We may think of the cause producing the effect, as the four mighty lakes which make Niagara what it is; or we may ponder

the effects which prove the cause, as the grapes prove the vine, the rays evidence the sun, the watch tells of the maker, the moving car proclaims the electricity, the house speaks of the builder, the creation asserts the Creator, and the fruit of the Spirit the Spirit. I intend to follow the latter course and call attention to the following **seven things** which prove that the possessor is possessed by the Holy Spirit, namely, a surrendered will, a clean heart, a righteous hand, a prayerful spirit, a clear eye, a sweet temper, and a Scripture-guided testimony.

I. A Surrendered Will.

"No man can say Jesus is Lord but in the Holy Spirit" (1 Cor. xii. 3, R. V.). Practically these words mean that no one can recognize the Lordship of Christ but by the Holy Spirit. The testimony of the Holy Spirit to Christ is that He is Lord, i. e., He is absolute Sovereign. He claims all because He owns all. We own His claim when we let Him claim His own. All authority is given to Christ, hence the Spirit-filled man has no authority but His authority. All power is His, therefore the believer has no power but His.

What does a surrendered will mean?

At least three things: a giving up, a giving over, and a leaving alone. Christ, as in everything else, is the great Example. In the hour of His greatest agony He gave up His own will. His prayer was, "Not My will, but Thine be done". His life was a continuous giving over of Himself to the will of God; as He Himself expresses it, "My meat is to do the will of Him who sent Me"; and He never took Himself out of the will of God for He ever said, "I delight to do Thy will, O my God."

A surrendered will means the giving up of our will. Christ's claim to those who would be His disciples is, "If any man will come after Me, let him deny himself" (Matt. xvi. 24). This denial is more than denying self certain things, it is the denial of self itself.

The same word is used by all the Evangelists in calling attention to Christ's being denied by Peter. "I do not know the man", was his emphatic

and sorry avowal (Matt. xxvi. 72). He turned his back upon his Lord and would not own Him. That is what the denial of self means, namely, a non-recognition of its existence,—just as a person is ignored when you do not give him any recognition on meeting him in the street. Let self be denied in this way and at once it will be apprehended that there can be no self-will, for there is no self to will. This is only possible as we see that self is crucified with Christ. The cross ends all that is associated with self. The flesh of evil is ended, the old man of habit is put off, the law of sin is broken, and the self is crucified.

All this as a matter of **account** (which God puts to our credit) is true to the believer, the one thing now is to make it **count**, that is, let what is **fact** in Christ for us, be a **factor** by Christ in us in our daily experience. A great many believe in self-crucifixion, who know nothing of the crucifixion of self. In the former it is self endeavoring to put itself to death; but in the latter it is another putting self to death.

As the late A. J. Gordon said, "As high as the heaven is above the earth, so far is the distance from self-crucifixion to crucifixion in Christ."

A surrendered will means the giving over of the body to the Lord. The voice of the Holy Spirit is clear and emphatic upon this point, that we are to present our bodies a living sacrifice to Him and to yield our members as instruments of righteousness unto Him. The words "yield" and "present" in Rom. vi. 13, 19; xii. 1, are one and the same. It means to be present, to stand in the presence of another, to show oneself, to be near for a given purpose. Thus Gabriel is said to "stand" in the Lord's presence (Luke i. 19), and Christ "shewed" Himself to His Disciples (Acts i. 3), and "stood with" Paul in the hour of his trial (2 Tim. iv. 17). It will be seen that the meaning and usage of the word suggests a definite attitude, namely, we give ourselves over to Him for the definite purpose of His use and service.

When we speak of anyone, or anything, as "given over", we mean absolutely surrendered to a specified purpose. The Word speaks of some who were given up or over by God to the sins they desired (Rom. i. 24, 26, 28). They loved to make their choice, and He gave them over to the choice they loved. We also read of those who having given themselves over to lasciviousness were past feeling (Eph. iv. 19). The opposite is true of those who have given themselves over to the Lord. They are His for His will and work, and He in turn gives Himself over to them. Surrendering to Him, and keeping in this attitude, we then find, as one has quaintly said, "We have the **beatitude** because we have the **attitude**". The beatitude of blessing always follows the attitude of consecration.

A surrendered will means leaving ourselves in God's hands. The tense of the words "Present your bodies" is the aorist, which means an act once performed and a maintained attitude in consequence. The giving of ourselves once for all is to result in leaving ourselves in His hands for ever afterwards. No give and take, but give and no take back. Such a thing as re-consecration means that there has been desecration.

The Lord asks us for nothing less than whole-hearted consecration to Himself. A little girl sometime since was staying in the country with her aunt. She had a royal time: plenty of fruit, fresh butter, new-laid eggs and cream, besides the pure air, pretty flowers, and Auntie's company. The time came when she had to return home. The aunt had grown fond of her niece and the niece loved her aunt. As they sat discussing the going home to mother the aunt said, "I don't know what I shall do without my little girl. I think I shall have to cut you in halves and send one half to mother and keep the other half for myself. The question comes which half will you decide to have. Will you stay with the half that remains with me, or will you go with the half we shall send to mother?"

The little girl sat with wondering eyes as she contemplated the situation.

"Well, what are you going to do?" said the Auntie. At last she replied, "Oh! Auntie, I do love you and you have been so good and kind to me, I would really like to stop with the half of me that remains with you, but I have decided I must go with the half which is returned to mother."

The reply of the girlie illustrates what too many want to do. They want to be half and half; sometimes they

remain in that unhappy and nauseous condition, like the Church at Laodicea, "neither hot nor cold"; but the Lord demands and commands our whole being. He will not be content with half the price. As the altar long ago had to be built of whole stones (Deut. xlvii. 6), so He asks, and asks imperatively, that our entire spirit and soul and body shall be gladly given to Him (1 Thess. v. 23, R. V.).

(To be continued in the May number.)

EVANGELISTIC AND MISSIONARY SECTION

Department of Biblical Evangelism

Conducted by the President, William Phillips Hall

The Divine Art of Winning Men to God

In our last paper, on effective evangelistic service, we laid special emphasis upon the fact that Biblical Evangelism was and is really an art or science, and suggested, at least by inference, that only those who appreciated this great fact and acted and governed themselves accordingly could expect evangelistic success in their ministry. There is a Divine as well as a human side to this subject, and lest some should misapprehend our position, we may pertinently now state that, in order to even a faint comprehension of the matter, one must of absolute necessity be filled with the Holy Spirit, the source of all Divine Wisdom and Power. The Twelve had the precious privilege of personal association with our dear Lord in the flesh; but we present-day disciples have the still more precious privilege of personal association with His blessed Holy Spirit, who shall guide us into all truth, and indeed make us successful "fishers of men", if we are willing to be taught of Him. Our text-book must be the Holy Scriptures which are not only able to make us wise unto salvation, but to equip us, through knowledge and power Divinely imparted, unto every good work.

Now with a prayer for the Divine guidance and illumination of our understanding, let us seek to learn the divine art of winning men to God.

A brief consideration of the life of the Apostle Peter will, we think, afford us some of the knowledge we seek. With the facts of Peter's life all of those who would be winners of souls are fully acquainted, and we shall, therefore, but briefly touch upon the points pertaining to the subject. First, we discover the worldly Peter, as he is called from his fisher's nets to the personal following of our Lord; secondly, we note his naturally forceful character and zeal for his Lord; thirdly, we take account of his fatal cowardice and consequent betrayal of his Master; fourthly, we read his affecting acknowledgement of renewed loyalty; and, fifthly, we behold His transformation on Pentecost's natal day, by the baptism and infilling of the Holy Spirit.

Immediately following his Divine empowerment and equipment for the work, we note the following as the predominating characteristic of his marvelously effective ministry:

His authoritative, positive, dogmatic, commanding deliverance. Of our Master it was once said: "He spake with authority, and not as the scribes". Can the reader recall the name of even one truly great evangelistic preacher in all history whose preaching was not so characterized? Is it not just at this point and in this regard that most of those who fail to command evangelistic results in their ministry fall down? Is

it not true that an apologetic, non-positive ministry is one of the chief causes of the present comparatively slow onward movement of the Kingdom of God among men? **Is not preaching of such authoritative character eminently scientific and right, in that it involves the utilization of the power of positive suggestion Divinely reinforced?**

Are not the ministers of God's Word instructed to "command men everywhere to repent"? Wesley, Whitefield, Finney, Moody, Torrey, Chapman and other unusually effective evangelists have all been criticised for their so-called dogmatic preaching, and, scientifically

considered, may it not be truthfully said that, if the preaching of the men mentioned had not been possessed of the dogmatic quality, they would probably have never risen to distinction in the field of evangelistic service?

In concluding this article, may we not be permitted to suggest that, if the preaching of many of our so-called conservative brethren were characterized by even a comparatively small degree of the dogmatic quality of the deliverances of some of our friends of the school of so-called "new theology", more effective evangelistic ministries might result?

Evangelical Convictions Essential to Christian Progress*

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I had occasion not long ago to gather statistics of eight or ten of the leading Christian Churches in this land for the years 1893 to 1905. In those 12 years all these Churches of which I am speaking made great gains in their membership. The lowest gain was 7 per cent., and the highest 45 per cent, the next lowest above the 7 per cent. gain being a gain of 22 per cent. Far beyond the growth in population in these last 12 years has been the growth in the communicant membership of our Evangelical Churches. The largest growth was in the Protestant Episcopal Church, and I think there were various reasons for that great increase in that particular Church. Probably in some sections of the country the increase was due more or less to social influences and the light insistence upon personal religious experience. Elsewhere, notably in New York City, it was due in part to the energy of its missionary activities. In some parts of the country it was related, perhaps, to the efficiency of its ecclesiastical organization, or the reverence of its worship, and everywhere in some measure (if I may express my own conviction) **to the fidelity of that Church to the evangelical conviction of the incarnation of the Son of God.** The Churches whose growth has been slight

have been Churches regarding which the popular impression prevails that they have relinquished a little the tenacity of their hold upon the central evangelical convictions.

I, myself, believe that the great success of the Young Men's Christian Association has been due to the firmness of its evangelical spirit. Perhaps that is not just the most accurate way to put it, because the phenomenal growth of the last few years has been on the social side, in the development of gymnasiums and educational work, and the provision of magnificent buildings, and the majority of this money has not been given out of the evangelical motive. But what I mean is that the Association could not have stood up under this load if it had not been for the firmness of its evangelical conviction; that it has been the strength of its earnest faith in the gospel that has made it possible for this movement to carry such a burden of secular agency, and I believe if it had not been for this spirit it would not have been possible for the organization to get the men in number and character needed to carry on its enterprise. That was the conviction of Sir George Williams. He

*From an address delivered at the Twentieth Anniversary of the New England Evangelistic Association, Boston, January, 1906.

gave expression to it in the last letter he addressed, on his eighty-fourth birthday, to the Young Men's Christian Associations:—

"Looking back, I attribute the widely extended and varied usefulness of the work to the circumstance that, through Divine goodness and help, the Associations have been maintained in steadfast loyalty to the Word of God and to the great and fundamental verities of the Christian faith. Their consistent testimony, from the beginning, to the power of Divine Grace, and to the ability and willingness of Christ to save from sin and its consequences, and to preserve unto Life Eternal all who put their trust in Him, has received the seal of God's approval and blessing While the Associations have rightly held in just and high appreciation and been ready to use every instrumentality that could aid their endeavors to build up a strong type of Christian manhood in those coming under their influence, they have ever held before them as their supreme object the leading of young men to know Christ as their individual and personal Saviour. This has been the secret of their success and usefulness in the past, and I have every confidence that, so long as the Associations make this their first aim and desire, God will continue to give His benediction upon their work. Many institutions and societies which sprang into existence long after our Associations commenced their work have long since spent their force and discontinued their efforts. The spiritual element in the Associations, which throughout their history has been their distinguishing feature, has been the secret of their continuance no less than of their success and usefulness."

The faithful and discerning old man was correctly analyzing the secret of the success of the movement that it had been his great privilege to establish.

As I go around the country studying the Christian Churches in different sections of the land, in different branches of the one Church of Christ, the conclusion seems to me to be inevitable that those

Churches which are holding closely by the evangelical conviction are the Churches which are laying hold upon the people, are the Churches which are adding phenomenally to their number and growing steadily in their influence throughout the land.

Now, while I think this is a fact, I am well aware that there are many people who would deny it. They hold that **the evangelical conviction is not tenable any longer**. We are facing to-day a powerful opposition to the central position of the evangelical faith. There are many different forms in which the objections are pressed. I shall refer to four of them:

1. Some tell us, in the first place, that the Evangelical Churches are making a great mistake in the emphasis which they lay upon the matter of religious conviction; that, after all, the creed that man holds is a matter of no consequence; that character is the one thing.

I chanced a little while ago, in a Young Men's Christian Association magazine, on some speeches delivered at the dedication of a building in the West. One of the citizens of the community said in his address at the dedication:—

"I have emphasized religion, but I have not emphasized sectarianism. The Young Men's Christian Association stands for religion, but not for denominationalism. It does not know creed, but upon character it puts tremendous emphasis, and character is the fundamental idea of religion, whether it be Catholic or Jewish or Protestant."

Now a statement like that is sufficiently unguarded, but there are a great many people in our day who talk even more carelessly, who tell us that it does not matter what people think, that the only thing of consequence is what people are. And there are many of them, and influential people too, who tell us that the evangelical conviction is often a positive incubus upon character, and that if we could shake it off the Christian Church would be likely to breed a type of character more attractive to the men of our day. One of the most popular religious periodicals only a little while ago, in an editorial, expressed the desire that the term "evangelical" might soon

go out of use, and that men would forget the distinctions which are embodied in the term. Another of our religious papers expressed the hope that the time would come when such differences as were then under discussion might be entirely ignored, and the Christian Church be conceived as resting on broad enough foundations to admit within its limits not only evangelical believers, but also, I think it said, Agnostics, Confucianists and Buddhists; indeed, whoever might wish to come in. I see no reason why, if Asiatic atheism is to be admitted into this Church, Western atheism should not be allowed to come in, too. The Christian Church so conceived would indeed be so broad that it would be a matter of indifference what opinions its members might hold. There is a strong antagonism to evangelical convictions springing from just such considerations as these.

2. Then there are a great many who insist that what we need to-day is essential Christianity in contradistinction to our evangelical Christianity. We need to separate our Christianity from the historic Christ; that is their great contention: that Christ is not essential to it; that Christianity is not inseparable from Him; that Christianity is the message He uttered; that, having been uttered, we can carry it away and forget Him; that the example set by Him has no further relationship to His Person; that the spirit He breathed into the world, men and women may imitate without any slavery to the historic faith or to any so-called "metaphysical theory" with reference to His Person. There are many men to-day who are trying so to interpret Christianity as to separate what they regard as the essential thing in it from our historic conception of the Person of Christ and from our conviction as to the value of Christ as a living, personal power in experience.

Of course it is necessary, in order to do this, to throw out the Gospel of John. It is necessary to rend even the Synoptic Gospels asunder. It is necessary to regard Paul as a teacher trying to interpret Christianity to his own day, but as

no authoritative interpreter to our day. Some of these men leave God in the gospel and some do not. Some say that the gospel as Christ taught it "means one thing and one thing only," to quote Harnack's contention; "eternal life in the midst of time, by the strength and under the eyes of God." "The gospel," declares Harnack, "as Jesus proclaimed it, has to do with the Father only and not with the Son." But there are others who leave no personal God in the gospel. A brilliant book has lately been published entitled, **The Creed of Christ**. Mr. Campbell, of the City Temple, ventures to compare it with **Ecce Homo**, which ran a ploughshare through formalized conceptions a generation ago. The position of the anonymous writer of this book is just this: That the only two things about which we can be sure regarding Christ are these, that He hated the Pharisees and that He loved the Kingdom of God. A hundred thousand years from now he holds the world may be more Christian than it ever has been, and may have entirely forgotten that any such man as Christ ever lived. And then he proceeds to eliminate the supernatural, and to identify God with nature. There are many men who would separate Christ from His gospel who do not go so far, but they go far enough to make it impossible for us to see the Lord weaving in our lives the fabric of His own heavenly will. They leave us standing with Mary. They have taken away our Lord and we know not where they have laid Him. We have His grace and the tender memory of His life, but Him we have lost.

3. In the third place, the tendency of which I have been speaking seeks to eliminate miracles and the supernatural. It begins in the case of a great many people with the story of the virgin birth of Christ, and having begun there it is not hard to go on to eliminate the rest of the miracles, and end by eliminating the resurrection itself. Now the Christian faith does not depend upon the virgin birth of Christ, but the same disposition that leads men to discredit the historic testimony and the spiritual prin-

ciples on which faith in the virgin birth of Christ rests will lead men on to discredit and deny the other miracles, too. And having once eliminated the supernatural from the first century, you have got it eliminated from the twentieth, too. If there is no supernatural in history, there is no supernatural in life. There are a great many men who are working hard to-day to convince us of that. They would have us believe that the gospel is simply an old appeal to the will, not a new force in the will. They would have us believe that it is merely new light for men and not new life in men.

4. One other phase of the pressure on our evangelical faith to-day is seen in the intellectual and moral slovenliness of our time that simply glosses over all the edges of truth and substitutes a sort of genial, maudlin goodfellowship as the one thing needful. There was an amusing letter in the **New York Sun** the other day, in which "Achates" asked if there was any help for his friend, "Amaturus." He said: "My friend is a very decent fellow. By that I mean he has a conscience, but he does not bother others with it; and he has a soul, but he does not allow it to bother him." That is a very good diagnosis of the temper of our day. Men believe there

is such a thing as conscience but they do not want to trouble other men with it. They do not deny that there are souls, but they do not want to be too much harassed over them. They want to lead their lives on the basis of an easy, neighborly feeling with everybody. Of course a philosophy like this simply excavates the foundations of all veracity and makes it difficult for men to undergo the hardship of joining any movement that has got any firm and definable aim whatsoever.

It seems to me that over against these four great tendencies of the hour we, to-day, have got to take our stand. We must not take our stand against these things obstructively, simply because we are unwilling to open our minds to new light. We want all the light that is coming to men, but we are taking our stand against these tendencies of which I have spoken because we believe them to involve a direct assault upon historic truth, because we believe also that they imperil the interests that are dearest to men, and because they make it impossible for us to proclaim to men the message which is absolutely indispensable to the life of man.

[In the remainder of his address Mr. Speer boldly challenges the correctness of these liberal assumptions.—Editor.]

Department of Biblical Foreign Missions

Conducted by Henry Otis Dwight, LL. D., Bible House, New York City

The Greatness of the Christian's Privilege

Comparative religion is to many a fascinating study, although it often lingers about the outskirts of the subject. It occupies itself much with doctrines and moral precepts and sacred writings. But with the study of the experiences of the inward man, new and more moving vision is gained of the meaning of religion. In this field one can see in full noonday the peculiar privileges of the Christian. The sixteenth Psalm says "The lines are fallen to me in pleasant places; yea I have a goodly heritage." If any Christian fails to see the full goodness of his heritage let him

compare his lot with that of the people with whom missionaries have to do.

In the operating room of a mission hospital in China a tablet hangs on the wall written Chinese fashion on highly colored ground. The patient, as he is brought into the room, faces this tablet, and this is what he reads.

"Al! powerful Lord of heaven! This thy child who is before thee is sick. We, thy servants, ask Thee for skilful hands and for wisdom to relieve his pain and cure his body in order that some day he may understand the love and mercy of his Heavenly Father and return thanks

to Thee, and come to serve Thee. We ask it all in the name of Jesus Christ the Savior, Amen."

To the Chinaman brought into that room in desperate condition, the idea itself brings comfort that these Christians trust in the Supreme One, to whom they pray for skill and wisdom, and for the poor patient. Never in all his life has he heard of praying to the Almighty for help in such a case. Magic, compounds devised by the ancient sages, ingenious scarecrows against invisible spirits who are mischievous if not malicious—these are the things to which the sick man is taught to trust in China. The dawning comprehension that the Christian has One all-powerful Helper in his efforts for the sick is in itself half a cure.

The root of the difference at this point between Confucianism and Christianity was lately set forth by a Chinese Christian as follows: "It is not because the Chinese do not know what is right that they need the word of God. Confucius has taught them many good precepts. But Confucianism has no power to put these precepts into practice. If a man has fallen into the river, Confucius comes along and, seeing the man struggling for his life, he stands on the bank and calls to him, 'Do this, Do that; move your arms this way; move your feet that way.' This is all most excellent advice, but the poor drowning man is utterly unable to follow it. At this moment comes along Jesus Christ. He does not stand on the bank to issue directions, but He instantly goes down into the water and Himself brings the drowning man to land. That is the difference between Confucianism and Christianity." That Chinese Christian spoke out of the abundance of his heart. He knew by experience what Jesus does for the sinner. We too, if we could only remember more vividly how great things the Lord has done for us, would prize more fully our privileges as Christians.

That tablet on the wall of the hospital gives another new idea to the pagan sufferer whose eyes rest upon it. The idea

of any one caring for him enough to think of his needs and to pray lovingly for his welfare is something that he never encounters in the precincts of a Chinese temple. It is every man for himself there. The same callousness toward others characterizes many other religions. In the London Missionary Society's hospital at Neyoor, Travancore, was a Mohammedan last December who was led thirty miles by one of his children to the hospital, for he was quite blind. After the cataract had been removed and he had been tenderly nursed until the day when it was safe to remove the bandages, the man could see. The time had come for him to return to his home. With a voice shaking with emotion the Mohammedan said "I never thought to meet with such kindness. It is something new to me; and I have been given my sight into the bargain." Then he himself felt the contagion of Christ-like care for the needy the like of which perhaps he had never felt before. For he added "I must hurry back to my home, for there are many blind in my village!"

We can not fully know what we owe to the love which Jesus Christ introduced into our midst until we have seen the lives that are loveless. A missionary lady in China was talking to women of the salvation of Jesus Christ and of the heaven of His presence hereafter. Suddenly one of the Chinese women interrupted her: "Is your mother-in-law living?" she asked.

"No," replied the missionary.

"Does your husband ever get drunk?"

"Why no; of course not."

"Does he smoke opium?"

"No."

"Does he beat you?"

"No; he never struck me."

The heavy-eyed Chinese woman was silent for several minutes, trying to speak but prevented by some choking in her throat. At last she said to the missionary, "You have been talking of heaven and hell in the future. Your life and mine are now, here, as heaven and hell."

Such contrasts between the practical fruits of Buddhism, Taoism and Confucianism on the one hand and Christianity on the other, ground into the souls of those who have had experience of the facts, are the real ground for hope of China. The Anglican bishop of Hongkong lately gave an address in London on the outlook for Christianity in China. He admitted the proportionate insignificance of the Christian body in that immense population to-day. But he added "What I chiefly look at is the quality of the native church. The Chinaman is a very practical man. It takes a great deal to make him a Christian. But being so practical a man, when he adopts Christianity it assumes a very practical form in his life. He knows that he has found salvation, and he will not cast it away for the fear of man. Moreover he realizes that a profession of Christianity implies holy living. And then too, he acknowledges that having got the knowledge of salvation for himself, he is bound to tell it to others. The gospel is now being spread through China almost entirely through the work of natives. In such facts lie the reason for hope of China." The native church in China is a fact, and God is giving that church power and grace and strength to carry the gospel throughout the land. The spirit of evangelism which is abroad in our own land to-day is but the fruit of realization by our own people that power is given to the church to conquer forces of evil as Christianity alone of all religions conquers—by winning the doers of evil to do the will of Jesus Christ.

This blessed privilege of working with God for the regeneration of men is something that none of the world-religions has imagined. Two months ago The

Bible Student and Teacher contained some notice of a revival at Ambositra in Madagascar. One of the incidents of the revival was the conversion of a notorious debauchee; and when he came to the church and confessed his sins, one of the elders of the church cried out, "My son! What have you done with my son!" The Paris *Journal des Missions* for February tells the rest of the story.

The son of this elder had been the friend and the companion in dissipation of the young man who now repented with tears. He had left his home and wandered far away into the province of Imerina. After long wandering, having lost the confidence of all his acquaintances, and come to the end of his resources, he was trudging along one night on the highway, soaked with rain and shivering with cold. It was then that he said to himself, like that other wandering son in the parable, "I will arise and go to my father." He appeared at Ambositra a week later. The church was in fervent prayer, and he was smitten at once with conviction of his sin. The missionary writes that the scene when he arose in the church to declare his sins and his purpose to follow Jesus, was one which no witness of it can ever forget. Even now, after weeks, he seems forced in every meeting for prayer to come forward to pray, to praise the Lord, and to tell anew with tears his joy in salvation through Jesus Christ. The incident gives some suggestion of the joy of the missionary who has been sent as the messenger of Jesus Christ to these people. Perhaps it may also suggest to the rest of us another joy—the joy of the strengthening of faith which comes through realizing that God, who knoweth the heart, is bearing them witness, giving to these people the Holy Spirit even as he did unto us.

DAILY BIBLE STUDY AND READING, FOR PRACTICAL AND DEVOTIONAL ENDS

Conducted by the Educational Secretary

READINGS IN THE NEW TESTAMENT—MARK

In the February number a brief statement was made of what history has to say of the origin and purpose of the Four Gospels. It is barely necessary here to say a word further concerning the origin of the Second Gospel. As already stated, Mark wrote his Gospel—which was in substance what Peter had preached to Roman hearers to convince them that Jesus is the Son of God and the Savior they needed—for the Roman, the practical man, the man of action and power, of conflict and conquest, whose ideal was embodied in Caesar and a universal Roman Empire. It is not necessary here, even if it were possible, to quote the testimony of Papias, Tertullian, Clement of Alexandria, Eusebius, Origen, Gregory Nazianzen, Jerome and other witnesses on this point. The Roman represented active human power, and the ideal man of the race was therefore the mightiest worker, organizer and ruler,—the man who as Caesar could establish and sway a universal sceptre.

To meet the needs of this man—and of the men of whom he is the type—a very different presentation of the Gospel was required from that which appealed to the Jew and the Greek. Dr. Isaac Da Costa, in "The Four Witnesses", has shown that the Gospel as a whole is characterized by certain peculiarly Roman and soldierly features. By a deliberate comparison he finds that its style bears a close resemblance to that of Caesar's Commentaries,—both exhibiting the same emphatic repetition combined with the same rapidity of movement, the same copiousness of description with the same dramatic effect, so that even the word straightway (*eutheus*)—which is so characteristic of Mark, being employed in his Gospel about forty times—appears in the writings of the great Roman captain in the ever-recurring *celeriter*. No work of old Roman was ever more Roman in its rhetorical movement than the Gospel according to Mark. Da Costa has called this Gospel: "The brief and terse narrative of that **three years' campaign**, so to speak, of the supreme Captain of our salvation—whose name of old was **Warrior** as well as **Prince of Peace**,—carried on and completed, for the deliverance of our souls, the bruising of Satan, the glorifying of the Father, in His labors, His sufferings, His death, His resurrection and final triumph."

To meet the needs of the practical man, the man of Roman qualities, there was called for in this Gospel, not an appeal to Old Testament Scriptures, as in Matthew, nor the philosophical development of the Divine man, as in Luke, but a concrete and striking exhibition of **Jesus and His career**. The Gospel is therefore marked by an absence of extended arguments and discourses and the presence of facts and events as coming from an eye-witness and ear-witness. Such an exhibition came naturally out of the experience of Peter, the man of action, whose teaching, according to uniform tradition, Mark reproduced. The practical man, as distinguished from the student of Scripture and the thinker, desired to see Jesus, the Son of God, actually exhibiting the power that was claimed for Him, and on the ground of that exhibition appeal was made to him to accept Jesus as his needed Savior.

The Roman character and aims are thus seen to furnish the key to the Gospel according to Mark.

Readings in Mark, the Gospel for the Roman

The opening passages of the Gospels bring out the characteristics of each. In Matthew we have "The Genealogical roll of Jesus Christ, Son of David, Son of Abraham", showing unmistakably the Jewish aim of the Gospel. Luke's introductory statement concerning his purpose to give a complete historical and literary

presentation of the facts in the career of Jesus may indicate the Greek aim. The opening statement of John concerning the incarnation of the pre-existing Word, taken together with the object of the incarnation and life of Jesus (as stated in John xx. 30, 31), serves to bring out the Christian aim of that Gospel. So Mark, in his very first sentence, makes clear as possible his aim. It is "The beginning of the Gospel of Jesus Christ, the Son of God". The Greek term for "**God**" here used is the substantial equivalent of the Old Testament "**Elohim**", the Almighty Maker and Moral Governor of the Universe. The expression "**the Son of God**" does not bring out the qualities of the Servant, which the interpreters have so long been disposed to apply mechanically to this Gospel, but which are certainly not found in it,—but rather that of **the King and Conqueror**.

Lange, in the Introduction to his Commentary on Mark, has seized upon this idea and has attempted—with good success—"to show that the Gospel may be divided into "**a progressive series of victorious conflicts**", beginning with the conquest of the four chosen Apostles and ending with the final subjection and possession of the whole world. Through perpetual victory—victory even in seeming defeat—the King, the incarnation of almighty power, moves on to realize the Roman ideal of universal dominion. It is therefore the Almighty Conqueror, and not the Servant (symbolized by the **ox** of prophecy, as the allegorical interpreters would have it), that appears in Mark's delineation of Jesus.

The Plan of the Gospel embraces the following divisions:

Introduction.—Mark sets forth for the Roman the Advent and Heraldry of Jesus Christ, the Son of God, the Divine King and Conqueror.—Ch. i. 1-13.

Part I.—Mark portrays Jesus as the Son of God, mightily Proclaiming His Kingdom of power in Galilee, and exhibiting its Character.—Chs. i. 14—viii. 26.

Part II.—Mark sets forth Jesus as the Almighty King, distinctly Claiming the Right to the Kingdom of Power, to be Won through Suffering and Rejection.—Chs. viii. 27—xiii. 37.

Part III.—Mark records the Work of Jesus in laying the Foundation for His Kingdom of Power by His Sacrificial Sufferings and Death.—Chs. xiv. 1—xv. 47.

Conclusion.—Mark exhibits us Jesus the Almighty King Conquering Death and Establishing a Universal Kingdom.—Ch. xvi. 1-20.

Sunday, April 1.—Mark i. 1-13.

Introduction,—Origin and Preparation of Jesus Christ, the Son of God, the Almighty Worker and Conqueror.—The significance of the "Son of God", as here used, has already been stated.—John the Baptist heralded the Conqueror as **Jehovah**,—appearing as the messenger announced by the very last words of Old Testament prophecy (Mal. iii. 1), to prepare for the advent of Jehovah; and preaching the baptism of repentance for the remission of sins, thereby rousing all Palestine. Attracting attention by his picturesque garb and life, John heralded Jesus as **the mightier One to come**. Jesus at once came forward and was baptized. Straightway coming up out of the water He was recognized by God from Heaven as His "**Beloved Son**",—the first open and striking testimony of

God to His Divine Dignity and Spiritual Kingship. Matthew says, "the heavens opened unto Him": Mark, with Roman touch, says, "**He saw the heavens split open.**"—Immediately He was driven into the wilderness by the Spirit to the temptation, where He "was with the wild beasts; and the angels ministered unto Him."—Here is a most dramatic and striking picture for the man who is to be appealed to by vision and action rather than by arguments and discourses.

"Jesus, the mighty God (Isa. ix. 6), who broke through all fetters and bonds, appeared as a Divine Person, both in His origin, mission and preparation, and as Prince of the kingdom of heaven engaging in warfare with, and achieving the victory over, Satan and his powers. Throughout, the narrative presents to

view a continuous series of victorious onslaughts, like the leaps of a lion, followed by withdrawals on the part of Christ. Each victory is succeeded by a withdrawal with the acquired booty,

which serves as preparation for fresh progress. The ascension of the Lord forms His last withdrawal, which is to be followed by His final onset and absolute victory."—Lange.

Part I.—Mark portrays for the Roman the Work of the Son of God, the Almighty King and Conqueror, in Proclaiming the Kingdom of Power.—Chs. i. 14—viii. 26.

In this division the Evangelist exhibits Jesus:

- (1) In His Opening Ministry of Power in Galilee (chs. i. 14—ii. 12);
- (2) In His setting forth in concrete form the Foundation Principles of the Kingdom of God (chs. ii. 13—v. 43);
- (3) As exhibiting His Mighty Power in the Active Work of His Kingdom, in a Series of Concluding Conflicts and Withdrawals (chs. vi. 1—viii. 26).

Monday, April 2.—Mark i. 14-34.

The Opening Ministry and the Conquest of the First Subjects.—Mark portrays in life-like form the Almighty Activity of the Son of God in Galilee. He began by preaching the Gospel of the Kingdom of God and calling men to repentance and faith.—By the sea of Galilee He called as Disciples the fishermen, and they straightway followed Him.—He entered the Synagogue at Capernaum and straightway on the Sabbath He taught them as one having authority, which authority He demonstrated to His amazed hearers by healing a Demoniac who recognized and proclaimed His Divinity. Amazement seized upon those who had witnessed this exhibition of power, and immediately His fame spread through Galilee.—Coming out of the Synagogue they at once entered into the house of Simon and Andrew, and Jesus demonstrated His power over disease and death by immediately and perfectly healing Peter's wife's mother.—That evening, when the Sabbath-day was over, He demonstrated His Divine power in the presence of all the city over disease and the kingdom of Satan, by healing the sick and silencing the Demons, not suffering them to say that they knew Him.—Here is the first rapid work in the manifestation of the Almighty King.

"Christ loves not singularity; He called not one alone. He loves not schism either between them whom he calls; and therefore He calls persons likely to agree—'two brethren'. So He

began to build the synagogues to establish the first government in Moses and Aaron—"brethren"; so He begins to build the Church in Peter and Andrew—"brethren", The principal fraternity and brotherhood that God respects is spiritual brethren in the profession of the same true religion."—John Donne.

Tuesday, April 3.—Mark i. 35—ii. 12.

The Girding by Prayer for Advancing to the greatest Work of Divine Power, the Forgiveness of Sins.—Our Lord set us an example by what seems to have been His habit of preparing for the activities of the day and for great crises, by spending part of the night in prayer. He then proceeded through Galilee preaching and casting out demons.—In healing a leper He showed His power to remove the sin typified by leprosy, but the man, instead of keeping quiet as commanded, went out "and began to publish it much and blaze abroad the matter," so that Jesus was obliged to withdraw into desert places.—When again in Capernaum while He was teaching the crowd in the house four men bearing a Palsied Man broke up the roof (as Mark phrases it) and let the helpless man into the midst. Jesus immediately brought on the conflict with the Jewish authorities who were watching Him, by exalting Himself to the place of God, and forgiving the sins of the poor paralytic, proving His right to do so by forthwith healing him of his disease and sending him forth bearing his own pallet (Mark uses a Roman

word).—He thereby showed His power over sin, the mighty cause of all the evils in the world.

"Long before night was ended the Chief Worker was up from His couch and out at the door, through the city that was wrapped in slumber, into the open country, to some solitary place, to pray. A day of such teaching, of such healing, of such blessing, can not be lived without a close, continuous com-

munion with God; and as He was the beloved Son of God, well pleasing to the Father, it was the more necessary that He should keep in contact with the Father. Common men can do, it appears, with very little prayer; bad men can do without communion at all; but the better we are the more communion we want, and the Son of God Himself reveals His Sonship first in this necessity of constant prayer".—**Horton**.

Section 2. The Almighty King sets forth in concrete form the Foundation Principles of the Kingdom.—Chs. ii. 13—v. 43.

This embraces the Foundation Principles—(1) in the Subjects and Law of the Kingdom (chs. ii. 13—iii. 35); (2) in the Law of Growth and Development in the Kingdom (ch. iv. 1-34); (3) in the Power of the King, Who is Omnipotent (chs. iv. 35—v. 45).

I. The Foundation Principles in the Subjects and the Law of the Kingdom.—Ch. ii. 13—iii. 35.

Wednesday, April 4.—Mark ii. 13—iii. 12.

The Call of Matthew and the Subsequent Exhibitions of Power and Lordship of the Son of God.—Matthew, or Levi, the tax-gatherer, whose calling is here recorded, immediately followed Him and prepared a great feast where publicans and sinners gathered. This was an occasion of offence to the Scribes and Pharisees. They complained that He allowed publicans to associate with Him and that He did not enjoin fasting.—As the Disciples plucked the ears of corn to eat on the Sabbath-day, they further accused Him of rejecting the traditions of the Elders respecting the observance of the Sabbath,—the right to reject which He claimed on the ground of Old Testament example and of His position as **Lord even of the Sabbath**; and enforced His Divine right to reject them by healing the Man with the Withered Hand in the Synagogue, to save life.—This led the Pharisees and Herodians to go out and plot His destruction. In consequence Jesus withdrew to the Sea, where the great multitudes followed Him, even from the remote parts of Galilee and from the Gentile world beyond the Jordan, to whom He demonstrated His Divine power and was publicly recognized by the Demons as the Son of God.

"Where religion has become a body of maxims and doctrines, without life or warmth or motion—where it is traditional observance handed down from father to son, 'devotion's every grace, except the heart'—where it is all intellect and no affection, all logic without love—its professors are always strict to 'mark iniquities', and mere trivial breaches of religious etiquette may reap worse punishment than gross sins."—**Walker**.

Thursday, April 5.—Mark iii. 13-35.

The Call of the Twelve and the Beginning of the Organization of the Kingdom.—The breach between Jesus and His opponents had now become very marked, and the time had come for Him to organize the associates who were to furnish His future companions and co-laborers. He went up into a mountain and chose the Twelve Apostles to be His constant companions and messengers of salvation.—It is here that Mark records the attempts that were made to compel Him to desist from His work,—by His own family, and by the Jerusalem Scribes and Pharisees. The charge of the latter, that He was in league with Satan and wielded Satanic power, led to His unanswerable question, exposing the malice of His enemies, "How can Satan cast out

Satan?"; while He assured them that they were in danger of **eternal sin** [the original is **sin**, not **damnation**]. — His brethren and His mother sought to call Him out that they might take Him away with them,—leading to His rebuke of their unbelief and His announcement that His true spiritual kindred are His faithful Disciples.

"I look over this first church-roll with curiosity and admiration. Five of them we have already met—Andrew and Simon, James and John and Matthew were personally summoned at the beginning. Half of them—six in number—begin and end in complete obscurity: you can not paint their features on the canvas. Only three of the twelve attained any distinction, or even distinctness—Peter, who is forthwith named Rock; James and John, who are surnamed the Sons of Thunder. And the twelfth wins all his notoriety from the exceptional fact of his being a traitor. These were the best—not the best only, but they were the sole followers whom He could call to be with Him, to announce Him, to cast out demons; and of them He makes His Church."—**Cartoons of St. Mark.**

Friday, April 6.—Mark iv. 1-34.

II. The Foundations of the Kingdom in the Laws of Growth and Development,—the Public Teaching by Parables.—Mark gives only two of the seven Parables of the Kingdom—the Sower and the Mustard Seed—but adds that of the Seed-corn, the longest of the additions made by Mark to the Gospel material (iv. 26-34).—The extended teachings of Matthew were not suited to those for whom Mark's Gospel was prepared, but are all employed in unfolding the growth of the Kingdom as **an outward objective thing**.—First, the Sower contradicted the false Roman idea of power by putting the invisible, spiritual power of truth in place of the visible, material power of the Caesars.—The Parable of the Seed-corn showed the necessity of human agency as well as divine, but presented the development in the Kingdom in succes-

sive stages, as certain and independent of human will.—The third, the Mustard Seed, depicted the rapid growth of the Kingdom into universality which Rome alone among all the earthly kingdoms had even imperfectly realized.—The Laws of Development in the Kingdom are thus set forth in a concrete form,—in its spiritual beginnings, its natural and gradual development, and its world-wide extension.

"Had our Lord spoken naked spiritual truths, how many of His words, partly from His hearers' lack of interest, partly from their lack of insight, would have passed away from their hearts and memories, leaving scarcely a trace behind them. But being imparted to them in this form, under some lively image, in some short and perhaps seemingly paradoxical sentence, or in some brief but interesting narrative, they awakened attention, excited inquiry, and even if the truth did not at the moment, by the help of the illustration used, find an entrance into the mind, yet the words must thus often have fixed themselves in their memories and remained by them."—**Trench.**

Saturday, April 7.—Mark iv. 35—v. 20.

III. The Foundation Principle in the Power of the King, Who is Omnipotent,—Supremacy over the Natural and Satanic Worlds.—Increasing opposition led to the withdrawal of Jesus across the Sea of Tiberias, but gave occasion for still greater displays of His divine power.—In crossing the Sea the Stilling of a great Tempest showed His power over the world of Nature.—On the other side of the Sea they were met on disembarking by a fierce Demoniac (Matthew speaks of **two**, while Mark singles out the more violent). His name "Legion" represented the most abandoned type, one completely possessed of the Devil, whose healing demonstrated the power of the King over the Satanic world, while the fate of the swine showed His power over the world of animal life.—The request of the citizens of Gadara, who thought more of their possessions than of their souls, gives the darkest

picture of depraved human nature, while the transformation of the healed man and His Gospel mission to his heathen neighbors furnishes an equally striking picture of the power of Christ to save the sinner.

"It shows very vividly how largely Christ's attention was directed to the well-being of the frame of man.... We may infer with reverence and with certainty that His first object was to show Himself as the Deliverer and Restorer of human nature as a whole; not of the reason and conscience merely without the imagination and the affections—not of the spiritual side of men's nature, without the bodily; and, therefore, He was not merely Teacher, but also Physician; and therefore and thus He has shed upon the medical profession to the end of time a radiance and a consecration which are ultimately due to the conditions of that redemptive work, to achieve which He came down from heaven teaching and healing."—Liddon.

Sunday, April 8.—Mark v. 21-43.

The Power of the King over Disease and Death.—When Jesus returned to the other side a request for healing came from Jairus, a ruler of the Synagogue, and the multitudes followed and thronged Him on the way to the healing.—In the crowd a woman who had been the subject of a defiling disease pressed behind, touched His garment and was healed,—her genuine faith being

Section 2. Mark portrays Jesus showing His Almighty Power in the Active Work of His Kingdom, in a series of Concluding Conflicts in Galilee, and Withdrawals.—Ch. vi. 1—viii. 26.

This Section embraces: (1) His Work and Conflict among His own neighbors in Nazareth and Galilee, resulting from the Call and Mission of the Twelve and from Herod's inquiry concerning Him,—leading to withdrawal across the sea of Galilee and the Feeding of the Five Thousand (ch. vi. 1-52); (2) His Conflict with the Jerusalem Scribes and Pharisees in Galilee, and His Withdrawal to the Gentile world (chs. vi. 53—viii. 9); (3) His Return to Galilee and the Renewal of the Conflict with the local Pharisees, and the Resulting Withdrawal (ch. viii. 10-26).

1. His Work and Conflict, among His Neighbors and Friends, and with His Enemies (ch. vi. 1-52).

Monday, April 9.—Mark vi. 1-29.

The King in Conflict with His Friends and with Herod, after Sending out the Twelve,—the Summoning to Judgment.

rewarded, not only by the healing but by the blessing of the Master.—Taking the three Chosen Disciples He restored to life the child who died before their arrival. Mark gives the exact Aramean words, "**Talitha Cumi**", to bring the scene vividly before us and to show that there was no use of magical terms in the healing. "Straightway the damsel arose and walked",—showing the power of Jesus over the kingdom of death.—The charge that no man should know it was intended for the moment, in order that He might escape before the rise of the excitement that was sure to follow, and that might have led to His being crowned as a temporal and false Messiah.

"Jesus is the great raiser of human souls as well as human bodies. All that are in the grave of sin, of spiritual death, may hear His voice. Awake, it says to each of us—awake thou that sleepest, arise from the dead that Christ shall give thee life."—Hanna.

"He discovers Himself in a series of mighty wonders, as Lord over the tempestuous kingdom of nature, over the dark domain of spirits, over the calm world of secret suffering, and over the deep valley of death..... Christ stood before them as the Prince of the kingdom of nature—as the Ruler of its powers, the Subduer of its storms, whose untamed violence often threatens the kingdom of God with destruction—as the Restorer of the peace of paradise."—Lange.

—The preaching of Jesus and His Disciples at this time extended the fame of His power and awakened increased opposition. An extended preaching tour

attracted the attention of all Galilee.—At Nazareth His humble origin and lowly connections—Mark brings out the fact that he was a **carpenter**—led to His rejection, and to the limiting of His miraculous work among them.—The sending out of the Twelve into Galilee, to preach repentance and to heal, still further called attention to Jesus, so that the reports concerning Him reached Herod Antipas, Ruler of Galilee and Perea, and his guilty conscience led him to think that John the Baptist, whom he had murdered a year before, had risen from the dead, and might avenge his murder.—The story of the murder of John, with the occasion and manner of it, is here related incidentally, and the fact brought out that he had “preserved him” (see v. 20) from the attempts of Herodias to take his life, but that, taking advantage of Herod’s bondage to drunkenness and lust, she at last gained her end.

“His own countrymen, even while they stood amazed at His wisdom and His mighty works, ‘were offended in Him’; they withheld from Him their faith, hindered Him by their stolid unbelief from performing cures, and moved Him to cite against them the proverb, that ‘a prophet is not without honor save in his own country and in his own house.’ . . . Had moral and spiritual interests attracted these vast audiences to Jesus, what a welcome He would have accorded them, what joy it would have given the Good Shepherd to see the lost sheep of Israel returning to the fold, what an inspiring prospect of the success of His mission they would have afforded. But they were really often a burden to Him, a sore trial, a serious hindrance to His plans, a grave menace to His special and distinctive work.”—Edmund J. Wolf.

the solitary place, and not to His disembarkation from the boat), He was met by the multitudes and after teaching them fed the five thousand.—Immediately He left the multitudes, who would perhaps have crowned Him according to their false notions of Messiah, and on His way across the Sea wrought the double miracle of walking on the water and stilling the tempest.—The discourse and controversy in the Synagogue the next day, recorded by John (vi. 26-71), show that Jesus at this miraculous feeding of the multitude had put himself before the crowds on the way to the Passover, as the Paschal Lamb. His insistence on His body and blood as the only way of atonement caused a great forsaking at that time by His followers and soon led to His exclusion from Galilee.

“He seems to have selected the place of meeting after this first missionary tour was completed. ‘The Apostles’, we are told, ‘gathered themselves together and told Him all things, both what they had done and what they had taught.’ How delightful this confidence. They told Him of their failures and of their successes; of their wisdom and of their folly; of their reliance and of their unbelief. We seem to see Christ listening with affectionate earnestness to the recital of their adventures; and interposing from time to time a word of encouragement or of caution, as the character and narrative of each might demand. The heart of each was unveiled, and the words spoken were eminently in season. The fatigues of their journey were none of them remembered, as each received from the Savior the smile of His approval.”—Angus.

Wednesday, April 11.—Mark vi. 53—vii. 23.

Across Gennesaret, in Conflict with the Jerusalem Scribes and Pharisees.—On their crossing into Galilee they were met by the usual crowds. As seen from Mark’s account and that of Matthew (xv. 1-20), there were other conflicts than that recorded in John vi.—As He had not gone up to the Passover, the Jerusalem authorities sent their emis-

Tuesday, April 10.—Mark vi. 30-52.

The Twelve Return and Report their Works and Teaching, and Jesus Withdraws for privacy.—Jesus took them apart privately into a desert place for a little rest.—When He came out from this privacy (the “coming out” in verse 34 probably refers to His coming out from

saries into Galilee to oppose the extension of His influence and to stir up dissension.—When they accused Him of neglecting “the traditions of the Elders”, He exposed their insincerity, quoting Isaiah’s portrayal of their hypocritical formalism, and denounced their tradition as making void the Law of God, and substituting a heartless formalism for hearty obedience.—He traced their long catalogue of sins and vices to their source in the depraved hearts of these critics and censors. Mark’s list of sins adds to Matthew’s (which follows the order of the Commandments) still others.—The resulting break with the authorities and defection among the Disciples led to His withdrawal to the borders of the Gentile world.

“The Pharisees had refined the law into a microscopic casuistry which prescribed for every isolated act, but Jesus brought it into the compass of a living principle in the soul. A lifetime was hardly enough to learn the rabbinical precepts respecting offerings, but Jesus virtually abrogated them all by the short utterance that ‘mercy was better than sacrifice’..... Even the Sabbath laws, with their countless enactments, were as briefly condensed: ‘It is lawful to do good on the Sabbath day’. ‘The Sabbath was made for man, not man for the Sabbath.’ Such teaching was unheard of in Israel. It was revolutionary in the grandest sense.”—**Cunningham Geikie.**

Thursday, April 12.—Mark vii. 24—viii. 9.

Jesus in Retirement, among the Heathen.—Over toward Tyre and Sidon, in the wild regions to the left of Lebanon, Jesus sought to escape from the conflict with His foes and find leisure to school His Disciples for their future work. The months spent there were brought to an end by the healing of the child of the Syro-Phenician woman.—Mark alone has the words, “Let the children first be filled”, showing that the refusal of Jesus at first was not absolute, and indicating that upon which the woman’s faith laid hold; and Mark

also suggests in his graphic words, “**Laid upon her bed**”, the contrast between the present quiet repose and the previous rage and restlessness of the demoniac child.—Jesus now passed round by the sources of the Jordan into Decapolis, to the East of the Sea of Galilee. The healing of the Deaf and Dumb Man (which Mark alone records) is made realistic—as Peter saw it—by the touch and the spittle and the sigh of Jesus and the repetition of the exact Aramean word used — “**Ephphatha**” (Be Opened).—The Feeding of the Four Thousand, mostly heathen, leading them to glorify the God of Israel, followed near the place of the previous Feeding of the Five Thousand.—The Almighty King in this way extended His Works of Power beyond Galilee into the Gentile world.

“That His departure was at the same time a breaking away from the Pharisaic party is emphatically shown both by Matthew and Mark. His travelling towards the borders of Tyre and Sidon was the prophetic and symbolic representation of the future progress of Christianity from the Jews to the Gentiles. So in ancient times Elijah travelled out of his own land into Phenicia. Elijah was driven away by the ascendancy of idolatry in Israel; Christ was driven away by the ascendancy of a hierarchy and of a traditionalism which in His eyes was apostasy from the law of God, and therefore idolatry. Yet Jesus did not separate from His unbelieving people; He did not actually go into Phenicia, but only into the adjoining borders of Galilee.”—**Lange.**

Friday, April 13.—Mark viii. 10-26.

The Return to North Galilee and Renewed Conflict with the Scribes.—The Scribes were on the alert and met Him on His landing in this remote region.—As usual, they sought “a sign from heaven”, which He emphatically denied, and immediately took ship for the other side.—The failure of the Disciples to take a supply of bread with them gave occasion for His exposure

of their lack of faith and spiritual understanding.—Mark alone records the Healing of the Blind Man at Bethsaida, which is made life-like by the use of external application and by the gradual process of cure—illustrating God's various methods of procedure.

The possible manifestations of power on the part of the Almighty King would now seem to have been completely exhausted. Yet the result was only rejection on the part of the multitudes and on the part even of many of those who had been for a time outward followers of Jesus; and stupid misunderstanding and unbelief of the part of His more immediate Disciples. The time had evidently come for the abandon-

ment of further attempts in this direction as utterly hopeless.

"Still Christ is upon motion; now He visits the parts of Dalmanutha, that no corner of the land of Israel might say that they had not had His presence with them. He came thither by ship; but meeting with occasions of dispute there, and not with opportunities of doing good, he entered into the ship again and came back. In these verses we are told how He refused to gratify the Pharisees who challenged Him to give them a sign from Heaven. They came forth on purpose to question with Him; not to propose questions to Him, that they might learn of Him, but to cross-question with Him, that they might ensnare Him."—**Matthew Henry.**

Part II. Mark portrays the Son of God, the Almighty King and Conqueror, Claiming the Right to the Kingdom of Power, to be won through suffering and rejection, and Establishing this Claim before the Disciples and before the Jewish Authorities at Jerusalem.—Chs. viii. 27—xiii. 37.

This presentation embraces:

Section I. The Evangelist represents Jesus as making His Claim before His Disciples, teaching them that the Kingdom is to be won not by temporal conflict but by suffering and death (chs. viii. 17—x. 45).

Section II. The Evangelist represents Jesus as Claiming His Right to the Kingdom of Power and establishing it, before the Jewish Authorities in the City of David (chs. x. 46—xiii. 37).

Section I. The Evangelist represents Jesus as Setting His Claim to the Kingdom before His Disciples, and teaching them that it is to be won by suffering and death (chs. viii. 27—x. 45).

In this he represents Jesus as thrice foretelling His death: (1) in His first revelation, occasioned by the Confession of Peter, foretelling His rejection by the Jewish Sanhedrin; followed by exhibitions of divine glory and power which are traced to the secret of all power, in communion with God (chs. viii. 27—ix. 29); (2) in a second revelation, foretelling the treachery of His own followers, followed by instruction on the duties of Subjects in the Kingdom (chs. ix. 20—x. 31); (3) in a third revelation, foretelling His death by the Roman Rulers, followed by instruction concerning the way for His subjects to rise to power in the Kingdom (ch. x. 32-45).

I. His Revelation of His Coming Death and Resurrection—Chs. viii. 27—ix. 29

Saturday, April 14.—Mark viii. 27—ix. 13.

First Lesson of Death, the Claim to be Messiah, the Almighty King, Called Forth and Confirmed.—The death of the King is now to originate in the Sanhedrin (Elders, Chief Priests and Scribes)—the Great Council of the Jewish Nation.—Peter's Confession, in far-away and

secluded Cesarea Philippi, was made the occasion of the Messianic claim of Jesus. As His acknowledgement of Peter's Confession was coupled with the announcement of the Coming Death and Resurrection, Peter rudely seized hold upon Jesus and violently protested against any such thing,—thereby taking Satan's ground and calling forth the

rebuke, "Get thee behind me, Satan".—Note that while Mark (with Matthew) records the severe rebuke of Peter, he (with Luke) omits the praise given to Peter,—so that the Gospel for the Roman leaves out the very passage upon which the Romish Church rests its false claims.—Speaking now plainly of His Cross, He sets before His Disciples the first and supreme lesson they are to learn from Him, that of **self-sacrifice**. The rude shock to their faith required the confirmation subsequently given in the Transfiguration, when God acknowledged Him as His Son, the Almighty King.—The Messiahship of Jesus, and the necessity of the Cross—which the Disciples found hard to believe—were both confirmed by this revelation of the Divine glory.—On the way down the lesson of suffering and resurrection is repeated and explained to the Three.

"Jesus did profess to be the Christ: He did profess to work miracles: His Claims to be the Christ were advanced and were to a certain extent admitted, notwithstanding the many outward difficulties in the way of any such admission.....There appears, however, to have been a point in the career of Jesus when His allusions to His own death become more explicit and distinct, and this was after what is called His transfiguration."—**Stanley Leathes**.

"This acknowledgement itself might have been made by Peter at an earlier period; but the way in which he made it at that critical moment, and the feeling which inspired it, showed that he had obtained new intuition of Christ as the Son of God. It was for this that Christ called him 'blessed', because the drawing of the Father had led him to the Son, and the Father had revealed Himself to him in the Son."—**Neander**.

Sunday, April 15.—Mark ix. 14-29.

The Healing of the Demoniac Child and Further Strengthening of the Faith of All the Disciples.—As Jesus and the

Three came down from the mountain they found the Nine in the hands of the Scribes, who in the presence of the multitudes were exulting over their inability to heal a Demoniac Child.—They were all awestruck by His sudden appearance—were there reflections of the glory still seen on His face? The father of the child appealed to Him. Mark's vivid description of the malady and the subsequent rending of the child showed the terrible malignity and cruelty of the Demon that possessed him. Here was one more Satanic challenge of the power of the Almighty King, met by immediate and complete healing. Their faith ought to have been strengthened.—Jesus subsequently made their failure and the miracle the occasion for privately teaching them the way of access to the Supreme Source of Power through prayer and fasting.

"More even than by this contact with human misery does our Savior seem on this occasion to have been impressed by His contact with unbelief. And He appears to have selected this as the first occasion on which to announce, not only the need and the benefit, but the illimitable power of faith. He could easily have arranged it so that no application had been made to His Disciples in His absence, but then they had wanted the lesson the failure carried in its bosom. He could easily have cured that maniac boy at once and by a word; but then his father had missed that lesson which, in the short conversation with him, was conveyed. And through both the great truth is made known that in this world of sin and sorrow the prime necessity is that we should have faith in God and faith in Jesus Christ—not in certain truths about God or about Jesus Christ—but simple, childlike trust in God as our Father, in Jesus as our Savior; a faith that will lead us in all times of weakness and exposure, temptation and distress, to cast ourselves upon a help that never was refused to those who felt their need of it."—**Geikie**.

II. The Second Lesson of Death—to come through the treachery of His followers—leading to suitable Instruction on their Duties in the Kingdom.—Chs. ix. 30—x. 31.

Monday, April 16.—Mark ix. 30-50.

Death through the Treachery of His Followers,—instructions on Rank in the Kingdom.—This was given on a secret journey through Galilee. They were familiar as possible with the doctrine of Atonement, but that the Messiah was Himself to be the atoning victim was unintelligible to them.—As in the house at Capernaum they disputed about who should be greatest in the Kingdom, He set a little child in the midst and taught them the lesson of humility and brotherly love, in opposition to all such **self-seeking** and **rank-seeking**.—John, who had just forbidden a man who was casting out devils in Christ's name because he did not follow Christ with them, here interrupted by a question started by conscience, and was rebuked by a lesson of larger charity that should recognize and approve all service for Christ, by whomsoever rendered, if it manifestly received the divine approval.—Jesus taught further the awful guilt of those who by their ambitions should lead even the humblest disciple into error or sin.—The strong metaphors that Mark piles up give terrible emphasis—in contrast to Matthew's account—to the deadly character of selfish ambition suggested by the question, "Who should be the greatest?" To the man of Roman type, the active, aggressive, masterful man, ready for conflict and conquest, the temptation to such ambitions in the Kingdom becomes a fruitful source of evil—the ulcer, cancer, gangrene in the individual soul and the Christian organization—that calls for what in surgery would be heroic measures", for fiery cautery, scalpel, amputation, in order to save from a more awful impending fate.

"Once more—for the third time—with fuller, more startling particulars, He told them that He should be betrayed to the priests and scribes; by them condemned; then handed over to the Gentiles; by the Gentiles mocked, scourged, and—He now for the first time revealed to them, without any ambiguity, the crowning horror—crucified; and that, on the third day he should rise again.

But their minds were so full of Messianic hopes; they were so preoccupied with the conviction that now the kingdom of God was to come in all its splendor, that the prophecy passed by them like the idle wind; they could not, they would not, understand."—**Farrar.**

Tuesday, April 17.—Mark x. 1-16.

Instruction concerning the Family Relations in the Kingdom—Divorce and Children.—The question concerning divorce was put by the Pharisees to entangle Him. The Law of Moses forbade divorce except for one reason; the Roman Law freely permitted it. Many of the Jews had repudiated the former for the latter, so that Christ's words were literally true of the Jews when He called them "a wicked and adulterous race", and true of the Romans of that age also; so that both needed instruction on this point.—Here, as in Matthew, Jesus escaped from the snare by unfolding the true intent of the Mosaic Law, and then He traced the institution back to the original creative ordinance.—To those who thought lightly of the place of children in the Kingdom He solemnly declared that the Kingdom of Heaven **belonged to them**.—The household—as made up of husband, wife and children—was thus recognized as practically the foundation institution in the Kingdom. No wonder that Jesus was, as Mark says, "much displeased" by their attack upon it.

"Husband and wife complete and strengthen each other. A husband's love will not deaden but develop what is strong and individual in a wife's character; and a wife's love will give edge to her husband's individuality and heighten the worth of his work. This is not bondage, unless it be bondage for a child to be molded by a mother's love, or for a friend to be influenced by the nobler character of his friend. That is the true freedom when what is best in me is free to grow because it is surrounded by the conditions of growth. And that is the freedom of marriage where two souls are joined in a life-union by love and reverence, and help

each other to be their true selves, enhance each other's moral influence and heighten each other's joys."—D. M. Ross.

Wednesday, April 18.—Mark x. 17-31.

Instruction concerning Earthly Morality and Riches in the Kingdom.—The young man here, as in Matthew, put forward his own doing as the way of salvation. Jesus showed him that he must add **"taking up the cross"** to his outward keeping of the Commandments. The cross is the only way to life.—He was trusting in his riches and Jesus put him to the test which he failed to stand. Admiration for the ideal, remarkable amiability and even spotless outward morality do not open the way into the Kingdom of Heaven.—"Jesus beholding him, loved him", recognizing his natural amiability, which may yet have stood in the way of his salvation. Seeing that he trusted in his riches, Jesus commanded him to distribute them and come **"take up the cross"**, the only way of life being through the cross and cross-bearing.—To Peter's question—smacking of selfishness and self-righteousness—all the Synoptics bring out the rewards. Mark alone adds as the crowning blessing, **"with persecution"** (v.30), the blessing of the Eighth Beatitude (Matt. v. 10-12).

"It is difficult for a person to have riches and not love them. It is difficult for a person to have riches and not be corrupted by them. It is difficult to have riches and not trust in them. It is difficult to have riches and not cleave to them in preference to Christ."—Simon.

"The most serious disadvantage under which the very rich have labored is the bringing up of children. It is well-nigh impossible for a very rich man to develop his children from habits of indifference and laziness. These children are so situated that they have no opportunity of doing productive work."—President Eliot.

"Great abundance of riches can not

by any man be both gathered and kept without sin."—Erasmus.

Thursday, April 19.—Mark x. 32-45.

III. Third Lesson of Death,—to be by the Romans.—Instruction how to rise to Power in the Kingdom.—This was the assembling of His Disciples on the way to the Cross. As He eagerly moved on before them amazement and dread seized them. "He took again the Twelve and began" a series of new and clearer explanations of His future fate (see viii. 31—ix. 22).—Immediately after the old false Messianic ambitions were aroused. James and John, "Sons of Thunder", always aspiring, wanted the chief seats in the Kingdom of Heaven, and Jesus is again obliged to correct the false views of these most enlightened and best beloved of His followers.—The Ten were justly indignant, but they too were ambitious; so Jesus taught them the lesson for the Church of all time, that there are not to be grades of authority, with the exercise of lordship, in the kingdom, as among the heathen, but that high place could be reached through humble service only,—He Himself setting them the supreme example by "giving His life a ransom for many".—The repetition of the rebuke of their selfishness and godless ambition seems to indicate what was to be the **greatest danger in the future Kingdom.**

"In the Kingdom of God the most honorable place is held by those whose character is likest God. Truth, affection, purity, righteousness, charity, are the substance and strength of the kingdom of God; and these are not things to be given as a jewel or a title to an estate can be made over to a friend or favorite! All the best and divinest treasures of God are wrought into the heart and life of good men, and are not merely transferred by his power and will. And no gift or grace is to be appropriated without the secret force of assimilation, and without the operation of God's law for molding and perfecting the human spirit."—Archibald Watson.

Section II. The Evangelist represents Jesus as Claiming the Right to the Kingdom of Power before the Jewish Authorities in the City of David, and establishing His Claim by Works of Almighty Power.—Chs. x. 46—xiii. 37.

This Section embraces the presentation of His Claim by Jesus: (1) in His Public Advent in Jerusalem as the Almighty Heir of David, and assumption of Authority in the Temple (chs. x. 46—xi. 26); (2) in His Conflict with, Overwhelming Triumph over and Judgment of, the various Leading Classes (chs. xi. 27—xii. 44); (3) in His Prophetic Unfolding of the Future, both near and remote, of Jerusalem and His Kingdom (ch. xiii. 1-37).

I. The Claim made in His Public Entry into Jerusalem as the Almighty Heir of David and in His Assumption of Authority in the Temple.—Chs. x. 46—xi. 26.

Friday, April 20.—Mark x. 46—xi. 11.

Triumphal Entry into the City as Son of David, and the Night in Bethany.—Jesus furnished the credentials of Messiah to the great multitude that followed Him, by the Healing of the Two Blind Men at Jericho. Mark selects one of these—Bartimaeus, note the Syriac name—and gives a life-like description of his successful appeal for healing to the Great Physician.—The Passover caravan was thus prepared to acclaim Him as Messiah and accompany Him to the Mount of Olives. The colt on which He rode, fulfilling prophecy, and the Hosannas setting forth the promised restoration of David's Kingdom by the Messiah (see 2 Sam. ii. and Isa. xi.) mark Him as the Almighty King coming in the name of Jehovah.—Jesus now entered the City and the Temple, but as the day was gone, after taking a survey of the situation, He went out with the Twelve for the night to Bethany,—not being ready further to prosecute His Claim until the next day.

"They hail Him as their Messiah, their King. He does now what He never so fully did before; He accepts the title, He receives the homage. It is openly and avowedly as Christ their King that He is about to go into Jerusalem. Then let all the honors that they can give Him be bestowed. It is but little of outward pomp or splendor they can throw around this regal procession, but they can strip off their outer garments and cast them as a carpet beneath His feet. Royal standards they have none to carry, they have no emblazoned flags of victory to wave. No choice instruments of music are here, through which

practised lips may pour the swelling notes of joy and triumph; but they can pluck the palm-tree branches (nature's own emblems of victory), and wave them over His head, and they can raise their voices in hosannas round Him."—Hanna.

Saturday, April 21.—Mark xi. 12—xii. 12.

The Withered Figtree, foreshadowing the Fate of the Doomed Nation, and His Assumption of the Authority of Messiah in the Temple.—On the morrow as they came from Bethany he was hungry—the night possibly having been spent under the open sky in fasting and prayer to prepare for the great crisis. The Figtree on which He sought food should have furnished it, for it was not yet fig-time, i. e., time for gathering the figs (as one says "cherry-time", "strawberry-time", etc.). His curse therefore fell upon the tree as barren, foreshadowing the doom of Jerusalem, to which He had come having the right to expect spiritual fruit but finding none.—Jesus then entered the Temple, assumed the authority of Messiah, and cast out the profaners and their merchandise. His dreadful denunciations led the Sanhedrin to seek to destroy Him. When the evening was come He went out of the City for rest and quiet. In returning in the morning, the withered figtree gave occasion for a lesson of the power of the prayer of faith, to which was added the lesson of forgiveness as a condition of being heard in such prayer (see Luke ix. 54).

The proceedings of the day before led to the challenge of His authority by the Sanhedrin, as He again entered

the Temple, and was met and repelled by His unanswerable question: "The baptism of John, was it from heaven or of men?"—By the Parable of the Vineyard let out to Husbandmen He brought home to them their guilt arising from their rejection of Himself, while at the same time teaching that the authority by which He did these things was that of "The Son of God". In their wrath they sought again to apprehend Him, understanding that He had spoken the parable against them; but the fear of the people again prevented the execution of their purpose.

"The fig-tree was a fit type of that premature outward show of devotion with which He was even now welcomed by the people, the fruit of whose 'Hosannas' would soon be 'Crucify Him', and it was on such a deceitful show that His sentence really fell. In any case, let us remember that He was Lord of the creation; and this, His only miracle of destruction, furnished a most emphatic warning to the people who had often been described as trees of the Lord's planting, but as often warned that they should be rooted up, if they bare no fruit worthy of repentance."—William Smith.

Sunday, April 22,—Mark xii. 13-34.

Conflict with the Pharisees and Sadducees.—There followed a succession of attempts—more fully narrated by Matthew—to induce Jesus to say something that could furnish ground for accusing Him. The Jewish Rulers set about finding some method of undermining His popularity with the people whom they feared. The Pharisees and Herodians, as the tools of the Rulers, formed a political plot for accusing Him of disloyalty to Caesar, but were utterly baffled.—The Sadducees followed with a theological plot, seeking to entangle Him by a puzzling problem concerning the resurrection from the dead; which, if answered in one way, would alienate their own party, and if answered in another, would antagonize the Pharisees; but were silenced by His unanswerable appeal to the Pentateuch, which they

accepted.—The Scribe or Lawyer who next approached Him was compelled to acknowledge the wisdom of His answers and received the commendation of Jesus. They dared ask no further questions.

"These words of Christ form a noble guide for the religious life....Forget not what religion according to Christ means. Take heed lest you be so engrossed by its mere accidents that you lose sight of its substance. Strive that you may grow in love to God and man.In the sphere of Christian duty beware of the letter which killeth, rise above mere obedience to external law, and ever seek in your relations with others to have a fresh baptism of that love by which alone the law of Christ can be fulfilled."—D. M. Ross.

Monday, April 23.—Mark xii. 35-44.

Conflict in the City of David—Jesus takes the Offensive with His Question concerning Christ, the Son of David.—His question was, "How say ye that the Christ is the Son of David?" and particularly concerned His parentage; and they say, "He is the Son of David." He put the further question, "How then doth David in spirit call Him Lord" (Ps. cx. 1)? The difficulty could only be solved by acknowledging both the Deity and the humanity of the Messiah.—As the common people heard Him gladly, He now set before them His condemnation of the teachings and conduct of the Scribes. For occupying their lofty seats here, "they shall receive greater damnation".—As Jesus sat over against the Treasury and watched the people casting their gifts into the Treasury, the rich with their great gifts being among them, the case of the poor widow casting in two mites (Mark here uses the Latin word *quadrans*, the fourth part of an *as*, a well known Roman coin) furnished occasion for contrasting the conduct of the woman with that of the Scribes and her gift with that of the rich givers, and for teaching that the estimate placed by God upon gifts and service depends upon the spirit in which they are rendered.

"The Lord enters on the path of His final relationship with Israel, presenting Himself as King, Emanuel, rather than in the testimony of the Prophet who was to be sent. As the prophet, His ministry had been accomplished. He had been sent (He told His Disciples) to preach. This had led Him to the Cross. He must needs announce it as the result of those that followed Him. He now resumes His connection with Israel, but as the Son of David.....In that which follows Jesus presents Himself to Jerusalem as King.....Only the kingdom is more simply presented as such: "The kingdom of our father David."—J. N. Darby.

Tuesday, April 24.—Mark xiii. 1-37.

The Prophetic Unfolding of the Future—completing their Preparation for His Death.—The Conflict with the authorities ended and judgment pronounced, Jesus went out from the Temple with His Disciples—in Matthew xxiv. 1 (a) this is represented as a judicial forsaking and rejection of the Temple and its religious system. In response to their words of admiration at the greatness of the stones and the building He foretold its complete destruction.—Seated with the select Four on the Mount of Olives, looking out over the City, in response to their question, He prophet-

ically unfolded to them the future: first, "the universal world-course to the end" (vv. 5-13); second, the Destruction of Jerusalem (vv. 14-20) with the succeeding period of trouble and contest (vv. 21-23); and third, the end of the world (vv. 24-27),—that should come after that tribulation".—The command to **watch** is, according to Mark's plan of omitting discourses, a brief condensation of Matthew's extended account of the teaching of Jesus concerning the attitude in which His Disciples should await His coming (vv. 28-37).

"When the Disciples were few, He declared that the Gospel would soon be proclaimed to distant nations. When the Apostles were about to forsake Him, seeking safety by flight, He said that ere long many would be willing to die for His name. When there were no outward indications of success, He spoke with perfect confidence of the establishment of His kingdom.....He expressed to them the full assurance of the triumph of His Kingdom, by means of which the history of the world afforded no example; and of their salvation through sufferings which they feared to anticipate.....He gave them that knowledge and only that which was useful to them; and referred to their coming trials with the firmest faith and the most tender sympathy."—J. H. Godwin.

Part III. Mark exhibits Jesus, the Almighty King, laying the Foundations for His Kingdom of Power by His Sacrificial Sufferings and Death.—Chs. xiv. 1—xv. 47.

The claim of the Almighty King has been presented and, notwithstanding His exhibitions of Divine Power, has been rejected. He in turn, assuming the place of Judge, has passed judgment upon His rejectors and bade them farewell; they shall meet Him before the Judgment Seat.

This Part sets forth: (1) The Preliminary Preparation for His Sacrifice (ch. xiv. 1-42); (2) The Sacrifice itself (chs. xiv. 43—xv. 47).

Section I. The Preliminary Preparation for the Sacrifice of the Almighty King, Who is the Only High Priest.—Ch. xiv. 1-4.

Wednesday, April 25.—Mark xiv. 1-25.

Preparations for the Sacrifice,—in the Conspiracy of the Sanhedrin and in the Institution of the Lord's Supper.—The Sanhedrin, fully determined upon the death of Jesus, were now seeking how they might take Him by craft and put

Him to death, but were disposed to postpone His death until the Passover crowd was over.—A supper in Bethany furnished the opportunity they desired for seizing Him apart from the multitude. Lazarus and his two sisters were guests at the feast and Mary (see John xii. 2,

3) anointed Jesus breaking upon Him a vase of very precious ointment. When Judas censured this act under the guise of charity, and the Disciples acquiesced, Jesus defended the woman and pronounced her work a noble or beautiful work, to be forever memorable.—This excited the covetousness and probably the anger of Judas, who proceeded to betray Jesus. Jesus prepared for the Feast of the Passover which followed, and in the upper chamber made Himself the Paschal Lamb, the fulfilment of the great type of Redemption, and instituted the Lord's Supper to be His perpetual memorial.

"Here was a man who had been called to the apostolate and pledged himself to the cause, who had worked with Jesus, lived with Jesus, called Jesus Lord for three years; who had been moved by false ambition from the beginning; who had worn a mask in the most sacred presence; who had misused the slender means of the little fellowship; who had arranged to make something tangible out of his Master: who had arranged that Jesus should be betrayed where he prayed—in Gethsemane. One does not imagine Judas as a man of evil looks or unbelieving speech; more likely he was an ingratiating personage with an easy flow of noble sentiments. He betrayed Jesus with a polite manner. Many men are far more trying than Judas, and play the fool as this astute man never would. But one's moral sense has no doubt that Judas is the worst type in life. One may pardon his friend if he be a drunkard or a miser, or if he be filled with pride or be the victim of an evil temper; but there is no way of living with falsehood. Treachery breaks friendship; it can not be endured."—John Watson.

Thursday, April 26.—Mark 26-42.

Preparation for the Sacrifice—Exper-

iences in Gethsemane.—After singing the Hallel at the close of the Passover Feast they went out to the Mount of Olives,—Jesus foretelling by the way that they should all forsake Him and promising when He rose from the dead to go before them into Galilee.—When Peter assured Him that he would never forsake Him, Jesus foretold the three-fold denial; all then and there vowed to stand by Him to the death. Mark gives a brief account of the agony of Jesus in Gethsemane and His struggle with Satan and the terrors of death. He records, as does Matthew, that Jesus returned thrice to the Chosen Three whom He bade tarry and watch, always to find them sleeping.—At the third return He roused them, announcing that the Betrayer was at hand.

"Every man, when acting his part upon the stage of time, has found that some of the most important events of his life depended on his decision and firmness; and that frequently he has been placed in circumstances where the destinies of his future life were suspended upon the results of a single event; and when contemplating the approach of that interesting hour which was to decide his fate, his hopes and fears have been excited to the very highest pitch; and he has felt a solicitude and an anxiety which well-nigh overwhelmed his soul, as he exclaimed, 'Behold, the hour is at hand.' But though we could put together all the interesting anticipations, all the distressing and conflicting hopes and fears, all the important deeds and destinies that were ever suspended upon any hour in the world's history, they would instantly sink into insignificance compared with the vast and eternal interests of innumerable myriads which were suspended upon the results of that hour, which our Savior here declares was at hand."—Marr.

Section 2. Mark proceeds to record the Sacrifice itself, for which Preparation had now been made.—Chs. xiv. 43—xv. 47.

The record embraces: (1) Jesus betrayed and before the Sanhedrin (ch. xiv. 43-72); (2) Jesus before the Roman Tribunal, declared Innocent by Pilate, but Condemned (ch. xv. 1-19); (3) Jesus in the hands of His Executioners, and under the Power of Death (ch. xv. 20-47).

Friday, April 27.—Mark xiv. 43-72.

Jesus Betrayed and Before the Sanhedrin.—Before the words of Jesus died away Judas had hastened to betray Him with a kiss and a "Master, Master"! Jesus restrained the attempted resistance on the part of Peter and after showing by healing the ear of Malchus (Luke xxii. 51) His Almighty Power, voluntarily yielded Himself up to His enemies.—Mark alone records the striking incident of the **young man** who, after all the rest had forsaken Jesus and fled, followed Him (vv. 50-52),—supposed to have been Mark himself, who thus became an eye-witness of the events he here records.—The Sanhedrin sought false witness against the prisoner to put Him to death, but found none.—The High-Priest questioned Him but received no answer. He then adjured Him to tell him, "Art thou the Christ, the Son of the Blessed?" When Jesus declared Himself to be the Son of Man, the Messiah, this was pronounced blasphemy and made the ground of His condemnation. The mocking and abuse by the crowds followed.—It was just at this crisis, when Jesus most needed the sympathy of His friends, that Peter's three-fold and profane denial took place in the Court beneath the Palace.

"The career of Judas is simply an example of the meaning of temptation. **Man** is under no iron law which compels him to sin. He does as he does, not because he has to, but because he wills to. The stress of habit may become desperate, but it is the sinner's own act that has brought him into such a state. So it was with Judas. Intelligently, deliberately had he leaned the whole weight of his obdurate heart against that door of mercy which the Savior would have opened to him. In the very face of his destiny, with its notes of doom sounding louder and louder, like the peals of distant bells as one approaches the town, he went straight on to his deed. In selfishness and avarice he has cherished base suggestions, till they fastened their ruinous hold upon him. A pilferer, grown to be a thief, soon became a monster, balancing an

innocent life against thirty denarii."—De Witt S. Clark.

Saturday, April 28.—Mark xv. 1-19.

Jesus before the Roman Tribunal, declared Innocent by Pilate, but Condemned.—Anxious to escape possible interference the entire Sanhedrin hastened in the early morning to bring Him before the Roman tribunal which alone had the power of life and death.—Mark (like Matthew) confines attention chiefly to two main features: the confession of Jesus that He is the **King of the Jews**; and His being placed side by side with Barabbas a traitor condemned to death.—The struggle of Pilate, the fact that he understood why the Chief Priests apprehended Jesus and that they urged on the people, and the unreasoning clamor for His crucifixion, are briefly set forth.—It is made manifest that Pilate—in direct contravention of Roman law and Roman ideals—was more intent on maintaining his popularity with the crowd than on securing justice for One whom he had repeatedly declared innocent.—The scene before Pilate, as Mark gives it, closes with his official act in the scourging and mocking, as the beginning, "the opening act," in the awful tragedy of the Crucifixion.

"Crowned with thorns. Oh! the deep disgrace to those who did it! Yet what so pathetically appropriate, what so beautifully significant, that at the close and climax of such a life as His, full of travail of soul and agony of spirit, bitterness and reproach of men and devils and sin's burdens, there should be placed on His head a crown such as should be the expression and picture of it all. Jesus Christ, the ideal king of humanity, found His kingdom 'lying in the beast' of prejudice and passion, and ever since, with kingly courage, He has been engaged in lifting it into the 'beauty of the Lord'—bitter, heart-breaking, thorny work."—W. B. Melville.

Sunday, April 29.—Mark xv. 20-47.

Jesus in the hands of His Executioners, and under the Power of Death.—

The exhausting effects of the scourging and abuse appear in the necessity for compelling Simon, a Cyrenian, to bear the Cross of Jesus. When Golgotha is reached the record of the Crucifixion occupies the reader but a moment; yet it brings out vividly the offering of the wine, the gambling over His garments, the superscription, "The King of the Jews", with its charge of disloyalty to Rome, the two thieves crucified with Him.—The hours that they wait for the life to go out are filled with exhibitions of the malice of His enemies.—With the hours of darkness and agony Mark connects the two closing cries of Jesus.

To Jesus under the Power of Death Mark devotes only a few brief verses,—recording the judgment of the Centurion in charge, "Truly this man was the Son

of God"; the affectionate watching of the women afar off; the request of Joseph of Arimathea for the body of Jesus and Pilate's quick compliance; the burial in the rich man's sepulchre; the witnessing of the two women who beheld the entombment that rudely blasted their every hope.

"Death by crucifixion seems to include all that pain and death can have of horrible and ghastly — dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. . . . Such was the death to which Christ was doomed."—Farrar.

Conclusion.—Mark exhibits Jesus as the Almighty King showing His Almighty Power in Conquering Death and Establishing His Universal Kingdom.—Ch. xvi. 1-20.

This matter is presented in two brief Sections:

I. Mark represents Jesus as Rising from the Dead and convincing His Disciples of His Identity.—Ch. xvi. 1-14.

II. He represents Him as actually Establishing His Universal Kingdom.—Ch. xvi. 15-20.

The Risen King is represented as carrying forward this work of Establishing His Kingdom: (1) in giving the Great Commission, with its promise of grace and its burden of responsibility for a lost world (vv. 15-18); (2) in the assumption of His seat as King at the right hand of God, from which to wield the power of redemption until the consummation (v. 19); (3) in co-operation with His Disciples in the actual fulfilment of the Great Commission, as they went forth and preached everywhere with unparalleled success (v. 20).

Monday, April 30.—Mark xvi. 1-20.

The Almighty King Conquering Death and Establishing the Kingdom.—The teachings of this Section are made sufficiently clear by the analysis that has just been presented and by the citation from Dr. Westcott that follows.—Mark brings out the fact that the hopes of the Disciples had all been buried with the body of Jesus, so that special effort, with personal rebuke, was required to bring them back to faith again and to identify for them the Risen Jesus with the one who had been crucified.—Note the peculiar touch of Mark when he says that Jesus added to the message to the Disciples, "and Peter". One peculiar point confirmatory of

Peter's connection with this Gospel is that it records all the discreditable acts of Peter while omitting all the special commendations by Jesus.

The concluding verses of this Chapter (vv. 15-20) have been thrown out by some of the critical authorities as not originally constituting part of the Gospel. Dean Burgon, however, perhaps the most learned of modern critics, maintained—as we think with absolute conclusiveness—the genuineness and authenticity of this passage.—There are special grounds for considering it as an essential part of the Gospel. Without it the Gospel has no end, the concluding words being, "For they were afraid", than which nothing could be more immaterial; more-

over, the passage constitutes from the literary point of view the only fit conclusion of the Gospel of the Son of God, in the establishment of His Universal Kingdom, than which nothing could be more appropriate and satisfying.

"The Disciples hesitate before they accept the fact which surpassed their hope. There is doubt before there is faith. Thus, as St. Mark preserves an especial assurance of the reality of Christ's death, so he confirms most strongly the reality of His resurrection. His narrative shows that the witnesses were not mere enthusiasts who believed what they wished to be true. The women 'told nothing to any man' when they had first seen the angelic vision. The

Apostles only yielded finally to the reproof of their Master when they had rejected in their bitter mourning the testimony of those to whom He had appeared. This gradual progress to faith exhibits that outward side of the history which is further illustrated by the details which the Evangelist has preserved from the Lord's last charge. The promises of miraculous power assume in this a speciality and distinctness to which there is elsewhere no parallel; and the brief clause in which the progress of the Church and the working of its ministers is described, leads the reader to see on earth the present power of that mighty Savior, who is in this Gospel only is described as 'seated on the right hand of God.'"—Westcott.

SOME TOPICS OF CURRENT INTEREST

The Reiterated Claim to "All the Scholarship"

It is constantly and confidently claimed that the radical view of Genesis commands the consensus of scholarly opinion. It must be true because "all the scholars" accept it. Several years ago Prof. Howard Osgood, of Rochester Theological Seminary, a member of the American Committee on the Revision of the Old Testament, took occasion to ask the pertinent question, "**Who are all the Scholars?**" He proceeded to show that the advocates in this country of the rationalistic view of the Pentateuch were made up mainly of immature thinkers who, while protesting against "traditional" views, received and held their own views as a "tradition" from German and other foreign writers; and that they had given currency to their assertions by sheer force of re-iteration. However conclusively it may have been shown that the foremost scholars in learning, ability and breadth repudiate these rationalistic views, the man on the other side is always ready to put forward the old contention with the same assurance.

The latest repetition of the time-worn assertion comes from a new Professor just inducted into the Chair of Biblical

Theology in Hartford Theological Seminary. His theme is, "The Book of Genesis and the Religious Development of Israel". After asserting at the opening that "the scholars are the only ones who can handle these questions so far as they concern matters of fact", he affirms a little later of the literary structure of Genesis, "It is **the general opinion of scholars** to-day that its present form is the result of combining three originally distinct histories of Israel's beginnings. The reason for holding such a theory is simply that it seems to be the only way to account for the facts presented by the Book itself." There you have "all the scholars" labelled and the matter placed entirely in their hands!

It is not the purpose to follow the easy, "plausible superficialness" of this discussion, but simply to call attention to some things that may be offered in contravention of the general proposition concerning "the scholars" and the only possible explanation of the facts of Genesis.

The paper of Dr. William Henry Green, on "The Use of 'Elohim' and 'Jehovah' in the Pentateuch", easily shows the needlessness, nay, the unrea-

sonableness, of the critical theory as a rational explanation of the most peculiar phenomena of the Pentateuch. Assuredly the Chairman of the American Revision Committee on the Old Testament deserves a hearing and must be admitted an authority on the questions at issue.

The book of Dr. James Orr, of Glasgow, "On the Problem of the Old Testament", which has just been awarded the Bross Prize, is the latest utterance on the conservative side. A portion of the Introduction of this book appears in our present issue, from which intelligent readers will be able to judge what are the fundamental issues and with how

much reason the rationalistic views are held.

In a Monday-Noon Lecture in Tremont Temple, Boston, Prof. Luther T. Townsend recently took occasion to present what may be called a census of the scholars of this country, and to show that nothing could be more ludicrous than the claim of the radical critics to a consensus of scholarship in favor of their views. That the readers of the magazine may know what the real facts in the case are, some citations from this address—a few stray notes from which appeared in the last issue—are here given. These are found in the printed Lecture under the following title:

"Drift of Scholarly Opinion" in America

The Roll of Theological Schools.—

It was said of the schools of the Congregational denomination that they are quite generally given over to the new theology, though in the faculties of Hartford, Oberlin, Chicago and Berkeley (California) there are several men who believe and teach the primitive theology, and who are, to say the least, just as able as their fellow professors who are on the other side.

The Episcopal Schools are under restraint so that it is not clear how all their professors stand, though certainly the claim can not be made that they especially incline to the new theology.

Of the Baptist schools, this is about what may be said:—

Newton has a faculty of divided ranks and so has Colby.

Crozer (Upland, Pa.) has two men who sympathize with Higher Criticism but do not teach it. The remainder of the faculty hold to the traditional views and teach them. Rochester stands by the old faith, with no professor on the other side.

The Baptist Theological School at Chicago has two able men on the conservative side; the remainder are friendly to the new theology. The Baylor Theological School at Waco, Texas, and the Southern Baptist Seminary at Louisville, Ky., which in numbers is the largest theological school in this country, are

emphatically pronounced in their opposition to the New Theology.

All the Lutheran theological schools in the United States are radically opposed to the New Theology. And this Lutheran denomination is the third largest Protestant Church in the United States. At a meeting of its General Synod, held last spring in Pittsburg, in the report on the state of the church, is found this announcement: "We thank God there is no Higher Criticism among us."

The schools of the Christian Disciples, the fourth largest Protestant denomination in our country, are all uncompromisingly opposed to the New Theology.

One of the professors at Drake University (Des Moines, Iowa), a short time since betrayed some sympathy with the New Theology. As soon as this came to the notice of the trustees, they called for his resignation. And it may be well to note that these two denominations, the Lutheran and Christian, are showing a larger per cent. of growth in membership than any other denomination in the United States. The German Seminaries at Dubuque, Iowa, and at Newark, N. J., the German Methodist School at Berea, Ohio, the school of the United Brethren at Dayton, the Cumberland Presbyterian School at Lebanon, Tenn., the Dutch Reformed School at New Brunswick, N. J., the United Pres-

byterian Seminaries at Pittsburg, Pa., and at Xenia, Ohio, are each and all opposed to higher criticism; not a member of any of their faculties advocating it.

We have already spoken of the Cumberland Presbyterian and of the United Presbyterian Theological Seminaries, but not of the schools of the Presbyterian Church. The Union Seminary of New York, after the expulsion of Prof. Briggs, was ruled out of the denomination and is, therefore, no longer a Presbyterian School. The Presbyterian denomination has a larger number of theological schools than any other denomination in our country. In the school at Auburn, N. Y., there is one professor in sympathy with the New Theology, but who does not teach it; the other members of the faculty are staunchly orthodox. The Western Seminary, Allegheny, Pa., Lane Seminary, Cincinnati, O., the seminaries at Omaha, Neb., at Columbia, S. C., at Richmond, Va., at Louisville, Ky., and Anselmo, Cal., are of one mind and voice, and are all conservative; and the school at Princeton, N. J., which easily outranks all other theological schools on this continent, every member of its large faculty being a scholar of the highest standing, is uncompromisingly opposed to the New Theology.

And the Presbyterian denomination, strong and influential as any other, has not yielded a point to the advanced theology. After the trial of Professor Briggs, the Presbyterian General Assembly passed, without a dissenting voice, the following:—"Resolved that the English Bible, as we now have it, when free from the errors of the translator, transcribers and printers, **is the word of God.**"

It may also be of interest to note that the Presbyterian Church is now leading all other American churches in aggressive Evangelism, and its accessions, on profession of faith, are proportionally greater than those of the Methodist Church, which in the days of its loyalty to the faith of the fathers led, in this kind of work, all others.

Why are the Conservative Scholars never heard of?—But notwithstanding the attitude of these schools, someone asks,

Who are the American scholars in high standing that are on the conservative side? We have never heard of them. That doubtless is an honest confession. And there may be some excuse for this lack of information among the people.

Professor Wilhelm Möller, in a book, entitled, "Are the Critics Right?" in which he clearly shows they are wrong, speaking of his school days, says:—"I was at one time immovably convinced of the irrefutable correctness of the Graf-Wellhausen hypothesis, and what first aroused my suspicions was the advice my teachers gave, and pressed upon me, which was to read nothing on the other side." That seems a singular condition of being in with the assured results of the best scholarship, that one must not hear, read, or be told anything on the other side!

It was when the throne of Germany and her universities, pulpits and press had gone over to rationalism, and when King Frederick II., the greatest conqueror and ruler Germany had had for centuries, was filling every university under his control with professors of the infidel stamp, and when even the hymn books were taken in hand and freed from everything objectionable to infidelity, that there was established in Berlin, 1765, under the patronage of the King and the universities, a publication called the "Universal German Library," whose aim was to commend in extravagant terms every rationalistic book and writer, and to pour contempt upon every other. Now, while in our country there happens to be no such Universal Library Magazine, dealing out this kind of injustice, yet there is plenty of evidence that the religious press, and especially the secular, have pretty generally been doing this Universal German Library kind of business, and are responsible for the fact that Christian people have been only poorly informed as to what is really doing in the theological world, and are left without a knowledge of even the names of eminent American scholars who hold conservative views. Nor is it too much to say that these religious denominational papers, of which better things

ought to be expected, have no intention of being fair in their treatment of books and authors that are not of their way of thinking.

And is it an overestimate when we say that more than half of the clergymen of our country, who are in sympathy with the New Theology, have made no careful investigation of these subjects, but have simply followed the lead of the secular and religious press, and, being fascinated with the phrase, "drift of scholarly opinion," have jumped into the stream and are floating on to—their destination? In a recent conversation with a clergyman who holds a prominent position in the Methodist Church, he made this remark: "It is generally concluded that all the ancient past is very dim and is probably mythical." It required not five minutes to discover that that man is almost totally ignorant of the scholarship on the conservative side, and of those discoveries that have been making in the last twenty years, which have lifted out of the realms of the mythical, Egypt, Babylon, Syria, and placed them forever on the plane of indisputable history. And we repeat, the religious press, that should be characterized by the utmost fairness, is largely responsible for this lack of information and also for the impression that all scholars are on the side of the advanced theology.

Some American Conservative Scholars.—From the enumeration now to be given, prepared necessarily with haste, names that ought to have been included may have been inadvertently omitted. We call attention first to books and authors:

"Primitive Semitic Religions To-day," by the late Dr. Samuel Ives Curtiss, one of the most careful students of Old Testament literature in America and professor of Semitic Literature in Chicago Theological Seminary, shows with great clearness the impossibility of accounting for the development of Old Testament religion on naturalistic grounds, which has been attempted by the advanced theology. The professor also makes it clear that revelation came to, and not through

the elect people; that it was a divine illumination and teaching that brought forth the order of prophets, and that they can not be accounted for as the natural product of their age and people; and that the fundamental principle of Herbert Spencer's "Ceremonial Evolution," adopted by the New Theology, is not supported by a single fact gathered from among Moslems, Hebrews, or Modern Christians of the East.

On the conservative side also stands Dr. George Frederick Wright, editor of "The Bibliotheca Sacra," and professor of the Harmony of Science and Revelation in Oberlin College, who ranks with the highest authorities in the world on certain geological subjects. Professor Wright, in lectures and review articles, has presented a remarkable array of facts, showing conclusively that such Bible narratives as the "Crossing of the Red Sea," "The Destruction of Sodom and Gomorrah," and "The Flood" can not be myths, and are established as probable by indisputable geological evidence.

Another conservative is Professor Albert T. Clay of the University of Pennsylvania, a man of the ripest scholarship, who in his "Babylonian Testimony to the Bible," has shown how groundless are the assumptions of the New Theology that the Old Testament records were not authentic and credible.

The late Professor Edmund G. Wolf of the Theological Seminary at Gettysburg, Pa., and president of the Lutheran General Synod, established a reputation as a scholar of rare discrimination and careful research, as any one will discover by reading his article on the "Collapse of the Tübingen Cyclone."

President J. W. McGarvey of Lexington, Ky., is another conservative and critical scholar, whose book on Deuteronomy is unanswerable, and whose reasoning under the title "Should Isaiah be Sawn Asunder?" has shown how little ground there is for the two or more Isaiahs of the new theology.

Rabbi Solomon Schechter, president of the Jewish Theological Seminary of America, in an address that is up to

date in every way, on "The Late Date of the Psalms and Ecclesiastes Disproved by the Hebrew Fragments of Ecclesiasticus," has shown beyond question that on this subject the New Theology men are a long way from knowing what they have been talking about.

Dr. Melvin Grove Kyle of Frankford, Pa., an Egyptologist with perhaps no equal in this country, is another conservative, and under the following titles, "Egyptian Testimony to the Historical Trustworthiness of the Old Testament," "Confirmation of the Old Testament from Archaeology," "Use and Misuse of Archaeological Data in Biblical Criticism," and "New Light from Egypt on the Sacrifices," has impreguably buttressed the Old Theology at points where the New Theology men had thought everything had been demolished.

Professor Lampe, who figured in the Briggs trial, and who made rather short work with that professor, and possibly the one who drew from him the confession that at least one hundred of the alleged errors that the higher critics had discovered in the Bible have been successfully answered by conservative scholars, is a thinker whom the New Theology men have learned to respect.

Professor Howard Osgood, of the Rochester Theological Seminary, one of the most thorough Hebrew scholars, and one of the foremost all-round Bible students in America, is also a conservative, and under the title, "Exploded Theories Revived to be again Exploded," has shown how very little originality there really is in the New Theology. And his article in the *Bibliotheca Sacra*, on "Old Wine in Fresh Wine Skins," has an edge keen as that of a razor and that cuts to the quick the pretense of the German school of the theology that, with an inflated show of knowledge, has been strutting through our land.

Another conservative scholar, the late Dr. Edwin Cone Bissell, professor of the Hebrew Language and Literature in the Hartford and McCormick Theological Seminaries, under the titles, "Historic Origin of the Bible," "The Pentateuch, Its Origin and Structure" and

"Biblical Antiquities," has made some of the New Theology men look amazingly small when their writings are brought into comparison with his.

It seems a pity too that Christian people in this country have been kept uninformed as to what in late years has been doing in Princeton Theological Seminary.

Dr. John D. Davis, Professor of Oriental and Old Testament Literature, whom no one questions as to his ranking among the ablest Hebrew and Oriental scholars in our time, and author of one of the best and most critical Bible dictionaries ever published, is a conservative, and lately characterized all recent Biblical criticism of the radical type as a species of "moral insanity."

Dr. Robert Dick Wilson, another of Princeton's professors, who is doing as thorough critical and exegetical work as any professor in this or any other country, also is in the ranks of the most pronounced conservatives of the present time. His recent articles on, "Groundless Attacks in the Field of Oriental Scholarship," and on "Belshazzar and Darius the Mede," give evidence of a critical knowledge of these subjects, scarcely matched by anything on those or kindred subjects, that has appeared in the entire field of higher criticism.

The late Dr. William Henry Green, who was chairman of the American Old Testament Revision Committee and professor of Biblical and Oriental Literature in Princeton Theological Seminary, in two later publications, "Unity of the Book of Genesis," and "Higher Criticism of the Pentateuch," and in early ones entitled "Moses and the Prophets" and "General Introduction to the Old Testament," treated these matters with such rare literary ability, showed such complete mastery of details and pricked so effectually the bubbles blown by higher critics, that were it not for what has been called "color blindness" and "critical insanity," nothing more ever would be heard from our New Theology friends on the J. E. D. P. or J. E. D. P. R fragments of Genesis.

We have time merely to call a few additional names:—Those of Dr. J. B.

Thomas of Newton Theological Seminary; Dr. Francis L. Patton, president of Princeton Theological Seminary; Dr. William M. McPheeters, president of the Presbyterian Theological Seminary, Columbia, South Carolina; Dr. Henry A. Buttz, president of Drew Theological Seminary, Madison, N. J.; Dr. R. F. Weidner, president of the Theological Seminary of the Evangelical Lutheran Church, Chicago; Dr. Willis J. Beecher of Auburn Theological Seminary, N. Y.; the late Dr. S. L. Bowman, whose book entitled, "Attack upon the Mosaic Authorship of the Pentateuch," is a most admirable reply to what the critics have been saying on the subject; Dr. Edgar Y. Mullins, president of the school at Louisville, Ky.,—when and where shall one stop!

Talk about the schools and the schol-

ars in America all being on the side of the New Theology! A ranker piece of misrepresentation than that has never been perpetrated upon an innocent and unsuspecting public. And this too should be said, that these men just named and others that could be named will rank in whatever qualifies one to be a critic of the Sacred Scriptures, and some of them a good deal outrank, any of the American scholars and theologians on the radical side, who in late years have been brought prominently into notice,—such men as the late President Harper of Chicago University, President Hyde of Bowdoin, Professors Bacon, Ladd and Curtis of Yale, Professor Terry of Garrett, and the two still more recent authors, Dr. Clarke of Colgate University and Dr. Foster of the University of Chicago.

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League Notes and Points

"Beware the Evangelist!"

Dr. Burrell's purpose, in the paper with this title in the March issue, was to take his stand in the shoes of a man posing as a "liberal" and present the views of such a man in opposition to the teachings and evangelistic methods of Christ and the Bible. There is not a word in the paper about any evangelist except **Christ, the Great Evangelist**. The point is that the criticisms made of Christ by the Scribes and Pharisees of His day are precisely those made of the evangelists of the present day who hold and preach the Bible doctrines.

Some of our readers evidently supposed that it was meant as an attack upon Rev. Dr. Torrey and the doctrines of the Gospel. The following letter from Dr. Torrey to Dr. Burrell may help to remove the misapprehension:

My dear Dr. Burrell:

I just write a line to thank you for your article in "The Bible Student and Teacher". I had a letter from a minister in Illinois expressing his sympathy with me for your attack on me, saying he supposed I had read the article. I had not read it at that time but sent for and read it. I don't suppose I would have seen it if it had not been for this. I received another letter from a man here

in Philadelphia, some business man, who sent me a copy of a letter he had sent to "The Bible Student and Teacher", stopping the magazine because of your attack on me. I have just received a letter from the first mentioned apologizing for his misunderstanding of the article. He says, "I made the mistake, not seeing 'broad satire' in foot note. I hope no harm has been done; I should have seen the satire in the article itself."

It is difficult for me to see how any man could have failed to see it. I have a member in my family, who is noted for taking a joke as seriously intended, and I had her read the article without saying a word. Before she read it she said, "What, Dr. Burrell attacking you! Isn't he the one we met at Mr. Revell's in New York?" I said, "Yes", but made no explanation. Even she saw the satire and was delighted with the article.

But the thing that amazes me most is that anybody should think you intended to describe me in the article. The picture of our Lord was so plain that I wonder that any one missed it. Thanking you again for the article, I remain, Sincerely yours,

R. A. Torrey, Philadelphia, Pa.

March 15, 1906.

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We have still on hand a number of copies of "BIBLE OR NO BIBLE?", a printed Report of the Proceedings of the Bible Conference held under the auspices of The American Bible League in New York City, May, 1904. This Report contains among other Addresses those of Presidents Patton and Weidner; Professors Howard Osgood, S. L. Bowman, G. Frederick Wright, Edmund J. Wolf, and Robert Dick Wilson; Rev. Drs. Plumb, Booth Burrell, Kyle, Remensnyder, Frey and MacKenzie; and of the President and General Secretary of the League.

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The standpoint of the present book can be readily understood from the survey of the Table of contents.

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MAY, 1906.

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Volume IV

MAY, 1906

Number 5

THE PROBLEM OF THE OLD TESTAMENT STATED¹

Prof. James Orr, D. D., Free Church College, Glasgow, Scot.

III. The Literary Problem: Its Dependence on the Religious

Thus much on the more fundamental part of our problem; it remains to be asked how far the conclusions reached on this point affect the questions raised, in the field of literary discussion, on the age, authorship, structure, and historical value of the Old Testament **books**—especially of the Pentateuch, or “five books” traditionally attributed to Moses. What is the interest of Christian faith in these discussions, or has it any? Abstractly considered, of course, as already said², questions of age authorship, and historical genesis are, in comparison with those we have now been considering, of secondary importance. The later age, or composite structure, of a book is no necessary disproof of its truth. Freeman’s **History of the Norman Conquest**, e. g., though written in the nineteenth century, does not give us a less just or vivid idea of the series of events to which it relates, than the contemporary monkish chronicles, etc., on which it is based. The age, authorship, and simple or composite character of a book are matters for investigation, to be determined solely by evidence, and it is justly claimed that criticism, in its investigation of such subjects, must be untrammelled; that faith can not be bound up with results of purely literary judgments. It will be urged, further, that, as we have admitted, the denial of the supernatural in the Old Testament history or religion in no way necessarily follows from any theory of the dates or relations of documents. All this is true; still the matter is not quite so simple as this rather superficial way of presenting the case would picture it. There **is**, as was before hinted, a very close connection between critical premises and critical results, and it is necessary in the present discussion that this connection should be kept carefully in view.

It has already been explained that it is no part of the design of these pages to cast discredit on the function of criticism as such. It is not even

¹This Paper is the concluding part of the Introductory Chapter, printed by special permission of the publishers, Charles Scribner’s Sons, from the first of the Bross Prizes, entitled “The Problem of the Old Testament Considered in Reference To Recent Criticism”. The portion printed in the April issue embraced two Sections: I. “The Problem Twofold: Religious and Literary”; II. “The Fundamental Issue: Attitude to the Supernatural”. Having dealt with the religious phase of the Problem, the Author takes up the Literary Problem, showing “Its Dependence on the Religious” and “The Attitude of Criticism to ‘Revelation’”. In an Appendix the Author emphasizes “Crucial Points in the Critical Theory”. This Introductory Chapter summarizes the issues involved, and indicates the outlines of the book and method pursued by the writer.

²See above, p. 250.

contended that the critical theories at present in vogue are constructed wholly in the interest of rationalism: far from that. If they were, we may be sure that so many believing men would not be found accepting or advocating them. To account for such acceptance we must assume that they are felt by candid minds to answer in some degree to real facts, to rest on a basis of real evidence, to afford an explanation of real phenomena, to possess a plausibility and reasonableness which constrain a genuine assent¹. On the other hand, it can as little be doubted that the critical hypothesis, in the form into which it has gradually crystallised, shows, in many of its features, a marked dependence on rationalistic presuppositions. There is no gainsaying the fact that, historically, it was in rationalistic workshops, mainly, that the critical theory was elaborated, and that, from this circumstance, a certain rationalistic impress was stamped upon it from the first². From Eichhorn and those who followed him—Von Bohlen, Vatke, DeWette, and the rest—the critical treatment of the Pentateuch received a “set” in the direction of naturalism which it has to some extent retained ever since. Most of all is it true of the type of theory which is at present the dominant one—the theory which, to indicate the line of its origin, we might describe as the Vatke-Graf-Kuenen-Wellhausen-Stade one—that it is rationalistic in its basis, and in every fibre of its construction. Yet it is this theory which, chiefly through the brilliant advocacy of Wellhausen, has for the time won an all but universal recognition in critical circles on the Continent and in English-speaking countries. Its arguments are adopted, its conclusions endorsed, its watchwords repeated, with almost monotonous fidelity of iteration, by a majority of scholars of all classes—in Churches and out of Churches, High Church, Broad Church, and Low Church, sceptical and believing. This says much for the plausibility of the theory, but it suggests also a grave problem. The critical hypothesis must, of course, be considered on its merits; but is there not, on the face of it, a supreme improbability that a theory evolved under the conditions we have described should be, in that form, a theory adequate to Christian faith, or with which Christian faith can ultimately be content? Is it such a theory as Christian faith would ever have evolved from its own presuppositions? Can it ever be purged of its rationalistic leaven, and adapted to the use of the Christian Churches, without a complete re-casting on principles which are the direct antitheses of those which obtain in the schools in which it originated? We take leave to doubt it. Christian scholars are no doubt entirely serious in their acceptance of its conclusions, but there must grow up, we are persuaded—if there is not already growing up—a perception of the incompatibility of their

¹See below, Chap. vii. pp. 195-6.

²The statement of the late Dr. Green may need qualification as respects later scholars, but in the main true of the originators of the critical movement: “The development of critical hypotheses inimical to the genuineness and the truth of the books of the Bible has from the beginning been in the hands of those who were antagonistic to supernatural religion; whose interest in the Bible was purely literary, and who refused to recognize its claims as an immediate and authoritative revelation from God”.—*Higher Criticism*, p. 177. Cf. Dr. Cheyne on the indebtedness of the German critical movement to English Deism (*Founders of Criticism*, pp. 1, 2). See also below, p. 58.

belief, as Christians, in a historical revelation, culminating in the Incarnation¹, with a set of results wrought out on the basis of a purely naturalistic view of Israel's history and religion—which, in fact, as will be discovered, reduces the bulk of that history to ruins²!

Criticism, it is granted, must be untrammelled; also, the results complained of do not **necessarily** follow from the reigning critical hypothesis. This last remark we must admit to be true, for part of our own argument in a future chapter is built upon it³. Still it can not well be denied that, if all the results do not necessarily follow from the theory, a good many of them do very easily and naturally follow; that the way is logically open for them, as it would not be on another theory; and that the reason why the stronger conclusion is not drawn often is simply that the believing critics are less logical than their fellows. A theory may not always be **followed** to its conclusions, where these, nevertheless, very logically **follow**. It could not be otherwise, when regard is had to the presuppositions under the influence of which the theory was formed. Everything, as Rothe said, can be laid hold of by two handles; and where the case is one, as before remarked, of competing interpretations of the same facts, while it is true as ever that both will not be found equally suitable to the facts, and that no ingenuity can make them so, the room left for the play of subjective consideration is still very large. In this connection, questions of age and authorship are far from being always of secondary moment. The true inwardness of many of these will appear after in the course of our discussion. It will be forced upon us when we observe how frequently the dating does not arise from purely literary considerations, but is determined by critical assumptions, or by congruity with an **a priori** scheme of development, and when we see the **use** to which the dating is put, viz., to lower the dates of other writings, or subvert the credibility of the history⁴. The late date of the documents composing the Pentateuch, e. g., may be employed to support the contention that the narrative of the Pentateuchal books is wholly, or in great part, legendary; the post-exilic date of the Levitical laws may be used to destroy the connection of the laws with Moses; the low date assigned to the psalms may be really a corollary from a particular theory of Israel's religious development, and may be used, in turn, to buttress that theory. In other ways the literary criticism, not intentionally, perhaps, but really and effectively, may be put at the service of the theory. Books may be divided up, or texts manipulated and struck out, till the writing is made to speak the language which the critic desires. The hyper-analysis of documents may result in the dissipation of everything of grandeur, not to say of consistency and truthfulness, in a narrative. Whether this is an over-colouring of the character of the critical procedure, in the hands of many of its representatives, will be better judged of in the sequel.

¹See Ottley, Note, p. 334.

²Cf. Chap. III. pp. 56 ff.

³Chap. III.

⁴See Appendix to Chap. X. pp. 378-9.

IV. Attitude of Criticism to "Revelation"

A little may be said before closing this chapter on a line of remark sometimes met with, to the effect that the contrast we have sought to indicate between the believing and the "modern" ways of regarding the Old Testament is, after all, less important than it seems. Partly, it may be urged, we have unduly narrowed the scope of the words "revelation" and "supernatural"; partly, we have not done justice to the high views of God and of His providential government which even rationalistic critics allow that the prophets of Israel ultimately attained. Professor W. R. Smith, in his lectures on **The Prophets of Israel**, may be taken as representing this latter standpoint. Referring to that "large and thoughtful school of theologians" which yet "refuses to believe that God's dealings with Israel in the times before Christ can be distinguished under the special name of revelation from His providential guidance of other nations," he observes that "in one point of view this departure from the usual doctrine of Christians is perhaps less fundamental than it seems at first sight to be". He goes on: "For, as a matter of fact, it is not and can not be denied that the prophets found for themselves and their nation a knowledge of God, and not a mere speculative knowledge, but a practical fellowship of faith with Him, which the seekers after truth among the Gentiles never attained to".¹ The idea seems to be that, these high views of God and of religion in the prophets being acknowledged to be there, it is not necessary to burden the argument with too curious questions as to how they got to be there,—whether by supernatural revelation, or in the way in which spiritual truth is grasped by thinkers of other nations. Enough that we now have them.

This appears to us, however, to be very fallacious reasoning; the more that Professor Smith admits that behind "there appears to lie a substantial and practical difference of view between the common faith of the Churches and the views of the modern school",² and proceeds to give very cogent reasons for assuming a more direct and special revelation³. Not only, on the view described, is the prophet's own consciousness of the source of his message denied, and the higher character of his knowledge of God left without adequate explanation; but the results in the two cases are not the same. The ideas of the prophets on God, on the naturalistic hypothesis, can not be allowed, at best, to rise higher than man is capable of attaining by the reflection of his own mind on his natural and providential environment, i. e., to certain general truths about God's existence, unity, ethical character, and universal providence. Even this, it might be shown, assumes much more than the premises of the system will warrant, and, like the "natural religion" of the eighteenth century Deism, implies an unacknowledged debt to revelation. In any case it does not yield an authoritative revelation of God's purpose, and saving will for man, derived immediately from Himself: it lacks, even in what it does yield, in certitude; and in both respects falls short of what is demanded by the full Christian faith. It is further apparent that

¹*Prophets of Israel*, p. 9.

²*Ibid.* p. 10.

³*Ibid.* pp. 11, 12.

on such a view justice can not be done to the earlier stages of the religion of Israel. The temptation of the critic who proceeds on these lines—if, indeed, he has any alternative—is to lower the character of the religion to suit the conditions of its hypothetical development; to give a mean view of its origin and early manifestations; and to contend against the recognition of a divine redemptive purpose manifesting itself from the first in its history.

With respect to the usage of the words “revelation” and “supernatural”, we have gladly acknowledged that there are few scholars of the present day—among serious investigators probably none—who would deny that Israel had a unique vocation, or would refuse to recognise, in some degree, a “providential guidance” in its history. Thus Duhm makes the quite general statement that, objectively regarded, there is no alternative to “the necessity of accepting a providential guidance in the actual stages of the development of religion”¹. Most, however, in recent years go further, and freely use the word “revelation” to express the peculiarity of Israel’s religion. Thus Gunkel, one of the most radical of critics, says: “The conviction remains irrefragable that, in the course of the Israelitish religion, the power of the living God reveals itself”²; and elsewhere: “Israel is, and remains the people of revelation”³. When the matter is inquired into, however, it is found that the term “revelation” is here used in a sense which does not in reality cover more than Kuenen’s “natural development”, or Duhm’s “providential guidance”. That which, on the human side, is natural psychological development, is, on the divine side, interpreted as God’s revelation of Himself to man⁴.

Whichever formula is employed, the advocates of this type of theory find themselves in an obvious difficulty. God’s “guidance” is recognized, but the guidance is of so faulty a character that it results in a set of ideas as to a supernatural government of the world, and supernatural dealings of God with Israel, wholly alien to the actual state of the facts as the critics represent it. If “revelation” is affirmed, the revelation is held to be compatible with an abundance of error and illusion, and results, again, on the part of the prophets, in a total misreading of the past history of the nation, and in views of God, His purpose, and living relations with men, which, if true, would cut the ground from under the rationalistic theory. The elements, in either case, which the critics permit themselves to extract from the prophetic teaching do not, as said, rise above a vague theism, and the announcement of an ethical ideal. “Revelation”, in the specific, supernatural sense, is not, and can not be, admitted on this view, either in the process or in the goal. Not in the process, for there is nothing there, confessedly, transcending natural conditions; and not in the goal, for Jesus, with all these writers, while revered as the highest type for us

¹*Theol. d. Propheten*, p. 89.

²*Schöpfung und Chaos*, p. 118.

³*Israel und Babylonien*, pp. 37–38.

⁴Gunkel says: “The history of revelation transacts itself among men according to the same psychological laws as every other human event”.—*Ibid.* p. 37. Cf. the whole passage, pp. 34–38.

the pattern of spiritual religion, is nothing more:¹ least of all is He the Son of God incarnate. Our distinction between natural and supernatural in the history of Israel, therefore, remains. Even with regard to those—and they are many—who do in some form admit “supernatural” revelation, it can not be too constantly borne in mind that it is not any and every kind of admission of the supernatural which satisfies the Christian demand. It is Christ Himself in the full revelation of His glory as the only-begotten Son who is the touchstone and measure of the supernatural for faith; and only that view of revelation in Israel is adequate which finds its necessary culmination in His Person and redemption².

It is now proper that a sketch should be given of the general course to be followed in the discussions in the succeeding chapters.

First, a brief preliminary survey will be taken of the witness which the Old Testament itself bears, in its structure, and in the uniqueness of its history and religion, to its own authority and inspiration as the record of God’s revelation to His ancient people (Chap. II.). Thus far critical questions are held over.

The next four chapters will be devoted to the consideration of the question—How far is this view which the Old Testament gives of itself affected by the results of modern criticism? At this stage the ordinary analysis of the Hexateuch (JE, D, P)³ will be provisionally accepted, and the aim will be to show that, even on this basis, the essential outlines of the patriarchal and Mosaic history (Chaps. III., IV.), and the outstanding facts of the religion and institutions of the Old Testament (Chaps. V., VI.), are not sensibly affected,—that they are not, and can not be, overturned. The way being thus cleared for consideration of the critical hypothesis on its own merits, the four succeeding chapters are occupied with a somewhat careful examination of that hypothesis in its fundamental positions and several parts. In this examination attention is concentrated on the points which are thought to be most crucial⁴. These chapters (VII.—X.) set forth the reasons which prevent us yielding our assent to the current critical hypothesis, except under conditions which essentially transform its character and bearings. The chapters may, if the reader likes, be viewed as setting forth our “sceptical doubts” on that hypothesis, though in many respects they are really more than doubts. It is sought to be shown how precarious and arbitrary are many of the grounds on which the critical hypothesis rests, and how strong

¹See on Kuenen above, p. 12.

²Ottley says: “If Jesus Christ were merely the last and most eminent of a line of prophets, there would be more to be said for that familiar type of criticism which represents Israel’s religious development as a purely natural phenomenon, having its starting-point and controlling principle not in any intervention of a gracious and loving God, not in any supernatural revelation imparted to elect souls at different epochs in Israel’s history, but in fetishism, or totemism, or polytheism, whence by a slow process of purely natural evolution it passed to its final stage in ethical monotheism”.—*Aspects of O. T.*, p. 13. Ottley, in this work, with his belief in the Incarnation and in miracle, admits too much not to admit more. His positive Christian beliefs fit badly into the frame of Wellhausenism.

³For explanation of these symbols see Chap. III. pp. 65-66, and Chap. VII. pp. 196 ff.

⁴Cf. Appendix at end of chapter.

are the reasons for challenging its principal postulates, and some of what are regarded as its most "settled" results. This is argued particularly in respect of:

1. The alleged distinction of the documents J and E, and the dates assigned to these (Chap. VII.).

2. The origin of Deuteronomy in the age of Josiah or Manasseh (Chap. VIII.).

3. The post-exilic origin of the so-called Priestly Code (Chaps. IX., X.). Chap. IX. deals with the Code and Chap. X. with the document.

The question of the divine names is discussed in Chap. VII.

With respect to the Priestly writing (P), it is contended that, whilst it is distinct in stylistic character from JE, there is no evidence of P ever having existed as an independent document; that, on the contrary, it stands in the closest relations with the other elements in the narrative, and is most appropriately regarded as (at least in Genesis) the "framework" in which the JE narrative is set, with slight working over of the latter. Reasons are given for carrying back both books and legislation to a much earlier date than the critical hypothesis allows, and for recognising in both a substantially Mosaic basis.

A glance is taken at the later historical books in an Appendix to Chap. X.

The conclusions reached in the preceding discussions receive corroboration in a chapter on the bearings of Archaeology on the Old Testament (Chap. XI.).

A closing chapter deals with the age of the Psalter, the reality of predictive prophecy, and the progressiveness of divine revelation (Chap. XII.).

APPENDIX TO CHAPTER I

Crucial Points in the Critical Theory

It is interesting to note what the critics themselves regard as the crucial points in their theory. Here are a few utterances on the subject.

Westphal says: "We shall take Deuteronomy as Ariadne's thread in the labyrinth into which the historical problem of the Pentateuch introduces us"¹.

Delitzsch says: "Since then (Graf's time) the Book of Ezekiel has become the Archimedean point on which the Pentateuchal criticism has planted itself, and from which it has lifted off its hinges the history of worship and literature in Israel as hitherto accepted"².

Wellhausen says: "The chapters xl.—xlviii. (in Ezekiel) are the most important in his book, and have been called by J. Orth, not incorrectly, the key of the Old Testament"³.

Smend also says: "The decisive importance of this section for the criticism of the Pentateuch was first recognized by George and Vatke. It has been rightly called the key of the Old Testament"⁴.

¹*Sources du Pent.* ii. p. xxiv.

²*Hist. of Israel*, p. 421.

³Luthardt's *Zeitschrift*, 1880, p. 279.

⁴*Ezechiel*, p. 312.

Wellhausen in another place says: "The position of the Levites is the Achilles heel of the Priestly Code"¹.

Elsewhere he emphasises the centralisation of the cultus as containing his whole position. "I differ from Graf", he says, "chiefly in this, that I always go back to the centralisation of the cultus, and deduce from it the particular divergences. My whole position is contained in my first chapter" (on "The Place of Worship")².

Kuenen also has his Achilles heel. Speaking of Graf's original division of the priestly history and legislation (see below, p. 200), he says: "I saw clearly that his division of the *Grundschrift* was the Achilles heel of his whole hypothesis: the solution of Graf could not be the true one: it went only half-way"³.

In the argument in the present book special weight will be found to be attached to the following facts:—

1. The "pre-prophetic" character of J and E, as involved in their admitted priority to Amos and Hosea.
2. The admittedly "parallel" character of J and E, and their marked stylistic resemblance.
3. The admitted priority of J and E, and of the "Book of the Covenant," to Deuteronomy.
4. The admitted priority of J and E to P (in reversal of the older view), and the fact that P is throughout parallel to, and presupposes, JE (Wellhausen).
5. The admission by many critics (e. g., Driver, Baudissin, Ryle) of the priority of the Levitical collection known as the "Law of Holiness" to Ezekiel.

The turning points in the discussion are those indicated in the text:—

1. Are J and E two documents, or one?
2. The Josianic origin of Deuteronomy.
3. The post-exilian origin of the Levitical Code.

The critical positions on these three points are traversed and the rejection of them is shown to involve as its only tenable alternative (middle views as Nöldeke's and Dillmann's being cut out by the Wellhausen polemic) the essential Mosaicity of the Pentateuch.

¹*Hist. of Israel*, p. 167.

²*Ibid.* p. 368.

³*Theol. Tijdschr.* 1870, p. 410.

THE USE OF "ELOHIM" AND "JEHOVAH" IN THE PENTATEUCH*

The Late Prof. William Henry Green, D. D., LL. D.

In a former article the distinctive use of Elohim and Jehovah in the Old Testament generally was investigated with the following result:

1. Jehovah represents God in His special relation to the chosen people, as revealing Himself to them, their guardian and the object of their worship; Elohim represents God in His relation to the world at large, as Creator, providential ruler in the affairs of men, and controlling the operations of nature.

2. Elohim is used when Gentiles speak or are spoken to or spoken about, unless there is specific reference to Jehovah the God of the chosen people.

3. Elohim is used when God is contrasted with men or things, or when the sense requires a common rather than a proper noun.

The first twenty-seven chapters of Genesis have already been examined, and it has been found that Elohim and Jehovah occur in them in accordance with the general usage of the Old Testament. It remains to be seen how it is with the rest of the Pentateuch. In chapters xxviii.—l., Jehovah does not occur with the same frequency as in the history of Abraham and Isaac, because the lives of Jacob and Joseph, which are there recorded, were largely passed in foreign lands and in intercourse with those not of the chosen race. In sending Jacob alone and unattended upon his long and perilous journey to Mesopotamia, Isaac invokes for him the protection of God Almighty (xxviii. 3), as Jacob did when trembling for the safety of Benjamin, who was about to go with his brethren into Egypt (xliii. 14). With this appeal to the divine omnipotence he connects the blessing of Abraham as given him by God Almighty in terms borrowed from xvii. 2, 6, 8, which leads to the use of Elohim in v. 4. In Jacob's dream, as he was setting out from home, he saw angels of Elohim (xxviii. 12), who met him again on his return (xxxii. 1, 2), and are distinguished by this title from human messengers, the same word in Hebrew denoting both angels and messengers. In his dream Jehovah also appears to him, renews the promises made to Abraham and Isaac, and engages to keep him in all his journeyings and to bring him safely back (xxviii. 13-15). Filled with awe, Jacob calls the scene of this divine vision the house of God, and vows that if as Elohim, the God of providence, He will protect him, and supply his needs and bring him home again, and if as Jehovah, the God of Abraham and Isaac, He will be his God, then

*This is the second of two papers originally prepared by the distinguished Author, quite generally recognized as the foremost American Old Testament Scholar, for *The Homiletic Review* (September, 1898), at the instance of the Editor of that magazine (now *Editor of The Bible Student and Teacher*). The papers are reprinted by permission of the publishers, Funk and Wagnalls Company. In the first, Dr. Green examines Genesis i-xxvii; in the present paper he completes the examination of the remainder of the Pentateuch. He brings out with great clearness and conclusiveness the natural, reasonable and truly literary explanations of the phenomena connected with the use of these two Divine Names, in contrast with the artificial and irrational speculations of the Radical Critics by which they attempt to justify their destructive work.

this sacred place shall be indeed regarded by him as God's house, and he will make a grateful return for all his benefits by consecrating to Him a tenth of all that He has given him (vv. 16-22).

The birth of Jacob's children may be regarded as gifts of divine Providence or as building up the chosen people, each son the head of a future tribe. Both these aspects are suggested by the use made of the divine names. The first four sons born to Leah are connected with the name Jehovah (xxix. 31-35). Those born after in the unseemly strife of the mothers are connected with Elohim (xxx. 6-23), while Rachel's anticipation of another child, which completes the list, is again linked with Jehovah (v. 24). Elohim is plainly in place in v. 2, "Am I in God's stead?" where the human is contrasted with the divine. Jehovah blessed Laban for Jacob's sake, as Laban himself recognized (xxx. 27, 30); and Jehovah bid Jacob return to the land of his fathers (xxxi. 3). But when Jacob speaks to his wives, or they to him, since they belonged to a family outside of the covenant with Abraham, and were but partially reclaimed from their idolatry (xxx. 11—xxxi. 19, 34; xxxv. 2), Elohim is used (xxxi. 7, 9, 11, 16), or if a more specific term is required, God of my (Jacob's) father (v. 5), the God (ha-El) of Bethel (v. 13). So, too, we find Elohim when Laban is spoken of or spoken to (vv. 24, 42), or more specifically the God of Jacob's father (vv. 29, 42). In the covenant between Jacob and Laban the latter makes his appeal to the God of each of the contracting parties, Jehovah (v. 49) and Elohim (v. 50), the God of Abraham on the one hand, and the God of Nahor and Terah on the other (v. 53); while Jacob swears by the God whom his father Isaac feared (v. 53), a paraphrase for Jehovah. In his apprehended peril from Esau, Jacob prays to Jehovah, the God of his fathers (xxxii. 9); the contrast of the human and the divine requires Elohim in vv. 28, 30 (cf. v. 24). In speaking to Esau of benefits providentially received, Jacob appropriately uses Elohim (xxxiii. 5, 11).

On safely reaching Canaan he builds an altar to El-Elohe-Israel—God, the God of Israel (xxxiii. 20), as in xxxv. 7 to El-Beth-el—the God of Bethel, El being in both instances selected because of its accordance with the names to which it is prefixed, and which are themselves compounded with El. It is for the same reason that we find El and its equivalent Elohim in xxxv. 1-15, where Bethel (vv. 1, 3, 6, 8, 15), and Israel (v. 10 **bis**) are the prominent subjects. The terror of Elohim (v. 5) is one divinely inspired, as opposed to one springing from a human source. It is Jehovah, who punishes the guilty sons of Judah (xxxviii. 7, 10), and who blesses Joseph so signally (xxxix. 2, 5, 21, 23), that this is recognized by his Egyptian master (v. 3). Elohim occurs regularly when Egyptians speak or are spoken to, as in the case of Potiphar's wife (xxxix. 9), the butler and baker (xl. 8), Pharaoh (xli. 16, 25, 28, 32, 38, 39), and Joseph, before he made himself known to his brethren, and while he was regarded by them as an Egyptian (xlii. 18—xliii. 29; xlv. 16). So, too, when God's providential dealings are referred to, as with Joseph (xli. 51, 52; xlv. 9; xlviii. 9), his father (v. 11), his children

(v. 20), and his brethren (xlii. 28). So also when divine and human agency are contrasted, as xlv. 5, 7, 8; xlviii. 21; l. 19, 20. The God of Isaac, a paraphrase for Jehovah (xlvi. 1), is in vv. 2-4 identified with Elohim in order to emphasize the omnipotence involved in the promise to Jacob to protect and bless him in Egypt and to bring him back again. Elohim is used for a like reason in connection with the same promise (l. 24, 25; cf. xlviii. 3, 4). Jehovah is similarly paraphrased in xlviii. 15; l. 17, as well as xlix. 24, 25, where His omnipotence is again referred to. It is for the salvation of Jehovah that Jacob in dying declared that he had confidently waited (xlix. 18).

The Hebrew midwives feared Elohim (Exod. i. 17, 21), and refused in consequence to obey Pharaoh's cruel mandate. It was not a question of adherence to the worship of Jehovah as opposed to that of other gods; but of regard for God rather than the will of the king. Accordingly Elohim blessed them in His providence (vv. 20, 21). Sighing under the oppression of Egypt, Israel had nevertheless a divine protector, as is emphatically declared by the fivefold repetition of Elohim in ii. 23-25. Immediate measures are, therefore, taken for their deliverance. Jehovah, the God of the patriarchs, appears to Moses and instructs him to go to Pharaoh, and in the name of the God of the Hebrews demand the release of his people (chap. iii.). In this sacred interview it is observable that the angel of Jehovah (v. 2), who is himself Jehovah (v. 4), appears to Moses, and commissions him on behalf of his people Israel (v. 7); but to the consciousness of Moses it is in the first instance an indeterminate divine manifestation, for which the general term Elohim is used (vv. 4b, 6b, 11, 13, 14, 15), until God announces Himself as Jehovah, and adds, "This is my name for ever, and this is my memorial unto all generations".

This brings us to a fresh stage in Jehovah's revelation of Himself. He made Himself known to our first parents in the original establishment of His kingdom on earth; then to Abraham in the further development of His plan of grace, entering into a special covenant with him and with his seed; and now, in fulfilment of promises previously made, He manifests Himself as the God of Israel and adopts them as His people. Hence it is that at these several crises the name Jehovah appears with special frequency, viz., in Gen. ii.-iv.; in the lives of Abraham and Isaac (Gen. xii.—xxvii.); and now from Exod. iii. to the end of Deuteronomy, since the remainder of the Pentateuch is occupied with the self-revelation of Jehovah to Israel in delivering them from Egyptian bondage, guiding them through the wilderness, and giving them His laws. From this point onward Jehovah predominates to a greater extent than ever before, together with its variant equivalents, the God of Abraham, Isaac, and Jacob, the God of Israel, the God of the Hebrews, or with possessive pronouns, my God, our God, thy God, your God, his God, their God, etc.; and Elohim without such adjuncts becomes conspicuously rare, only occurring in those exceptional cases in which its signification and usage distinctly require it.

It would be useless to note in detail the perpetual recurrence of Jehovah throughout the history and legislation that follows, where He constantly appears as the covenant God of Israel in His dealings with His own people, whether in mercy or in judgment, or in His disclosure of His will and purposes to them and His claim upon their obedience. It will be sufficient to point out that every occurrence of Elohim is in exact agreement with what has been found to be the case in the Old Testament generally.

Elohim is used to mark that which is divine in its character or associations in order to discriminate it from what is purely natural. Thus, Horeb is called the mountain of Elohim (Exod. iii.: iv. 27; xviii. 5; xxiv. 13), in distinction from other mountains, because of the divine manifestations there made to Moses in the burning bush, and to Israel at the giving of the law. The rod with which, as the instrument of divine power, Moses wrought miracles, was the rod of Elohim (Exod. iv. 20; xvii. 9). The angel of Elohim who went before the camp of Israel (Exod. xiv. 19), was one divinely sent, and no mere human messenger. Moses, the man of Elohim (Deut. xxxiii. 1), was divinely commissioned, and distinguished in consequence above ordinary men. Bezaleel was filled with the Spirit of Elohim (Exod. xxxi. 3; xxxv. 31), his natural faculties were thus heightened, his skill increased, and he was divinely fitted to construct the Tabernacle.

Elohim is used when the divine is contrasted with the human. Moses was to be as Elohim to Aaron (Exod. iv. 16), and to be made Elohim to Pharaoh (vii. 1); he was to utter divine authoritative communications to them both, his word to them would be the Word of God, and not simply the expression of his own thought. It is to a tacit contrast of this same nature that the triple Elohim of Exod. xiii. 17, 18, is due; the people were conducted by a route very different from that which man would naturally have taken. "Elohim led them not by the way to the land of the Philistines, although that was near; for Elohim said, etc.: but Elohim made the people go around to the Red Sea on the way to the wilderness", instead of following the customary route to Canaan. The same contrast is plainly expressed in Exod. xxi. 13: "If a man lie not in wait, but Elohim deliver into his hand"; xxii. 28: "Thou shalt not revile Elohim, nor curse a ruler"; Num. xxi. 5: "The people spake against Elohim and against Moses". Coming to the tribunal, which gave sentence in the name of God and by His authority, is spoken of as coming to Elohim (Exod. xxi. 6; xxii. 8, 9). The two tables of the testimony "were the work of Elohim", not that of man, and they were written not by man, but "by the finger of Elohim" (Exod. xxxi. 18; xxxii. 16; Deut. ix. 10). So when God is set in opposition to any other grade of being: they sacrificed unto demons which were no Eloah (a poetic form) (Deut. xxxii. 17): "they have moved me to jealousy with that which is not El" (v. 21).

The terrific display of divine power and glory at Sinai is connected alike with Jehovah, who is thus revealing Himself in awful majesty to His people, and with Elohim in His omnipotent greatness and His supremacy over nature. On arriving at the mount, Moses went up unto Elohim, and

Jehovah gave him a charge to the people (Exod. xix. 3-6), which he delivered and the people promised to obey (vv. 7, 8). This was reported to Jehovah, who thereupon engaged to come in a thick cloud, and speak with Moses in the audience of the people (v. 9). He also gave Moses directions for the people to observe in preparation for His formal descent on the third day (vv. 10-13), which were duly attended to (vv. 14, 15). The third day was ushered in with thunders and lightnings and a thick cloud upon the mount, and the voice of a trumpet exceeding loud (v. 16). Jehovah descended upon the mountain in fire, and the smoke thereof ascended as the smoke of a furnace, and the mountain quaked (v. 18). While the people were trembling at these appalling sights and sounds, Moses led them forth to meet Elohim (v. 17), after which Moses spake and Elohim answered him by a voice (v. 19). Jehovah then called Moses to the top of the mount, and gave him a fresh charge to the people to secure their safety (vv. 20-24). All the required arrangements being completed, Elohim spake all these words, the Ten Commandments (xx. 1), announcing himself at the outset as "Jehovah thy God who brought thee out of the land of Egypt, out of the house of bondage" (v. 2). The terrified people begged that Moses might speak with them, and not Elohim, lest they should die (v. 19). Moses explained to them that the purpose of Elohim's coming was to inspire them with such fear of Him that they would not sin (v. 20). While the people stood afar, Moses drew near unto the thick darkness, where Elohim was (v. 21). Then Jehovah gives to Moses a series of statutes to deliver to the children of Israel (xx. 22; xxiii. 33).

It will be observed that throughout this description it is Jehovah who sends messages by Moses to the people. Moses goes up to Elohim; and leads the people out to meet Elohim; and Elohim speaks, filling them with terror, but announcing Himself as Jehovah their God, in order that the awe which they feel before Him as the God of the universe may lead them to obey the laws which as the God of Israel He communicated to them through Moses.

In referring to the transaction at Sinai in His farewell address to the people, Moses speaks with equal propriety of the voice speaking out of the midst of the fire as that of Elohim (Deut. iv. 33; v. 26), and of Jehovah (v. 4, 22), and even combines both in the same verse (v. 24). So in regard to the exhibitions of divine power, by which Israel was freed from Egyptian bondage, he asks them, "Did Elohim ever do for any other nation what Jehovah has done for you?" (iv. 34). And he adds, Jehovah is Elohim in heaven above and upon the earth beneath; there is none else (iv. 35, 39—vii. 9; x. 17); in other words, the God of Israel is the God of the universe.

Elohim has this exalted sense in Deut. iv. 32, where in language borrowed from Gen. i. 27 it is declared that Elohim created man; and Deut. xxxii. 15, where Israel is charged with forsaking Eloah (a poetic form) who made him, and (v. 18; El who gave him birth. So in Exod. vi. 2, where Elohim said unto Moses, "I am Jehovah"; in Exod. xiii. 19, where Joseph's last words are repeated from Gen. i. 24, 25, "Elohim will surely visit you";

Num. xii. 13, where Moses cried unto Jehovah on behalf of Miriam, "Heal her, O El" (the equivalent of Elohim); Num. xvi. 22, where Moses and Aaron in their appeal to Jehovah (v. 20) on behalf of the transgressing people, exclaim, "O El, the God of the spirits of all flesh," while on another occasion Moses says in precisely similar language "Jehovah, the God of the spirits of all flesh" (Num. xxvii. 16). In the formal ratification of the covenant between Jehovah and Israel, Moses and Aaron and Nadab and Abihu and seventy of the elders of Israel went up and saw a resplendent manifestation of the God of Israel; they beheld Elohim and did eat and drink (Exod. xxiv. 10, 11).

Elohim is used where non-Israelites are concerned, unless there is specific reference to the God of Israel. Thus the Egyptian magicians, when foiled in their attempt to imitate what was wrought by Moses and Aaron, say, "This is the finger of Elohim" (Exod. viii. 19). Amalek in his attack upon Israel "feared not Elohim" (Deut. xxv. 18).

In the narrative of Jethro's visit to Moses (Ex. xviii.), Elohim occurs repeatedly. In verse 1, Elohim and Jehovah occur in successive clauses in relation to the same matter. The first clause states Jethro's conception: "Jethro, the priest of Midian, heard of all that Elohim had done for Moses and for Israel his people"; this is followed by the writer's own language: "how that Jehovah had brought Israel out of Egypt". "Moses told his father-in-law all that Jehovah had done, . . . and how Jehovah delivered them" (v. 8). In response to this, Jethro rejoiced for all that Jehovah had done, and blessed Jehovah who had delivered them, and expressed his conviction that Jehovah is greater than all gods (vv. 9-11). With the exception of this passage in which Jethro adopts the language of Moses and ascribes to the God of Israel what Moses had attributed to him, Elohim is used throughout the entire interview (vv. 12, 15, 16, 19, 21, 23).

In the account of Balaam (Num. xxii.—xxiv.) there is a striking significance in the manner in which the divine names are employed. Balaam uses Elohim but once (xxii. 38), and then it is to mark the contrast between the divine and the merely human. For the same reason he uses El, **mighty God**, several times in his prophecies (xxiii. 8, 19, 22, 23; xxiv. 4, 8). Apart from this he invariably uses the divine name Jehovah, whether he is speaking to Balak's messengers (xxii. 8, 13, 18, 19), to Balak (xxiii. 3, 12, 26; xxiv. 13), or uttering his prophecies (xxiii. 8, 21; xxiv. 6). He thus indicates that it was Jehovah whom he professed to consult, and whose will he undertook to declare. And it was because of his supposed power with the God of Israel that Balak desired his aid. Hence, Balak uses Jehovah in addressing Balaam (xxiii. 17; xxiv. 11); only once Elohim (xxiii. 27), as non-Israelites commonly do. When the writer speaks of God in connection with this heathen seer, he steadfastly uses Elohim at the outset. Balaam regularly proposes to tell the messengers of Balak what Jehovah will say to him, but the writer with equal uniformity says that Elohim came to him, and spoke to him (xxii. 9, 10, 12, 20, 22). He is not recognized as an accredited prophet of Jehovah. But while it is only Elohim, the general term denoting the Deity, which is put

by the sacred writer in relation to Balaam considered as a heathen seer, it is the angel of Jehovah who comes forth to confront him on his unhallowed errand, and Jehovah, the guardian and defender of Israel, who constrains him to pronounce a blessing instead of a curse. Hence, from xxii. 22 onward, wherever the writer speaks, he uses the name Jehovah, not only in the encounter by the way but after his arrival, as determining what he shall say. To this there are but two exceptions. In xxiii. 4, when Balaam had gone to look for auguries, "Elohim met him," reminding us that he was but a heathen seer still; yet it was Jehovah (vv. 5, 16) who put the word in his mouth. In xxiv. 2, "the spirit of Elohim came upon him," expresses the thought that he was divinely inspired, and spoke by an impulse from above, and not from promptings of his own; but his conviction that it was Jehovah's purpose to bless Israel kept him from seeking auguries as at other times (v. 1).

Elohim, or its equivalent El, must of course be used where a common noun as distinguished from a proper noun is required. Thus in Exod. vi. 7, Jehovah declares to Israel: "I will be to you a God (Elohim)"; so Deut. xxix. 13. Deut. iii. 24: "O Jehovah, what God (El) is there in heaven or in earth that can do according to thy works?" Deut. iv. 7: What nation "hath a God (Elohim) so nigh?" Deut. xxxii. 39: "There is no Elohim with me." When attributives are attached, El is more usual, as "a jealous God" (Exod. xx. 5; xxxiv. 14; Deut. iv. 24; v. 9; vi. 15); "a merciful God" (Deut. iv. 31); "a great God" (Deut. vii. 21); "a God of faithfulness" (Deut. xxxii. 4); "the God who rideth upon the heaven for thy help" (Deut. xxxiii. 26); "the eternal God" (Elohim) (Deut. xxxiii. 27); "the living God" (Elohim) (Deut. v. 26).

The divine names occurring in the Pentateuch have now been examined in detail, and I think it may fairly be said that it has been shown that their employment is regulated by the same principles which prevail in the rest of the Old Testament. Jehovah is the name peculiar to the God of the chosen race, and is used when His relation to His own people is in the mind of the speaker or writer. Elohim represents the divine Being under those aspects in which he is related not to the chosen race merely, but to the whole world and to all men, as the creator and universal sovereign, controlling nature and the affairs of men. It is used, therefore, when the Most High is spoken of by Gentiles or in connection with them; and when the divine is contrasted with the human or with objects belonging to any other grade of being; and when the sense requires a common rather than a proper noun.

THE BIBLE'S DOCTRINE OF ITS OWN INSPIRATION

Rev. William H. Bates, D. D., Author of "Alleged Discrepancies of the Bible"

The question of the Inspiration of the Bible seems to be a perennially live question. It persists and insists. It will not "down" at bidding.

The writer has been led to a reconsideration of this question by a passage in Professor Briggs' "Biblical Study, its Principles, Methods, and History" (p. 96):

"The doctrine of Inspiration may be constructed by a careful, painstaking study of the Sacred Scriptures themselves, gathering together their testimony as to their own origin, character, value, and authority".

This statement, so reasonable and fair, is accepted and adopted; and it is purposed to conduct the present consideration with such absolute conformity to it, and if possible with such fidelity and accuracy, that if there be any (however slight) question as to results, the responsibility therefor shall rest, not upon the writer, but upon the method of procedure, for which the distinguished Professor cited is himself responsible.

The question of the genuineness, or the authority, or the credibility of the Books of the Bible is not now before us. These things are presupposed. Our method does not call for, but would repudiate, any attempt at invalidating our records and so discrediting their testimony,—a proceeding so fascinating to a certain type of so called "scholarship". We shall simply take "the Sacred Scriptures themselves", just as they stand, and do the same and honorable thing of regarding them as honest, reliable, competent witnesses, and seek to construct from their own testimony the Biblical doctrine of the Inspiration of the Holy Scriptures.

Moreover, it is proposed to come to the present undertaking with free and open mind, except as limited by the method adopted, and without any preconceived theory whatever.

There are several theories of inspiration in vogue:

1. The Naturalistic Theory, which regards the Scriptures as inspired only in the sense that the works of men of genius—Homer, Vergil, Dante, Shakespeare, Goethe—are inspired.
2. The Doctrinal Theory, which predicates inspiration of the contents of Scripture so far as concerns matters of religion and morals, but not of history, geography, chronology, etc.
3. The Conceptual Theory, which regards the thought, or concept, as of divine origin where needful, but the expression of it entirely human.
4. The three-fold theory of Revelation, Suggestion, and Superintendence: the matter of Scripture being revealed when the writer did not know it before; suggested or brought up again to him when he did know it; and in the selection and expression so superintended that no mistakes are made.
5. The Mechanical Theory, which regards the sacred writers as merely penmen, or pens, of the Almighty.
6. The Christian Consciousness Theory, which tests the truthfulness of the Sacred Word, not by any criteria on the God-ward side, but by its accord with Christian consciousness, as it is called; that is to say, what one's consciousness as a Christian certifies to be true, to him it is true, and what his consciousness rejects as false is false,—the inspiration being really in the reader or hearer, and not in the writer or author.

7. The Verbal or Plenary Theory,—the verbal phase of it having more reference to the words and the plenary to the thought, the result, however, of absolute truthfulness being the same in both cases.

These theories, and all others—for the enumeration, formidable as it is, is not exhaustive—are to be laid entirely aside. Why should we hold a "Theory" about Inspiration any more than we should hold a theory about the birth of Jesus at Bethlehem, or his death upon the cross, or that His blood cleanseth from all sin? It is not a theory, but a fact, we encounter. Let the Scriptures themselves give their own testimony which shall yield us their own doctrine of their inspiration. And in the process of getting at the fact it is quite possible that the attempts at invalidating the genuineness, authority, and credibility of the Bible books will themselves be invalidated.

I. Examination of the Old Testament

The mind probably reverts first of all to the testimony of the Apostle Paul in his declaration in 2 Tim. iii. 16, "All Scripture is given by inspiration of God".

The "all Scripture" here intended was of course the Old Testament, for at the time this declaration was made there was no New Testament. The affirmation therefore is of the inspiration of the Old Testament books. And it is to be noted, as Canon Liddon well observes, that the Old Testament of the time of Christ and his Apostles was **just the Old Testament we have to-day**.

"Scripture" means **something written**. Biblically, Scripture, therefore, is the written Word of God. "Inspiration" means **to breathe into**. All the "Holy Scriptures", or writings (**hiera grammata**, 2 Tim. iii. 15), are given by the inbreathing of God. And it may be observed, in passing, that this declaration is in regard to **the writings**, and not to the writers. Whatever may be true, or not true, respecting the writers themselves, it is their writings that are declared to be inspired. And writings consist of words. The origin of the Holy Writings, therefore, is in God.

What further testimony have we to Old Testament inspiration? There are three lines of it: (1) that of Christ, (2) that of the Apostles, and (3) that of the Old Testament itself.

1. **The Testimony of Christ**.—In Matt. v. 17, Christ uses a current classification of the Old Testament Scriptures, under the terms "law" and "prophets",—the law being understood to mean the first five books of the Bible, or the Pentateuch, and the prophets the rest of the Old Testament. Of the law he says, v. 18—and the context seems fairly to require that the prophets should be included in the same intention—that not "one jot or one tittle shall..... pass..... till all be fulfilled". The jot, or yod, is the smallest of the Hebrew letters, not much larger than our comma, and the tittle (*keraiā*, "little horn") is smaller still, being applied to the little apex or tip of the Hebrew consonants or to the point sometimes written in the

consonants. Not the smallest letter, or even the tip of a letter, shall pass till all be fulfilled!

In Luke xxiv. 44, he uses another comprehensive classification, "law of Moses, prophets, and psalms": "The law of Moses" being the Pentateuch; "the prophets" including the historical books of Joshua, Judges, Samuel, and Kings with the distinctively prophetic writings except Daniel; and "the psalms" including, with all the poetical books, Ruth, Esther, Daniel, Ezra, Nehemiah and Chronicles. He had been expounding to the Emmaus disciples, "in all the Scriptures the things concerning himself" (Lk. xxiv. 27); and a few hours later, in the company of the Apostles, he said 'that all things written in the law of Moses, and in the prophets, and in the psalms concerning him must be fulfilled' (v. 44).

In John x. 34, Christ, making an Old Testament quotation (from Ps. lxxxii. 6), adds, "The Scripture can not be broken." We thus have the Lord Jesus Christ, as Canon Liddon puts it, setting "the seal of his infallible sanction on the whole of the Old Testament". To him, certainly, the entire Old Testament was (and if to him it surely should be to us) credible, reliable, aye, absolutely infallible. The deduction must necessarily be that such Scripture was divinely originated and divinely communicated. This, without any theory respecting it, is the plain fact.

To the devout and reverent mind nothing need be said to add to the weight or value of Christ's testimony. But it is quite likely that some who have had their mental poise disturbed, or possibly have had their belief in the Scriptures relaxed, if not worse, by the modern critics, are raising the question, **How do you adjust the teachings of modern criticism with what has just been brought forth from the teachings of Christ?** I don't! "Aye, there's the rub!" The question precisely hits the vital center of the critical difficulty. The stressful pressure of difference between Christ and the critics is most keenly felt. In the "Biblical World", of Chicago University, for June, 1894, is an article entitled "Christological Implications of the Higher Criticism", in which four possible positions are stated:

(1) If Christ knew the precise historical facts, and his statements in the Gospels literally and adequately represent the facts, then the common traditional conceptions of Christ and of criticism are correct.

(2) If Christ knew the facts to be such as the advanced critics suppose, yet withheld them, then the critics are correct, and Christ requires to be vindicated.

(3) If Christ had no primary knowledge of the facts but taught the current views, though not regarding them as necessarily final, then there is no high court of appeal; and the problems of criticism must be settled by purely literary considerations.

(4) If Christ regarded and taught as final conclusions the views traditionally accredited to him, and these views are incorrect, then an appeal to his authority is idle, and our conception of his nature must be greatly altered.

That is to say, Christ is either: (1) A true teacher; or (2) A dishonest teacher; or (3) An ignorant teacher; or (4) A mistaken teacher, whose alleged divinity must be denied. Modern criticism can not hold the first position: it must, and does, hold one or the other of the remaining three, even as the author of the article referred to says: "If we assume that the conclusions of liberal criticism are true, we are compelled to choose one of these three explanations". He accepts the second position, viz., that the critics are correct and that Christ requires to be vindicated; and he attempts to vindicate Him in giving impressions in his teachings which He knew to be contrary to the facts!

Professor Howard Osgood, a member of the American Revision Committee, has an article in the "Bibliotheca Sacra" for October, 1894, on "Keeping Christ's Word", the last two sentences of which are: "If this criticism is true, Christ was the greatest of false prophets and deceivers. If Christ taught God's truth, this criticism is absolutely false."

It may help to clear the situation and simplify matters if there be held steadily in mind the fact that in the last analysis the choice is between Christ and the critics. So, with respect to the question raised, there is no need to try to adjust the teachings of Christ and criticism: just leave them to stand in their diametrically opposed irreconcilabilities.

2. So much for Christ's testimony. Let us now look at **Apostolic testimony**.—The Apostle Peter says (2 Peter i. 21): "Prophecy came not in old time [or as the Revision puts it, "no prophecy ever came"] by the will of man, but holy men of God spake as they were moved by the Holy Ghost". Prophecy, then, "came not by the will of man," but by the will of God. And it is to be noted that the verb, "were moved", is in the passive voice. Plainly, the "holy men" were passive with respect to the Holy Ghost moving upon, or in, them, though active in giving expression to His moving. The in-breathing was the act of God, the out-breathing the concurrent act of man. They were the speakers while the Holy Ghost was moving them to speak. This testimony most unequivocally teaches that the Holy Spirit was responsible for both the thought and verbal expression of prophecy, and that the prophets were but His instruments of speech.

In Acts i. 16, Peter thus testifies: "Men and brethren, this Scripture [referring to Ps. xli. 9] must needs have been fulfilled which the Holy Ghost by the mouth of David spake. Again, Acts iii. 18, "Those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, He hath so fulfilled". Still again, Acts iv. 24, 25, "Lord, thou art God who by the mouth of thy servant David hast said", and then follows the quoting of Ps. ii. 1, 2. Thus Peter gives his sanction not only to the divine inspiration of Old Testament prophecy, but also to the divine inspiration and Davidic deliverance of certain psalms.

It may not be amiss to interject just here, that between the Apostle Peter and the Oxford higher-critical professor, T. K. Cheyne, who repudiates entirely the Davidic authorship of even a single psalm, and the Harvard

higher-critical professor, Crawford H. Toy, who says, "Many of the psalms are ascribed to David, but it is not probable that he wrote any of them" ("History of the Religion of Israel", p. 104), there is a difference that seems to call for "adjustment"!

Peter, in his speeches reported in the Acts of the Apostles, and in his two short Epistles, has 41 quotations from 12 different books of the Old Testament. Paul has 123 direct quotations from 21 of the 39 Old Testament books, 84 direct references without formal quotation, while he has 49 cases of similarity of word or thought. Some of his formulas of quotation are: "God said", "saith the Lord Almighty", "well spake the Holy Ghost through Isaiah", "it is written", "the Scripture saith", etc. James in his Epistle has 9 quotations and references, Jude 6 references. Matthew, Mark, Luke and John have all together 51 formal quotations or direct references that are to be attributed to them as distinct from Jesus or others whom they are reporting. And these men, undeniably, all quote the Old Testament as the inspired and infallible Word of God.

The foregoing presents some only, but sufficient for our purpose, of the New Testament testimony afforded by Christ and his Apostles as to the divine origin, the divine inspiration, the infallibility of all the Old Testament.

3. **The Testimony of the Old Testament.**—We may begin with Moses, the reputed author of the first five books of the Bible. In the fourth chapter of Exodus is a scene that is laid in the land of Midian. God is preparing the reluctant Moses to go as a deliverer of his people from Egyptian bondage. "O my Lord", remonstrates Moses, "I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant: but I am slow of speech and of a slow tongue". God replies: "Who hath made man's mouth? . . . Have not I, the Lord? Now therefore, go, and I will be with thy mouth, and teach thee what thou shalt say". It may be observed that God did not say, "I will be with thy head", or "I will be with thy mind", or "I will be with thy mental concepts", but "I will be with thy mouth", assuming, at the very least that can be said, to direct that mouth in its utterances, and therefore being the responsible author of what it uttered. Some one who has taken the pains to count, tells us that 560 times in the Pentateuch occurs the formula, "Thus saith the Lord", or "The Lord said unto Moses", or "God spake all these words, saying", or "Moses wrote all the words of the Lord", or some equivalent phrase of divine authentication. And it may be added that some such formula of divine authentication is found 292 times in the historical books and psalms, 1111 times in the prophets, or 1963 times in all the Old Testament.

In 2 Sam. xxiii. 1 we read, "Now these be the last words of David". And what is his final utterance? This: "The spirit of the Lord spake by me, and his word was in my tongue". We find Isaiah saying, "Hear the word of the Lord", and 20 times he declares that his writings are the "Words of the Lord". Almost 100 times does Jeremiah say, "The word of the Lord came to me", or declare he was uttering the "Words of the Lord", and the

"Word of the living God". Quite 60 times does Ezekiel say that his writings are the "Words of God". Daniel says, "And when I heard the voice of His words"; Hosea (i. 2), "The beginning of the word of the Lord by Hosea"; Joel (i. 1), "The word of the Lord that came to Joel"; Amos, again and again, "Thus saith the Lord" (i. 3, 6, 9, 11, 13, etc.); Jonah (i. 1), "Now the word of the Lord came unto Jonah"; Micah (i. 1), "The word of the Lord that came unto Micah"; Nahum (i. 12), "Thus saith the Lord"; Habakkuk (ii. 2), "The Lord answered me, and said"; Zephaniah (i. 1), "The word of the Lord which came to Zephaniah"; Haggai (i. 1, 2), "In the first day of the month came the word of the Lord, by Haggai the prophet....thus speaketh the Lord of hosts"; Zechariah (i. 1), "Came the word of the Lord unto Zechariah"; and he speaks of "the words which the Lord of hosts hath sent in His Spirit by the former prophets" (vii. 12); Malachi (i. 1), "The burden of the word of the Lord to Israel by Malachi"; and 24 times in this last book of the Old Testament, a prophecy of four short chapters, we find the phrase, "Thus saith the Lord".

Thus we have New Testament and Old Testament testimony in regard to the "origin, character, value, and authority" of the Old Testament.

II. Examination of the New Testament

We have attempted thus far, in accordance with a suggestion of Professor Briggs, to deduce from the Bible, as a competent and sufficient witness, its own doctrine of the Inspiration of the Old Testament, the Bible of Christ's time. In doing so we have seen that there are three lines of testimony to the inspiration of the Old Testament, viz., that of Christ, that of the Apostles, and that of the Old Testament itself.

There is next to be considered the testimony concerning the Inspiration of the New Testament. The way will then be open to gather from the mass of testimony adduced, the warrantable and necessary conclusions, which will yield the Biblical doctrine of the Bible's Inspiration.

If Jesus be the Divine Person that Christians believe him to be, then certainly his own nature is a sufficient guarantee of the divinity of what was spoken by him. He said, Matt. xxiv. 35, "Heaven and earth shall pass away, but my words shall not pass away". In his last prayer he said, (Jno. xvii. 8), "I have given unto them [i. e., the disciples] the words that Thou gavest me, and they have received them, and have known surely that I came out from Thee". There should be no question as to the inspiration, infallibility, and inerrancy, of what He spoke.

In his first commission of apostles to preach, he said, Matt. x. 19, 20, "When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you". As to their defense, He said, Lk. xii. 11, 12, "When they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say; for the Holy Ghost shall teach you in that same hour what ye ought to say". Afterward, foreseeing

the future evil days, he said, Mk. xiii. 11, "When they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost". Surely here is warrant for the utmost of plenary inspiration of the speeches of Peter, or Stephen, or Paul, and of other arrested disciples.

Christ had many things to say to his followers which they were not then fitted to receive (Jno. xvi. 12). He was to go away. What then? This: he said, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. xiv. 26). "When the Comforter is come, whom I will send you from the Father, even the Spirit of truth which proceedeth from the Father, He shall testify of me" (Jno. xv. 26), "and ye also shall bear witness, because ye have been with me from the beginning" (v. 27). "He will guide you into all truth, and he will show you things to come" (Jno. xvi. 13).

Said Luke, Acts i. 1, referring back to his Gospel, "The former treatise have I made, O Theophilus, of all that Jesus **began** both to do and teach". The record in the Gospels is only the beginning of Jesus's work and word. He had much more to do and say, and this was to be said and done through and by his disciples. Remembering his inspirational promises just cited, which guaranteed to their utterances as great weight of divinity as attached to his own, manifestly their words are entitled to as great regard as his; and we should therefore so regard them. If this be so, then to distinguish between the words of Christ and those of his Apostles to the disparagement of the latter—is it not to dishonor Christ himself?

Remembering these promises, the anticipations which they justify we should expect to find met by corresponding fact. Says Paul (Gal. i. 11, 12), "I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ". In 1 Cor. ii. 12, 13, he says, "We have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God; which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth".

Peter's estimate of Paul's writings appears in these words: "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you, as also in all his epistles, . . . in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures" (2 Pet. iii. 15, 16). He thus classes Paul's writings with "the other Scriptures", i. e., with the Old Testament writings; and how he regards them we have already seen. Indeed, in the very same chapter he puts himself into the category of prophets and apostles, when he exhorted those to whom he wrote, "That ye be mindful of the words which were spoken before by the holy prophets, and of the commandment of **us**, the apostles of the Lord and Saviour" (v. 2).

The Book of Revelation affirms in the most express manner its own inspiration. The first five words constitute its proper title, viz., "The Revelation of Jesus Christ". John was directed to write this Book, and was told what to write. The exact words to be sent respectively to the Seven Churches in Asia were in each case dictated to him. The symbolical visions which he had were "signified", or sign-ified, to him by a holy messenger, and all he did was to record what he had seen and heard when he "was in the Spirit on the Lord's day".

Thus we have the Bible's testimony in regard to itself.

III. Conclusions involved in These Facts

From what has been adduced, the following four conclusions are warranted:

First Conclusion: All Scripture being given by the in-breathing of God, the Bible* originated with Him, and its character, value, and authority are commensurate with the source whence it emanated—God.

Second Conclusion: Inspiration secures to the Scriptures the infallibility and inerrancy that belong to their source—God. These writings, to be sure, came by human agency, but since the Scriptures do not themselves detract from their complete divinity on that account, therefore we should not.

Great stress is now laid by modern criticism on the necessary imperfection of the Scriptures because of the presence of the human element. But that is sheer assumption. It is not true that the presence of the human element necessitates error. Tradition ascribes the multiplication table to Pythagoras; but there is no error in it: it is absolutely perfect. Euclid is

*Perhaps it should be said that "the Bible" intended is the first-hand output of the Divine in-breathing. With respect to alleged present errors, Professor Briggs in "Biblical Study," p. 242, says: "From the stand-point of Biblical criticism, we are not prepared to admit errors in the original autographs until they shall be proven". The preservation of the Divine communications in their integrity was explicitly commanded to the very first ones who received the holy writings: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it" (Deut. iv. 2). And the Bible ends with threatening very serious consequences upon those who impair or corrupt the sacred text. In the writer's book, "Alleged Discrepancies of the Bible", p. 115, are set forth the methods and regulations that were observed by the Jews with scrupulous, and indeed almost superstitious, care in producing manuscripts of the sacred writings, so that the reliability of the product was guaranteed almost beyond question. Still, through the centuries there have been penslips by transcribers. Rev. Dr. George F. Pentecost, in his published sermon, "Inspired and Profitable," p. 6, says: "We may boldly and confidently say that the whole Book, as we have it, is inspired of God. In taking this broad ground, I, of course, do not wish to affirm that any errors which may have crept into the original text, in the course of transcription, or which can be manifestly traced to the hand of some interpolator, are inspired of God. Dean Farrar is quoted as saying: "The widest range of learning and the acutest ingenuity of criticism have never discovered one single demonstrable error of fact or doctrine in the Old or New Testament". The present mania for alleging Bible discrepancies is sadly overworked. Says Professor Terry in his "Biblical Hermeneutics", p. 514, "Not a few of the alleged contradictions of Scripture exist only in the imagination of the skeptical writers, and are to be attributed to the perverse misunderstanding of captious critics". Such critics seem to be of the mind of the old Latin writer *Aut inveniam discrepantiam, aut faciam*: I will find a discrepancy, or I will make one. The writer's firm conviction is that, barring the penslips of copyists, there is not a single apparent discrepancy in all the Bible that can not be reasonably and satisfactorily explained.

said to have originated the theorem that the sum of the three angles of a triangle is equal always to two right-angles: no flaw has ever been found in that proposition, or in the proof by which he demonstrates it. An English periodical published a story, and offered a prize for each typographical error that was found. This writer, with the discipline acquired by early printing-office experience, read it with the most searching scrutiny he could command. He did not find any error, nor has he ever heard of one being found. The printer had done his work with absolute typographical perfection. It is sheer assumption, therefore, to predicate error in the Scriptures that came from God, because of the presence of the human element.

Third Conclusion: Inspiration extends to all the contents of Scripture—its history, etc., as well as its morals and religion. Itself makes no discrimination as to the different kinds of its contents; nor, therefore, should we.

The critics tell us that much of the Old Testament history, so called, is not history at all, but saga, myth, legend, allegory, fable, invention, fiction, and without foundation in fact. But upon the historicity of just those portions most severely impugned—such, for instance, as the creation of the human race (Mk. x. 6, 7); the fall (Jno. viii. 44); the murder of Abel (Matt. xxiii. 35); Noah and the flood (Matt. xxiv. 38); the destruction of Sodom (Matt. x. 15); the reality of the patriarchs (Lk. xiii. 28); Jonah (Matt. xii. 40)—Christ sets “the seal of His infallible sanction”. All through the New Testament, lessons of morals and religion are deduced from and based upon historical statements in the Old, as facts. If the history be false, how can the other be true?

History—what is it? Some one has defined secular history as “those fictions on which there is a general agreement among men”. Charles Kingsley gave up his chair of Modern History at Oxford because, as he said, he considered “history largely a lie”. When Robert Walpole was asked what he would have read to him, he replied, “Not history for I know that to be false”. The famous historian, Von Ranke, having received from credible witnesses different accounts of a disaster in his own neighborhood, gloomily said: “If it is impossible to learn the truth about an accident which happened in broad daylight only twenty-four hours ago, how can I declare a fact to be certain which is shrouded in the darkness of ten centuries?” If there is anything that needs to be given by divine inspiration to make it reliable, it is **history**. The Bible’s view of itself is, that all its contents are subject to inspiration.

Fourth Conclusion: Inspiration extends to both thought and expression: 1 Cor. ii. 12, 13—“the things that are freely given to us of God, which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth”.

But the question is objectingly raised, How can this accord with the difference in style in the different writers?

The purpose of this article was to deduce, not to vindicate, the Bible doctrine of Inspiration. But as this objection to one of the conclusions from which the Bible's doctrine to its own inspiration is to be drawn, is perhaps the most troublesome of all, it may be worth while to turn aside a moment for its consideration. Two illustrations may suffice adequately to meet it:

Dr. Armitage has this parable: "A vine-dresser has made and filled many casks of wine, all drawn from the same vine, the same press, and the same lees. But when he comes to broach them, one by one, and finds the aroma of one that of pine, and another that of cedar, and a third that of oak, according to the order of the wood which has contained the rich liquid, is he to call in question whether it is the blood of the same grape and the flow of the same wine-press? That would be folly. But not greater than it is to call in question that the whole terminology of the Bible is of God, because each flagon of truth that we open bears the flavor of this man's style or that".

When the writer presented this subject from his own pulpit, there occurred the following episode: The organist was asked to draw the Diapason stop, and play the first line of "Nearer My God to Thee". That was called Paul. The same was done with the Melodia stop. That was called James. And the same with the Dulciana: John. The Oboe: Peter. Each stop had a different and distinguishing style or quality of tone; each had a marked individuality. The same **pneuma**—the word for both wind and spirit—was in the wind-chest of the organ: it breathed into the different sets of pipes, and the result in each case was the same,—“Nearer My God to Thee”.

The same Holy Spirit breathes into Paul, James, John, Peter: each has a distinguishing and marked individuality; but the result in each case is the Word of God. The Holy Ghost breathed into "holy men of God", and the outcome was the message of God, the message naturally being distinguished by the characteristics of the individual man that communicated it, just as the tune was distinguished by the characteristics of the individual stops that played it, or the wine distinguished by the aroma of the wood that contained it.

But let us not violate the rules of rhetoric by attempting to press these illustrations beyond the point they are designed to illustrate—which they seem to do completely—viz., that difference in the style of Scripture writers is perfectly compatible with the inspiration of the writings proceeding from the same Holy Spirit.

Is it asked in concluding this presentation, What is the writer's theory of Inspiration? He hasn't any "theory". As was said at the outset, Why should we have a theory about inspiration any more than a theory about the birth of Jesus at Bethlehem, or his death upon the cross, or that his blood cleanseth from all sin? It is a fact, not a theory, we encounter. All theorizing aside, the fact seems to be clearly and unmistakably this: The Bible's doctrine of its own Inspiration is, **that all Scripture, both in its thought and**

verbal expression, is from the in-breathing of God, and that, because it is so, **THE BIBLE IS THE WORD OF GOD.**

SCRIPTURAL DOGMA ESSENTIAL TO CHRISTIAN FAITH

Rev. T. McK. Stuart, D.D., Glidden, Iowa

We are aware that this word dogma has become a term of opprobrium with a certain class of writers upon theology. And the expression "Christian doctrine" is quite as objectionable. So likewise Creed, articles of faith, the authority of inspiration. In various ways the ideas for which these phrases stand are denounced as illiberal, and as tending to fetter the true religious spirit in man. The culture of this age, we are told, is far beyond the restraints of creed. "Authority is slavery" "a slavery worse than that which chains the limb. It manacles the mind". What is the animus of this teaching? What new light has been discovered regarding moral relations—regarding also our relations as intellectual and moral beings to the truth? Is there nowhere in the universe a final "thus saith the Lord", that holds over us a moral imperative?

These questions are suggested by an article in the Northwestern Christian Advocate, entitled "The Value of External Authority", by President Samuel Plantz, Ph., D., D. D., of Lawrence University, Appleton, Wis. The article in reality is an apology for the teaching of the theories of "higher criticism" in Christian schools, despite the fact that these theories are in open conflict with the doctrines of the churches founding these schools. The article throughout, as a species of special pleading in behalf of the utmost license of teaching, is greatly calculated to mislead. Its fallacies are quite carefully hidden under an adroit putting of the issues of the controversy.

He starts out by telling us that "there are two ways by which men come to accept the authority of the Bible".

"One way is because it is a book certified to us 'by miraculous credentials', and in which 'are doctrines, which prophets, apostles, inspired and infallible teachers have communicated unto the world'. One would think if these are facts that no more imperative reason could be assigned for the acceptance of this book as the word of God. A book certified by miraculous credentials and inspired of God, certainly ought to have authority, once these are received as unassailable facts. In this connection he tells us that, "Much of the alarm felt about Biblical criticism is because certain men have felt that the fate of the Bible rests on preserving its external authority". We do not exactly get the meaning of the adjective "external". If it means the divine authority that attests it to us as the Word of God, even before we enter upon the study of its contents, or are able properly to interpret these, we ask, why not? Once it is established, whether by external or internal evidence, that the Bible is the word of God, it has authority over our faith and consciences. There is no "blind submission" about this. It is submission to truth, and that is imperative. No, these are the very things that

criticism is assailing. It simply raises the question, and that too, inside the Church, is the Bible the Word of God? The Church in her creed claims to have settled that question. It is the Bible as the Word of God upon which the Church is founded. To its teachings she appeals for her doctrines. "What can not be proven therefrom is not to be required of any one as an article of faith".

But the question that "criticism" is now raising is this very question—Is the Bible the Word of God? It is a pertinent question to this teacher in a Christian school, whether he has any right to raise this question in the position that he occupies. That he has a perfect liberty to raise it outside the Church no one will deny.

Concerning the second "way" of reaching the acceptance "of the authority of the Bible", we are told that "There is another class of men equally pious, who hold that no true faith can be developed out of external authority; that a religion 'coming down upon us rather than springing up within us', can not produce the best spiritual results". Just what this means we are not able to apprehend. "External authority"—that is, authority that by outside evidences establishes the truth of the Bible—can produce a historical faith, just as well as any other evidence. But a historical faith is not a saving faith. "With the heart man believeth unto righteousness". What is meant by a "religion coming down upon us", in contradistinction to "one springing up within us"? Does believing the Bible on the authority of miracles, prophecy, and divine inspiration, produce a religion coming down upon us"? and "higher criticism", "a religion springing up within us"? We will have to be pardoned for not getting anything more out of this than a sort of a mellifluous flowing antithesis of words and phrases, without any obvious significance. In this connection we further assure this critic that the Bible that "takes hold of the inner life" is not one filled with errors created by criticism so called; not one that substitutes for Moses a number of anonymous authors; not one that fills it with blunders, mistakes, frauds of the most prodigious character.

Next we are told, that "True evangelistic faith can not be developed on the basis of external authority. The man who believes because he is dominated by a church, a creed, or a book; who accepts because he is told he **must**, is credulous, but not in the best sense believing". Of course it may be readily admitted that the individual who believes simply on the dicta of others, has no intelligent faith. Still such an individual may "believe with the heart unto righteousness". But the individual who has a creed, and believes because he finds it in the Book—the Bible—and is loyal to the teachings of his church, has just as intelligent a faith, and as spiritual a faith as that man who hunts around through a compilation of redactorial emendations, interpolations, errors, misplaced fragments of prophetic writings, and intentionally perverted historic accounts, for a few gems of truth that critics will allow him. Of course the Bible is to be spiritually read, apprehended, and assimilated to the needs of the soul, in order that it may develop in man

the right type of Christian character. But it is not the critics' Bible, which only "contains" the Word of God, in the midst of a great mass of redactional emendations, but a book which is the Word of God.

Our writer tells us, "nothing is gained by making the Bible a substitute for the Pope". What does this mean? The Pope claims to be infallible when speaking *ex cathedra*. Is the Bible infallible in its teachings? or are any of its teachings infallible? If so what? Did Paul promulgate an infallible truth when he said to the Philippian Jailor, "Believe on the Lord Jesus and thou shalt be saved"? Are the sayings of Jesus infallible? The critics have been trying to point out to us the fallible things in the Bible, but fortunately for the world scarcely any two of them agree.

After this antithesis in regard to infallibility, our critic gives us this,— "Therefore, we may very properly question the faith of those sincere opponents of historical criticism, who in our day are so very skittish of the new light, and an earnest study of the facts connected with the Biblical books". Why, bless you, my brother, there is no opponent of destructive criticism that is in any manner opposed to historical criticism, nor to a study of the literature of the Bible. That is not what we object to. We object to **the preconceptions** with which this alleged historical criticism approaches the study of the Bible. A denial of the supernatural is not a proper standpoint from which to study a divine revelation. The belief that this divine revelation is merely a natural evolution, as all the ethnic religions are, emphatically precludes the necessity for such a revelation. Again we object to the hypotheses with which it is sought to explain the production of the books of the Bible, because destructive of the truthfulness of these books.

Next our critic proceeds to show in brief how historically unreliable the New Testament is. There are so many differences in the accounts given by the writers of the Gospels that he is not certain which is the correct one. As an illustration of his critical troubles, he says, "When I observe the difference in the form of beatitudes as given by Luke and Matthew, and want to know which is the form the Master used. . . . then the declaration that the book is the book of God is not sufficient to meet my needs". First, we desire to say that if these things are critical difficulties, there is nothing new about them. They are very much older than "higher criticism", and the supposed difficulties have been met again and again. Historical truth never did require that each historian should record all the details of any event, or that they should be told in the same way. This will clear up about every difficulty he has stumbled over. Again, the fact that I am not able at present to reconcile two seeming discrepancies, is no proof that if all the facts were known they would not be perfectly reconcilable. Again, some of his difficulties are made by assumptions without warrant. How does he know, for example, that both Luke and Matthew refer to exactly the same occasion of the Master's teaching? Is it a rational supposition that the Master never repeated the same teaching the second or even the third time? But for the argument's sake conceding that these are difficulties, what is he going to

do with them? Will he reject the story of the Gospels as untruthful—criticise it away, or the great part of it? If he does, what authority does he fall back upon for Christian truth? Then every individual is authorized to set up his own standard of Christian truth. Then would he indeed have what he contends for—an emasculated gospel.

But the astonishing thing in all this apology for a free and unrestrained criticism is the next paragraph: "It is well to note that the method of authority is not the method of Jesus". This declaration we have studied for quite a while to see whether we have apprehended it aright; whether he meant to say that Jesus did not speak with authority, but "spoke as the scribes". Those who heard him had a different opinion, for "they were astonished at his doctrine, for he spake as one having authority and not as the scribes". What was this authority? It was the authority of moral and spiritual truth resting back on the authority of a Divine Teacher, that appealed to the understanding and the conscience as a "Thus saith the Lord". Does he appeal to us to-day with the same voice of authority? Dare we contradict any of his teachings? Dare we being Christians refuse to obey any of his mandates?

Again we are told that Jesus "Did not appeal to external sanctions, nor fall back upon the creed of a religious hierarchy, nor bring forward texts from the Old Testament books to secure acceptance". This is astonishing, in the face of the fact that he was constantly appealing to the Old Testament. At Nazareth in the synagogue he told the people that Isaiah lxi. was that day "fulfilled in their hearing"; again and again did he appeal to Moses as authority. He preached the resurrection from Moses and the Prophets to the two disciples on the way to Emmaus. Even in the instance cited by the critic (Matt. v. 21): "Ye have heard that it was said to them of old time, Thou shalt not kill—but I say unto you, etc.", the Master did not set aside the authority of the Decalogue but simply broadened it. The critic could not have cited an instance that more completely demolishes his whole contention. This attempt to make it appear that Christ set aside the authority of the Old Testament Scriptures, is wholly an effort of the imagination. Of course the Old Dispensation was preparatory, and necessarily many things in connection with it must pass away, but He affirmed that the great fundamental principles of the Law are eternal; and instead of that which was to pass away He substituted the authority of his own divine teaching, and what he substituted has authority over Christian faith.

In this connection the critic makes a statement that would greatly encourage us if it were true, but unfortunately it is not true: that "the effort of our Biblical scholars is not to undermine the Bible but to explain its difficulties and to reveal its truth". There may be some Biblical scholars calling themselves higher critics whose aim is to explain how the Bible can be a divine revelation, and yet be constructed after the fashion of the Documentary theory of the critics; but their efforts are not regarded as a success by their congeners of the more ultra type, nor by orthodox scholars. When-

ever a Christian teacher feels called upon to emphasize a supposed error of the Scriptures to justify a critical theory, he is not vindicating the divine origin of the Word, nor helping the inquiring student. Take, for example, the statement of this critic, that there are two differing accounts of creation in the first two chapters of Genesis. If he means to say they are in conflict and contradictory, a flat denial is all that is required, until he make good his contention. The alleged discovery of these two accounts was born of divisive criticism. Devout scholars—just as scholarly as any of the critics—see no conflict whatever between the two. The second account is simply a more detailed narration of the creation of man, and the preparation of the garden of Eden for him. The first account is without doubt the oldest piece of inspired literature in existence. It is referred to in some manner or directly quoted by almost every book in the Old Testament—Job, Psalms, Proverbs, Isaiah, Jeremiah—no portion of the Old Testament so much quoted by subsequent writers as this. Yet the critics who claim to have discovered two accounts of creation, attempt to tell us that this most marvelously true and sublime account was brought from Babylon by some returning exile. Perhaps it is the imbibition of this latter story that has gotten our critic into perplexity. One would naturally seek some “inner” perception to get rid of the external muddle produced by the critics with their parti-colored Bible.

A NOTABLE CONVENTION

Professor W. M. McPheeters, D. D., Associate Editor

The Student Volunteer Convention which closed its sessions in the fair city of Nashville, Tennessee, Sabbath evening, March 4, was a notable gathering, and one of sufficient importance to demand more than a moment's passing notice. It will stand out in the memories of those privileged to attend it as a red-letter experience in their lives. Nor can we hesitate to believe that it was a red-letter event for the Redeemer's kingdom. Perhaps the last half century has witnessed no gathering of equal, and certainly none of greater, significance for that kingdom.

The Convention was notable in the matter of mere numbers. One may read that there were 4,188 **bona fide** members of the body, and get but a very vague idea of what the figures mean. It is only as one stands face to face with such a concourse and sees forms and faces rise in serried rank upon rank that he can get anything like a vivid conception of what a vast assemblage such figures represent. But one who has witnessed the imposing spectacle will not be likely soon to forget it, especially if, as he looked, the truth dawned upon him: This is not a mere assemblage of separate human units, but a **body**, a **true body** animated by one spirit, bending its energies to the attainment of one end. But if the figures given are in themselves impressive, they become doubly so when viewed in their true historical perspective. “The Convention of 1891, at Cleveland, Ohio, had 680 delegates; 1894, Detroit,

1,325; 1898, Cleveland, 2,221; 1902, Toronto, Canada, 2,957", and this one in 1906, 4,188. What an eloquent climax the mere numbers make! But these figures do not tell the whole story. For had the city of Nashville possessed an auditorium that would have seated commodiously so large a body, and still have allowed reasonable room for the presence of the Christian citizens who were giving it entertainment, the numbers in attendance upon the Convention would have run to between five and seven thousand.

Having spoken of the numbers in attendance, it is a matter for gratitude and for congratulation to be able to add that the Convention was equally notable for the type and the quality of its leaders. Effective leadership for a movement of such proportions calls, no doubt, for enthusiasm in its leaders, but it calls for much more; certainly it does, if it is to be safe as well as effective. It calls for more in them than even humble and devoted piety—though this, of course, is indispensable. If such a movement is not to be either a fiasco or a disaster it must have at its head men of brain and balance, capable and sane, strong men and men cast in a large mould. That all of these qualifications are found in John R. Mott and Robert E. Speer no one, we think, who attended the Nashville Convention will be in any doubt. We heard it said of the former that competent judges had pronounced him capable of conducting successfully the business of any of our largest corporations or trusts. We can well believe it. There is before our mind's eye now a very vivid picture of Mr. Mott as he stood forward on the platform of the Convention, self-poised, but not self-conscious, the embodiment of alertness and intelligent energy, his pose, his clear, ringing tone, and his terse, apt sentences reminding one of a military commander, and withal his dignity, tact, unaffected courtesy marked him out as a cultured Christian gentleman. The Convention, of course, was never an unruly body. But had it become so, we imagine Mr. Mott would still have been able to handle it effectively. And if the Student Volunteer Movement is fortunate in having Mr. Mott for its organizing genius and presiding officer, it is no less fortunate in having associated with him Robert E. Speer—his worthy coadjutor, and in many important respects his indispensable complement. It means much to the movement to have such a mouth-piece as Mr. Speer. His fine personality dominated, vitalized and ennobled as it is by a splendid loyalty to Christ, is itself a powerful and wholesome dynamic, one under the influence of which it is helpful to come. The intensity of his convictions and the warmth and tenderness of his Christian affections do not in the least disturb the sobriety of his judgment, nor dim the clearness of his vision, nor diminish nor narrow the range of his outlook. They serve merely to infuse a certain persuasive humanness and reality into his logic, the effect of which is at once to commend it to the understandings and give it a grip upon the hearts and consciences of his hearers. Mr. Speer addressed the Convention three times during its sessions. Each address was suited to make an abiding impression. Particularly strong was the one on "The Inadequacy of the Non-Christian Religions". In it Mr. Speer handled a grave theme not only with dignity

and discrimination, but with a boldness and firmness that can not be too highly commended, because so urgently needed in our day. This address should be published in tract form. If it is, may we not express the hope that Mr. Speer will add to it the single touch—an important one—that in our judgment is necessary not only to its completeness, but to its greatest value. To do this all that he will need to do will be to give specific, clear-cut statement to a single point, which, as we believe, is already implicitly and in intention in the address. We refer to the fact that the very core of the inadequacy of the non-Christian religions lies in this, namely, that they have no vicarious sacrifice of a Divine Substitute to offer to those to whom they come. Is not this true? And, if it be true, should it not be so stated that no one can fail to take account of it? The Church should make special prayer for these two men, who in the providence of God are the leaders of this great movement, that He may keep them very close to Himself, enduing them plenteously with heavenly grace and wisdom.

Another notable feature of the Convention was the completeness of the program provided, the admirable proportion observed in it and the distinguished personnel of the speakers whose names appeared upon it. This point is worthy not only of notice, but of elaboration and illustration. For lack of space, however, we content ourselves with simply mentioning it, and pass on to say a word upon two other points that seem to us to be of superior importance.

The Nashville Convention, then, was truly notable because of what was the main element in its make-up, if we may use that expression. There were there no less than three thousand and sixty students, young men and young women, from seven hundred institutions of higher learning scattered all over the United States and Canada. Think of this! And then think of what it means! Three thousand and sixty of our college-bred young men and young women, some of them the very flower of our youth, were, during the sessions of the Convention, repeatedly and from many points of view brought face to face with the question of their personal relation to the Lord Jesus Christ, and with what is involved for them as individuals in the reality of that relation; confronted not merely with the question as to whether they are personally called to service in the foreign field—though this, of course, was properly made prominent—but indirectly confronted with the even more searching question as to whether they were possessed of and manifesting in suitable ways the spirit of service. No intelligent young man or woman could leave that Convention without being more or less clearly conscious of the fact that what had really happened had been, that he had been called upon to justify to his own intelligence and conscience the reality of his personal interest in Christ, and that the only possible way in which he could justify it was by the consciousness that his soul was saying daily, "Lord, what wilt thou have me to do"? and by his backing up the honesty of his soul in asking this question by entering the door of service that Christ was presently opening before him. And further these three thousand and sixty students were

being there prepared to go back to seven hundred centers of influence and leaven them with the leaven wherewith they themselves had been leavened. What a boundless vista of glorious possibilities is here opened up!

Finally, for we must pass over some other points, the Convention was notable because of the fact that the motive that was constantly urged for Missions was loyalty to Christ. The humanitarian motive, which unfortunately is not infrequently unduly emphasized in our day, was held well in the background. The claims of the heathen upon our compassion were not ignored, but it was the claims of Christ to be made known that were emphasized. The thought was variously impressed that what the non-Christian nations need is not our civilization, but our Saviour; not our culture, but our Christ. But we must close.

What then, were the impressions that we brought away with us from this great gathering? Some of the more vivid were such as these: A livelier sense of the fact that God is still with his Church. This precious truth was borne in on us not merely by the good tidings brought to us from twenty-six different foreign lands by the one hundred and forty-four missionaries who have labored in them from fifteen to fifty years, but even more forcibly by the fact of the Convention itself, and by what we saw of the spirit pervading it. Again, we came away with a fresh and pungent sense of the fact that the presence of the missionary spirit in a Church, and in an individual, is a crucial test of the reality of the Christianity of that Church, or of that individual. And, in close connection with this, with the conviction that the essence of the missionary spirit is nothing else than loyalty to the personal Christ. Very persistently also has this thought thrust itself into our mind since the Convention—namely, that the essence of Christianity itself is a passion for God. Indeed, can not Christianity, in its subjective aspects, be summarized in the single word—God-centeredness? Was anything more characteristic of the life and inward attitude of Christ Himself than just this—God-centeredness?

THE PLACE OF THE "MEDIATE" MIRACLE—AN EXPLANATION

Prof. G. Frederick Wright, D. D., LL. D., Oberlin, O.

[In the March number of "The Bible Student and Teacher" was printed a Paper entitled: "Credibility of the Early Bible History in the Light of Recent Explorations", being the report of an Address delivered in the Manhattan Congregation Church, New York City, by Prof. G. Frederick Wright, immediately after his return from an extended tour of exploration in Russia, Turkey and Egypt. Circumstances were such as to render it impossible to submit the report to Dr. Wright before printing it, so that, as we felt at the time, it did not give full expression to his views. Among other things there was not time in the Address to dwell upon the distinction between mediate miracles and immediate miracles, which Dr. Wright presented so clearly and forcibly in his Lowell Lectures several years since. In view of certain, per-

haps quite natural, misapprehensions arising in the minds of some who are not familiar with this distinction, Dr. Wright has sent to the Editor of "The Bible Student and Teacher" the following letter of explanation, the material of which is drawn chiefly from his L. P. Stone Lectures which gave so much satisfaction a year or two since to the Faculty and Students of Princeton Theological Seminary.—Editor.]

Some correspondents seem to have inferred, from the report of my lecture published in the March number, that I do not defend the occurrence of miracles in the strict sense of that word. In reply I beg leave to say that, as I had no opportunity to see the report of the address before it was published, I do not wish to be held strictly to all its statements, or to be held responsible for omissions. I may perhaps best set the matter right by printing in advance the following extracts from my Stone Lectures (delivered in Princeton in 1904) which are soon to be published.

"The best definition of nature is that which conceives of it simply as the system of causally connected sequences of the universe. Thus conceived, the free wills both of man and of the Creator are forces standing outside of nature, having the mysterious and inexplicable power of piercing the joints of these causally connected sequences, and modifying them according to the purposes which they may cherish. Man, by his volition, brings about new and unexplainable combinations of natural forces: he modifies the face of nature, and produces results which are supernatural. Nature herself would never produce a house, or build a railroad, or develop domestic plants and animals.

"There is no more philosophical difficulty in conceiving of God's working a miracle than there is in conceiving of man as producing an extra-natural or supernatural effect through his control and combination of natural forces. The difference between a miracle and the accomplishment of man's free will lies chiefly in the magnitude of the events and the extent of the control which is manifested. Man is limited in his control of nature. He can leap a few feet into the air. But even this is not a natural exhibition of power. Mere natural forces would forever hold him to the ground. It is through a new combination of the action of various forces that his will instigates and secures this result. But, however much he may will it, he has not the power, in the present order of things, to leap into the air more than a few feet. He has not such control of forces that he could leap to the moon.

"With God, however, there is no such limitation of power. We can readily believe that he has power to bring about results which are superhuman as well as supernatural. And while we may not know the exact limit of man's power, so as strictly to define the sphere of the superhuman, and determine the boundary beyond which the modifications of nature would necessitate divine control, and be strictly called miraculous, we have no practical difficulty in setting off by themselves the most of the facts which are miraculous.

"We have no hesitation in specifying as miraculous such facts as the ascension and resurrection of Christ, the raising of Lazarus, the multiplication of the loaves and fishes, the stilling of the tempest upon the sea, the changing of the water into wine. Nor should we question in the Old Testament the miraculous character of the preservation of Shadrach, Meshach, and Abednego in the fiery furnace, of the translation of Elijah, of the descent of fire upon Mount Carmel to burn the sacrifices which had been laid upon the altar, and of many other facts which it is not necessary to name. In all these instances the facts may have been accomplished through the action of the Divine Will in making new combinations of the causally connected sequences which we have given as the definition of nature. Still, we have no clue, and probably can never have any clue, to the channels through which the Divine Will has operated.

"But there is another class of facts which have been properly called 'mediate miracles'. In these we are permitted to see the forces which have been used, and to judge of them by analogy, comparing them with things with which we are more or less familiar, and so of testing their credibility.

"One of the best opportunities for thus testing the truthfulness of an extraordinary historical statement is found in the crossing of the Red Sea by the children of Israel. The story is remarkable in every respect, and not the least in the way it puts forth the secondary causes through which the way was opened for the deliverance of the people. In a literature, written for religious purposes, in which it was both natural and proper to throw into the foreground the direct agency of God, it is surprising that so much emphasis is laid upon the *means* employed by the Creator. It was indeed the Lord which 'caused the sea to go back'. But he did it 'by a strong east wind,' which blew all night, and 'made the sea dry land' (Ex. xiv. 21). And, again, in the song which recounts the event, it was by the 'blast of his nostrils' that the waters were piled up (xv. 8). And when the waters came back to overwhelm the Egyptians it was God who 'did blow with the wind that the sea should cover them' (xv. 10).

"In much of the popular comments upon this event, this intervention of secondary agencies has not been properly noticed. But, clearly, we are not at liberty to interpret this account without giving due weight to this express and repeated mention of the secondary causes expressly said to be employed by the Creator in the production of the phenomena. The Lord opened the sea before the children of Israel, but he used the wind as his instrument. This is expressly and repeatedly said. But, on the principle that whatever a person does through an instrument he does himself, this work is none the less his than if he had done it directly, without any intervening secondary causes.

"Such reference to the secondary cause by which the event was brought about invites us to an examination of the physical conditions in which such a cause would produce the given result. In the plainest manner, therefore, it opens itself up to scientific inquiry."

THE PITTSBURG BRANCH OF THE AMERICAN BIBLE LEAGUE

The Organization of the Branch

It will doubtless be of interest to all the members of The American Bible League to learn that during the month of March a successful movement was made towards the organization of a Pittsburgh Branch of the national organization.

On March 5 an informal meeting of some of the pastors of the city, including Revs. W. L. McEwan, D. S. Kennedy, J. Kinsey Smith, Daniel Russell, W. A. Staunton, W. H. McMillan and H. D. Lindsay, Oliver C. Morse, Executive Secretary of the national organization being also present, was held in the parlor of the Young Men's Christian Association. At that meeting Dr. W. L. McEwan was chosen Chairman and Rev. Mr. Russell Secretary. After prayer by Dr. McEwan, and a brief explanation by its Executive Secretary of the need, as well as the aim and methods of work, of The American Bible League, it was voted that an organization should be effected, and arrangements made for the holding of a Bible Conference as its first work. Drs. McMillan and Morse were appointed a Committee to draft a Constitution and to report the same the following week.

At a second preliminary meeting, held in the same place, March 12, there were present Revs. W. L. McEwan, D. S. Kennedy, J. Kinsey Smith, H. D. Lindsay, W. H. McMillan, J. H. McIlvaine, F. W. Sneed, Warren G. Partridge, John W. Hoffman, and J. H. Ralston, with the Executive Secretary of the National League. Dr. McEwan was again called to the Chair and Dr. Partridge appointed Secretary of the meeting. Regrets were received from President Gregg and Professor Riddle of the Western (Presbyterian) Theological Seminary, and from Rev. Dr. Meech, who, however sent his name as a subscribing member of the League. A form of Constitution was reported by the Committee appointed at the previous meeting and after discussion and some amendments was adopted. It states the object of the Branch League, in harmony with that of the national organization, to be "the promotion of thorough, reverent and con-

structive study of the Bible and the maintenance of the historic faith of the Church in its Divine inspiration and supreme authority," as well as "co-operation with the national organization in every feasible way to extend its salutary and corrective influence."

The primary condition of membership in the League is subscription to the following declaration: "Believing in the Divine origin, integrity and supreme authority and the Scriptures of the Old and New Testaments, I desire to become a member of the Pittsburgh Branch of The American Bible League".

Members are classified in accordance with the plan of the National League. A special feature is, that any person in the Pittsburgh District, that is in Pittsburgh or within 100 miles of it, who meets the conditions of membership before the first Annual Meeting of the Branch League next October shall thereby be constituted a Charter Member.

After adopting the Constitution tentatively it was voted to send a copy to the Executive Committee of the national organization for its approval. Adjournment was then taken for another week.

On March 19 a final meeting for organization was held at which Secretary Morse, having reported that the proposed Constitution of the Branch had been heartily approved by the Executive Committee of the national organization, the Constitution was finally adopted and the following officers were elected: Permanent Chairman, Rev. Wm. L. McEwan, D.D., Vice-Chairman, Rev. W. H. McMillan, D.D., Secretary-Treasurer, Ralph W. Harbison. It was then voted to arrange for a short Bible Conference through the Executive Committee of the Branch. The time selected was from Monday evening to Tuesday evening, April 30 and May 1.

The Programme of Conference will be found on a subsequent page.

The Executive Committee of the Branch includes, besides the officers already named, the following pastors and laymen: Thomas

J. Gillespie, Rev. John W. Hoffman, Rev. D. S. Kennedy, D.D., Rev. Warren G. Partridge, D.D., Robert Pitcairn, Rev.

Robert McW. Russell, D. D., Rev. J. Kinsey Smith, D.D., and Rev. Frank W. Sneed, D.D.

Constitution of The Pittsburg Branch*

ARTICLE I.—Name.

The Pittsburg Branch of The American Bible League.

ARTICLE II.—Object.

Section I. To promote thorough, reverent and constructive study of the Bible and to maintain the historic faith of the Church in its Divine inspiration and supreme authority as the Word of God, and to co-operate with the National organization in every feasible way to extend its salutary and corrective influence.

Section II. The Branch shall appoint one of its number to represent it on the Advisory Committee of the National Organization.

ARTICLE III.—Membership.

Section I. Conditions of membership in the Branch. The primary condition of membership in the League shall be subscription to the following declaration:

Believing in the Divine origin, integrity and supreme authority of the Scriptures of the Old and New Testaments, I desire to become a member of the Pittsburg Branch of The American Bible League.

Section II. Members shall be classified according to the amount of their fees, as follows:

1. Subscribing Members, annual fee \$1.00;
2. Sustaining Members, annual fee \$10.00;
3. Contributing Members, by payment annually of any other sum, in excess of \$1.00;
4. Honorary Members, by vote of the Executive Committee, without the payment of a fee.
5. Any person in the City of Pittsburgh, or within 100 miles of the same, who shall meet the above conditions of membership, at or before the first Annual meeting of the Branch, shall thereby be constituted a Charter Member of the Branch, and shall be entitled to a special Certificate of Membership, indicating that fact.

N. B. In accordance with the Constitution of the National Organization or the action of its Executive Committee, all members shall be entitled to receive the League's monthly magazine; and sustaining members, and all contributing members, who give \$5.00 or any larger sum each year, shall be entitled also to all reports, separate articles or other pamphlets published by the League.

Section III. Membership in the Branch shall constitute membership also in the National Organization. The fees of sustaining members shall be sent to the General Office of the League by the Treasurer of the Branch every four months. To meet local expenses, the Executive Committee of the Branch shall have the right to deduct a sum, not exceeding ordinarily one tenth of the subscribing and sustaining membership fees, and to secure other financial aid for this purpose. A statement of such gifts or collections shall be sent to the General Office with the remittances of the Branch Treasurer, and all moneys, raised within the bounds of the Pittsburg Branch by the National Organization, shall be reported to the Treasurer of the Pittsburg Branch and shall be accounted for in the League's Annual Report.

ARTICLE IV.—Officers and Committees.

Section I. The Officers of the Pittsburg Branch of The American Bible League shall consist of a Chairman, who shall also be the official representative of the Branch in the Advisory Committee of the National Organization, one or more Vice-Chairmen and a Secretary-Treasurer, who shall perform the usual duties of such officers.

Section II. The Chairman shall appoint an Executive Committee, which shall consist of at least seven members, including the officers of the Branch. He shall also

*This Constitution of the first fully organized Branch of The American Bible League is here printed as a model to aid in the formation of other Branches. A tentative form for such Constitution will be found in The Bible Student and Teacher for February, 1904, p. 126.

appoint sub-committees of the Executive Committee, consisting of at least one member each, to co-operate, within the Pittsburgh District, with the National Organization in promoting the various departments of its work.

Section III. The Executive Committee shall have charge of all the business interests of the Branch, shall have power to fill vacancies ad interim, and shall also be a committee on the nomination of officers, at the annual meeting following their appointment.

Section IV. The Executive Committee of the Branch may employ a Branch Secretary for a part, or the whole, of the time, to aid the sub-committees of the Executive Committee in their work.

The Executive Committee may also appoint other committees, as the work of the Branch shall require.

Section V. The Officers and Executive Committee shall be appointed for one year, or until their successors are appointed.

ARTICLE V.—Meetings.

Section I. There shall be an annual meeting of the Pittsburgh Branch, on the last Monday of October. At this meeting written reports shall be submitted by the Chairman, Secretary-Treasurer and Branch Secretary—should one be employed—and

the Officers and the Executive Committee for the ensuing year shall be appointed, except that the Officers and Executive Committee appointed at the meeting of the Organization of the Branch shall continue in office until the Annual Meeting in October, 1907, or until their successors are chosen.

Special meetings of the Branch may be called by the Chairman, but only with the approval of the Executive Committee.

Section II. The Executive Committee shall meet regularly three times a year, on the third Mondays in January, June and October, to consider the interests of the work and for the transaction of business. Special meetings of the Executive Committee may be held at any time, at the call of the Chairman.

ARTICLE VI.—Amendments.

This Constitution may be amended, subject to the approval of the Executive Committee of the National Organization, by a majority vote of the members present at the Annual Meeting, or at a special meeting, of which a written notice, naming the place and date and the amendment to be proposed, shall have been sent to each member of the League in the Pittsburgh District, at least one week in advance.

Programme of Conference

To be Held in the First Presbyterian Church, Sixth Avenue, April 30—May 1, 1906, under the Auspices of the Pittsburgh Branch of the American Bible League.

MONDAY, APRIL 30.

MR. WILLIAM PHILLIPS HALL, of New York, President of the Bible League, Presiding.

8 P. M.—Address, "The Seat of Authority in Religion," by Francis L. Patton, D. D., LL. D., President of Princeton Theological Seminary.

TUESDAY, MAY 1—Morning Session.

REV. WILLIAM H. McMILLAN, D. D., Presiding.

10 A. M.—Address, "Was the Hebrew Religion of Babylonian Origin?" by Prof. Robert Dick Wilson, D. D., of Princeton Theological Seminary.

10:45 A. M.—Address by Rev. Melvin Grove Kyle, D. D., of Philadelphia. Topic to be announced later.

11:30 A. M.—Address, "Reasonableness of Regarding the Story of Jonah as History," By Rev. Oliver C. Morse, D. D., of New York, Executive Secretary of the American Bible League.

AFTERNOON SESSION.

THE HON. JUDGE JOSEPH BUFFINGTON, Presiding.

2:30 P. M.—Address, "Scientific Confirmations of Early Bible History," By Prof. G. Frederick Wright, D. D., LL. D., of Oberlin College.

3:15 P. M.—Address, "Modern Criticism of the New Testament," By Prof. John McNaughton, D. D., of the Allegheny United Presbyterian Theological Seminary.

4 P. M.—Address, "Aims and Methods of the American Bible League," By Rev. Daniel S. Gregory, D. D., LL. D., Educational Secretary of the American Bible League and Managing Editor of the Bible Student and Teacher.

EVENING SESSION.

REV. WILLIAM L. McEWAN, D. D.,
Presiding.

8 P. M.—Address, “Concerning the Pittsburgh Branch of the American Bible

League.” By its Chairman, Rev. William L. McEwan, D. D.

8:30 P. M.—Address, “The Collapse of “Evolution.” By Prof. Luther T. Townsend, D. D., of Boston, Mass.

THE INTERNATIONAL LESSONS IN THEIR LITERARY AND HISTORICAL SETTING

The Managing Editor

The Topics for the International Lessons for June are: “The Gentile Woman’s Faith”; “Peter’s Great Confession”; and “The Transfiguration”. The Last Lesson of the month is devoted to a Review. The First Lesson is drawn from Mark’s Gospel, the Second from Matthew’s, and the Third from Luke’s.

I. Lesson for June 3.—The Topic of the First Lesson for June is “The Gentile Woman’s Faith”. Its Scripture is Mark vii. 24-30. A parallel account is contained in Matthew xv. 21-38.

1st. The Setting of the Lesson.

1. Its Place in the History.—After the Feeding of the Five Thousand John (vi.) relates that, when Jesus returned across the Sea, the discussion showed that in that miracle He had the day before put Himself in the place of the Paschal Lamb of the Passover; and that in this discussion He urged upon them the partaking of His own flesh and blood as the only way of atonement and salvation. A great falling-off on the part of His disciples followed; the opposition of the Pharisees became more bitter than ever. Pronouncing judgment upon the apostate nation, He ceased His public work in Galilee.

Jesus was now to enter upon a new phase of His work, in which He was to devote a year to revolutionizing the views of His Disciples regarding the Messiah, His work and kingdom, and His future career and fate. As this could not be accomplished in Judea or Galilee, He went apart into the remote regions on the confines of the Gentile world. He first spent several months on the borders of Tyre and Sidon, in quiet intercourse and instruction. When privacy was no longer possible there He removed entirely across the country to the remote parts of Perea where He seems to have spent several weeks, until it again

became impossible, because of the multitudes, for Him to continue this work of instruction. He then moved to the extreme Northern regions, at the sources of the Jordan, where He spent another season of retirement with His Disciples.

It was in His withdrawals, or in connection with His journeys to Jerusalem at the Feast of Dedication and at His Last Passover, that the teaching that has been designated the Gospel in Perea (Luke ix. 51—xviii. 30) was probably given. The position in the midst of heathenism naturally called forth this Gospel, and brought distinctly before the Disciples the relation of Christ to the Gentiles as the Saviour of the world.

This year may be called the Year of Withdrawals or of Wanderings, and it began just after the Passover in the Spring of the year 29, to which Jesus did not go up as “His hour was not yet come”.

2. Its Place in Mark’s Gospel.—This narrative is found in Part I. of Mark’s Gospel, in which he portrays the work of the Son of God, the Almighty King and Conqueror, as Proclaiming the Kingdom of Power (chs. vi. 1—viii. 26). It occurs in Section 2 of this Part, which presents a series of concluding conflicts in Galilee and subsequent withdrawals (chs. vi. 1—viii. 26). The King appears first in conflict with His own family and with Herod, after sending out the Twelve; then in conflict in Galilee in connection with the work of the Twelve; then in renewed conflict in the region of Gennesaret, and later in Dalmanutha,—all of which ends in His withdrawal to the borders of the Gentile or Heathen world, as recorded in this Scripture.

2d. The Lesson Unfolded.

Several Points for Study suggest themselves:

1. Study the Withdrawal to the Borders of Tyre and Sidon.—Ch. vii. 24.

The reasons for His withdrawal have already been suggested. The difficult task that He had before Him—which may be understood by studying the slowness with which the Disciples received His teaching—could be better carried forward in this region where undivided attention could be given to it. The Disciples were likewise removed from the influence of the false teaching of the Scribes and Pharisees who were constantly pressing upon them their worldly Messianic views.

He seems to have been engaged during half of this year in work similar to that formerly carried on in the Schools of the Prophets, but having special reference to His death and the future work of the Apostles.

It is not certain that He spent any of the time beyond the boundaries of His own country in the heathen world, but it is recorded that when it became necessary to leave the borders of Tyre and Sidon He passed through a portion of Sidon on His way, probably around the mountain ranges of Palestine, to the distant region of Perea.

2. Study the Appeal of the Heathen Woman, as Representative of the Gentile world, to Jesus.—Ch. vii. 25, 26.

It was impossible for Jesus to be “hid” even in this wild region. A Syro-Phenician woman, a representative Gentile—whose faith was in sharp contrast with the unbelief of the Jews to whom His mission had formerly been directed—somehow found out His place of abode and came to Him to secure the healing of her daughter who was afflicted with a dreadful malady.

Matthew brings out the fact that she was a Canaanitish woman, and so belonged to the original and accursed inhabitants of the land, descended from Ham. Mark shows that she was also a Greek-speaking Gentile, thereby connected with the descendants of Japheth; and that she was by race a Syrian-Phenician, a descendant of Shem. She was thus a fit representative of the great races of mankind constituting the heathen world of which the Roman Empire was made up.

Note that Matthew represents her as crying out, “Have mercy on me, O Lord,

Thou Son of David’’,—thereby appealing to Jesus as the Messiah, the very character in which the Jews had just rejected Him, and so bringing out strongly the contrast between Jewish unbelief and the faith of this heathen woman.

3. Study the Way in which Jesus Puts Her Faith to the Test and brings out the Contrast in the Position of the Jew and Heathen.—Ch. vii. 27, 28.

His silence at first led to her outcry which aroused the Jewish prejudices of His Disciples, who besought Him to send her away, denying her petition. They were thus prepared for His further Lesson.

The suggestion that He was sent to “the lost house of Israel” seemed clearly a repulse, but it only made her come near and worship Him and urge more earnestly her plea for healing.

To His further repellent words, “It is not meet to take the children’s bread and cast it to the [Gentile] dogs’’, she plead that the heathen dogs ate of the crumbs that fall from the master’s table’’, etc. She seized upon a reason for hope in the word “first”—“let the children first be filled”—and her humble faith was willing at once to take the second and subordinate place that He seemed ready to assign to the heathen.

4. Study the Victory of Faith and Prayer.—Ch. vii. 30.

The final obstacle having been removed, Jesus granted her request. Matthew relates that He commended the greatness of the faith of the woman, which was in such marked contrast with the unbelief of the people of Judea to whom Jesus had at first gone, and with that of the Galileans with whom He had subsequently spent over a year in His work of preaching and healing.

This incident may properly be studied as one of the great revelations of the power of persevering prayer. The other great illustrations are to be found in the Parables of the Unjust Judge, and the Pharisee and the Publican (Luke xviii. 1-14), which appear as part of the Gospel in Perea, for the Heathen.

The Lesson may also be studied as “a prophetic and symbolic representation of the future progress of Christianity from the Jews to the Gentiles’’. The successful

appeal of this woman is a prophecy of the future turning of the Gentile world to Jesus as the Messiah and their Redeemer.

II. Lesson for June 10.—The Topic of the Second Lesson for June is "Peter's Great Confession". Its Scripture is Matthew xvi. 13-28. Parallel accounts are found in Mark vii. 31 and viii. 27-33; and Luke ix. 18-21.

1st. The Setting of the Lesson.

1. **Its Place in the History.**—The healing of the daughter of the Syro-Phœnician woman made it necessary for Jesus to leave the borders of Tyre and Sidon after a residence there of several months, and to go across Northern Palestine, through the borders of Sidon, across the Sea of Galilee and through Decapolis to the extreme eastern boundary of Perea. There the multitudes again gathered around Him, and after a stay of several weeks (during which occurred the Feeding of the Four Thousand) He was obliged to leave this new retreat about the middle of the third year of His ministry, and to seek quiet in the extreme Northern portion of the land, in Cesarea Philippi. It was during the weeks that He remained at this place that the Confession of Peter was made, and that the events immediately connected with it, including the Transfiguration, occurred.

2. **Its Place in Matthew's Gospel.**—The Confession of Peter is found at the opening of Part II. of the Gospel according to Matthew. The first two Evangelists in this division of their Gospels present Jesus as distinctly and publicly claiming to be the Messiah, and pressing His claim first upon His Disciples and then upon the Jewish people,—the Disciples reluctantly accepting Him, while the people violently rejected Him. This passage (ch. xvi. 13-28) embodies the first clear and complete teaching of Jesus concerning His future fate, which so shook the faith of His Disciples that the Transfiguration became necessary in order to re-establish it.

Matthew and Mark (the latter in abridged form) group the instruction of the period about three successive Lessons of Jesus concerning His sufferings, death and resurrection.

2nd. The Unfolding of the Lesson.

Matthew's account is much more extended than that of Mark or of Luke, neither of whom records what followed the Confession, in the experience of Peter. Jesus here sets forth the spiritual character of His mission and Kingdom, for the purpose of correcting the false Messianic views of His Disciples.

Several Points for Study may be suggested:

1. **Study Peter's Confession as setting forth the Spiritual Nature of the Kingdom, here called the Church.**—Ch. xvi. 13-20.

(1) The Place and the Questions of Jesus (ch. xvi. 13-16).

At Cesarea Philippi itself, outside of Judea, Herod the Great had erected a temple of white marble to his patron Caesar Augustus, and the district was covered with tokens of heathen worship of the patron god Pan (from which the place was called Panias). It was in the midst of these suggestive idolatrous associations that Jesus began this new instruction to His Disciples regarding His own work and mission.

His first question, "Whom do men say that I, the Son of Man, am?" was asked as His Disciples came to Him while He was apart in solitary prayer (vv. 13, 14). Their answers showed that as a result of two years' labor and teaching, "the great mass of the people of Judea and Galilee regarded Jesus as the Messiah's Forerunner, or one of His Prophets, not as the Messiah Himself." The Pharisees had not succeeded in shaking the public confidence in Him as a holy man or a prophet; but they had destroyed the impression that had been made by the ministry of John the Baptist and by His own teachings and miracles, that He was the Messiah. Almost nowhere over the land was the Messiah recognized.

His second question, "Whom say ye that I am?" although addressed to all the Disciples, was promptly answered by Peter, representatively rather than personally (vv. 15, 16).

Peter confessed Him as the very Christ and further, not as a mere man (as the Jews expected their Messiah to be) but "the Son of the Living God".

As Dr. Schaff has said: "The Confession of Peter is the first and fundamental Christian confession of faith and the germ of the Apostles' Creed. It is the confession not of mere human opinion, or views, or convictions, however firm, but of a divinely-wrought faith, and not of faith only (I believe that Thou art), but of adoration and worship (Thou art). It is a confession of Jesus Christ as the centre and heart of the whole Christian system and the only and all-sufficient fountain of spiritual life and as the Eternal Son of God."

(2) Christ's Response to Peter's Confession, Setting forth the Spiritual Foundations of His Church or Kingdom (vv. 17-20).

In the address to Peter as Simon Barjona the language recalls John i. 42, and brings out the original unstable character of the man; while Jesus assures Peter that the Confession itself was not of human origin but a revelation from the Father.

The Church, a term which Matthew alone of the Synoptic Evangelists uses, consists of those called out from the world and saved by the Gospel of Christ, and its spiritual character is emphasized in sharp contrast with the Kingdom the Disciples were expecting. Its foundations were laid in a confession of faith in Christ, the Rock. Its organizers and leaders were to be, not kings and emperors, but Peter and his poor fishermen friends. The keys of the kingdom (the figure is changed from that of a Rock or Foundation to that of a House or Dispensation) were here given to Peter "as being the first confessed member of the Church"; and later conferred upon the other Apostles in response to their own confession of Christ—indicating a spiritual rather than a temporal authority in the kingdom, here emphasized in laying the foundations for the government of the Church.

"Such keys—in the manner appropriate to the kind of commonwealth the Church is—Jesus here commits to Peter as the first and greatest of its office-bearers" (Hanna).

Lest he should be borne down by the weight of responsibility, Jesus here promises His presence, indorsement and co-operation, as He promised them afterwards

to all the Disciples and the Church (Matt. xviii. 18, 19; John xx. 19-23).

2. Study the Lesson of Suffering and Death as the Foundation of the Kingdom or Church.—Ch. xvi. 21-23.

It was now necessary for Jesus to go still further and remedy the fatal defect in the Jewish view of their expected Messiah, with whom they had long ceased to connect any idea of humiliation, suffering and death—the features made so prominent in Isaiah li. It was hard to lead His Disciples to believe that He was not soon to sit on a throne, but that He should die by the hands of men; that He should rise from the dead; and that after these things some of the very men around Him should see His kingdom coming with power. In teaching this lesson Jesus shattered their most cherished Jewish hopes. It was all the harder of belief, that death was to be inflicted on Him by the Sanhedrin itself, the head of the Jewish nation (vv. 21, 22). Note that Peter, who had been forward in confessing Him, now violently seized Him (by the arm or the dress) and began to rebuke Him as if what He said was false. What Peter proposed to Jesus was what Satan had proposed to Him in the second temptation, namely, that He should complete the work and secure the honors of the Messiah by avoiding the program laid down in the Prophets for the Messiah. Hence His address, "Get thee behind me, Satan", indicating that the worldly Jewish view still had a strong hold upon him (Peter). So poor a foundation was Peter himself for the Church of Christ to rest upon, notwithstanding his confession!

3. Study the Lesson of Self-Denial and Service as being the Essential Things in the Kingdom.—Ch. xvi. 24-28.

Perhaps the greatest lesson, after all, was the lesson that self-sacrifice, rather than glory and kingly authority, was to be the supreme thing in the kingdom. That was not what the Jews were seeking for. It was not what the Disciples were looking for, as shown by their repeated strife among themselves over the question who should be greatest in the kingdom.

(1) If any one "desires" to follow Christ it must be by self-denial and cross-bearing in the kingdom. This law is

supreme and spiritual life is to be attained only through obedience to it (vv. 24-26).

(2) The glory is to come at the end through self-sacrifice and to be awarded at the Judgment Day (v. 27).

(3) The final word was, that some of those present should see "the Son of Man coming in His kingdom"—in the outpouring of the Holy Spirit and the swift triumphs of the Gospel, as recorded in the Acts and the Epistles, or in the approaching destruction of Jerusalem, which both John and Philip, according to history, lived to see (v. 28).

This Lesson comprises the three things which the Disciples needed to learn and lay to heart.

III. Lesson for June 17.—The Topic of the Third Lesson for June is "The Transfiguration". The Scripture selected for it is Luke ix. 28-36. Parallel accounts are found in Matthew xvii. 1-13 and Mark ix. 2-13.

1st. Place of the Lesson.

The Transfiguration occurred six whole days after the events considered in the last Lesson or, according to Luke—counting six whole days intervening, with the two parts of days preceding and following—eight days. This had doubtless been to the Disciples a period of gloom and doubt. The threefold lesson, recently given, had run counter to all their Jewish expectations regarding the Messiah, and had well-nigh shattered their faith—as such teaching even now affects the faith of the average follower of Christ in the Churches. Had they been mistaken in all their hopes and expectations? In their deep disappointment even the memory of the miracles they had seen seemed almost to fade out of mind, or to count for very little.

There was need for the re-establishment of their faith on a right foundation, since its false supports had been removed. The course taken by Jesus in this restoration was indicative of His Divine wisdom. Not all the Twelve were prepared to receive the revelation of the glory of Christ on the Mount. The three most representative, the natural and accepted leaders, were chosen to receive the lesson of confirma-

tion, while the rest were left at the foot of the mountain, to receive the lesson of the Divine power of Jesus appropriate to them when He and the Chosen Three returned from the Mount.

2nd. The Unfolding of the Lesson.

This Scripture needs to be studied in the light of its purpose as thus set forth, if it is to be understood. It all had reference primarily to the instruction Jesus had previously given concerning His suffering and death as Messiah.

The Points for Study are suggested by the course of the narrative:

1. Study the Transfiguration Itself as the Revelation of the Real Glory of Jesus.—Ch. ix. 28, 29.

Luke tells us—what the other Evangelists omit—that Jesus went up with the Chosen Three to pray, and that the Transfiguration occurred as He was praying.

This was the first step toward restoring their faith. They had seen Jesus as the carpenter's son, as the despised Nazarene, as the prophet rejected both in Judea and in Galilee, and had seen the faith in His Messiahship die out among the people. Then, as the climax, He had put before them the story of His future humiliation, as recorded in the last Lesson. Now the real Jesus appears before them transfigured and glorified, the glory shining out from within, Jesus Himself being the centre and source of light and illumination, shining out into the darkness of the Mount as His light was to shine out upon the darkness of the world. This was the real Jesus, the Messiah, whose glory had been hidden by the conditions of humiliation; and as they saw His glory, although but faintly apprehending it, they were filled with reverence and awe. This was the first step toward the restoration of faith.

2. Study the Celestial Messengers and their Message.—Ch. ix. 30, 31.

Moses and Elijah—the Founder of the Law and the Great Prophet Reformer in the times of Israel's apostasy—appeared here in glory to greet Jesus in whom all the Law and the Prophets finds fulfillment. The Old Dispensation in passing away does reverence to the New.

The great theme of the Lawgiver and the Reformer, as stated by Luke, is the

decease, or "departure", which may include both the death of Jesus and His ascension (see John xvi. 28).

It was to His sacrificial death that all the Mosaic institutions pointed—the Passover, the sacrifices, the ritual, the teachings of the Prophets. Moses and Elijah were well able to set before the Apostles the object and necessity for Christ's atoning death, and thus to open the way for faith in His teachings which had but lately so rudely shaken it. This was the one topic of all on which they needed to be set right, and thus the second step in restoration is taken.

3. Study the Effect upon the Three Apostles and Their Mistaken Proposal.—Ch. ix. 32, 33.

What seems to be a better translation of verse 32 brings out the real state of the case: "Now Peter and his companions had been heavy for sleep; but, being kept awake, they saw His glory," etc. Though wearied with their travels and the fatigue of the ascent, they were thoroughly roused by the light and glory. Dazzled by it Peter, as their representative, feeling that this was a profitable place, proposed to Jesus that they remain there, an impossible thing, for the needs of lost man required that Jesus should pass on to the Cross. Peter mistakenly proposed to build booths for the three, thereby placing Jesus on a level with Moses and Elijah, as men in these days seek to place Him on a level with Confucius and Buddha. Dazed by the glory, Peter, as Dr. Morgan suggests, "had lost the sense of the absolute and sovereign supremacy of Jesus Christ over all teachers". Luke says, "he did not know what he said". He needed a further Divine revelation to give him a complete view of the real and Divine Jesus.

4. Study God's Indorsement of Jesus and His Teaching.—Ch. ix. 34, 35.

The way was prepared for God's final revelation of Himself, by the settling over them all of a bright cloud, symbolizing like the Shekinah, the Divine presence, which completely enveloped them. Out of the cloud God the Father uttered audibly His Divine approval, a thing which He had twice before done in the life of Jesus (see Luke iii. 21, 22; John xii. 27, 28). In both these instances, as in the present case, it was in response to prayer.

The Father proclaimed Him to be His "beloved Son", and therefore Divine. Matthew adds (ch. xvii. 6), "in whom I am well pleased". This was the expression of the Father's perfect satisfaction with Jesus,—with His person, His humble human connections and environment, His Messianic program of suffering and death, His exaltation of self-sacrifice and service as the law of His Kingdom, etc.

The final and emphatic word of command was, "Hear Him". The teaching which has been so unwelcome to them was thereby indorsed by God Himself and commended to them as that which they specially needed to heed and believe, if they were to be prepared for the reception and work of the Messianic kingdom.

When the voice ceased Jesus was alone. The Disciples, in accordance with His injunction, made no mention of what had occurred and of which they had but an imperfect understanding. The story of the vision would probably have been of very little value to the Nine. Its meaning became much clearer to the Three, later, in the experiences of Calvary and Pentecost. See Peter's reference to it (2 Pet. i. 16-18) and John's apparent allusion to it (John i. 14).

Studied in the light of the needs of the Disciples, the Transfiguration becomes itself transfigured. The healing of the Demoniac was perhaps better suited to meet the needs of the Nine who remained at the foot of the Mountain during the Transfiguration scene.

IV. Lesson for June 24.—The Fourth Lesson for June is devoted by the International Committee to a Review of the Lessons in the First Half of the Year 1906. The fact that the Lessons are drawn at random from the Three Synoptic Gospels makes it difficult to give an orderly survey of them.

1st. Following the Lessons in the order given, it may be helpful to show:

1. Three Lessons belong to the Infancy and Youth of Jesus, covering the main facts known concerning the first thirty years of His life.

2. Two Lessons belong to the opening ministry, in His thirtieth year—the Baptism and the Temptation.

3. The Judean Ministry of a year is then passed over, as it is recorded only in John's Gospel.

4. Thirteen Lessons are drawn from the Ministry in Galilee and begin some time after the opening of that ministry, with the calling of the fishermen to become His constant attendants, preparatory to being made His leading Apostles. The Galilean Ministry covers the year 28 A.D. and the opening of 29 A.D.

5. Three Lessons are drawn from the scanty material from the Year of Withdrawal (29 A.D.), which followed the Galilean Ministry and which includes the Ministry in Perea. The First of these Lessons is separated by a wide interval of time from the Second and Third.

2nd. Perhaps it will be more profitable—as preparing for the Lessons of the next Quarter—to take up, outline and systematize this Year of Withdrawal and Residence among the Heathen. The Feeding of the Five Thousand, with the discussion that followed, the next day at Capernaum, brought about the crisis that rendered it necessary for Jesus to withdraw to the confines of heathenism, where a large portion of the year 29 A.D. was spent.

1. The Withdrawal (of nearly half a year), for privacy and the instruction of

the Disciples, to the Borders of Tyre and Sidon,—the only Lesson drawn from which is "The Gentile Woman's Faith".

2. The Removal across the country to farthest Perea closes the first half of this year. There the Feeding of the Four Thousand occurred, and many other miracles of which but slight record is made by Matthew and Mark. From this period no Lesson has been drawn by the International Committee.

3. The subsequent removal to Cesarea Philippi in the far North. The weeks (perhaps months) of sojourn there furnish the last three Lessons of the Quarter, which may be looked upon as the special preparation for the subsequent journey to Jerusalem and to death.

4. The Last Journey to Jerusalem, embracing the tarrying and teaching in Perea, recorded by Luke alone (ix. 50—xviii. 30) furnishes some of the most interesting material for the Lessons of the next Quarter.

A careful Outline of this division of Luke's Gospel is requisite for its own understanding, and will enable the student to appreciate the Setting of the Lessons that are to be drawn from Luke's Gospel. Such outline study, it is suggested, should be given an important place in the Review.

THE DEEPER CHRISTIAN LIFE

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VIII. The Spirit-Possessed Life—Concluded *

II. A Separated Heart.—The apostolic injunction is, "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh" (Gal. v. 16). The flesh is here seen in direct antagonism to the Spirit. The flesh, like all sin, is a many-sided monster. Its works are seventeen in number and group themselves into four distinct groups. There are the sins of sensuality, such as adultery, fornication, uncleanness, and lasciviousness; there are the sins or superstition, such as idolatry and witchcraft; there are the sins of malice and social disorder, such as hatred, variance, emulations, wrath, strife, seditions, heresies, envyings,

and murders; and there are sins of personal excess, such as drunkenness and revellings.

In contrast to the above there is the "fruit of the Spirit", which divides itself into three sections, like three luscious bunches of grapes on one branch of a vine; and each of these three again divides itself into three aspects, like three strigs

*The first part of this paper will be found in the April number, in which the writer distinguishes between the believer's possessing the Holy Spirit and the Holy Spirit's possessing the believer; and sets forth the first of the seven things that are included in the Spirit-Possessed Life. The remaining six are given in the present paper.

in a bunch. The first three lead our thought **Godward**, namely, love, joy and peace, for they all come from Him and are found only in Him. His love is the cause of our love, His joy in the soul of our gladness, and His peace is the secret of our quietness. The second three direct our minds **manward**, for they express what the believer's conduct should be towards others. Longsuffering is suffering long without being impatient; gentleness expresses itself in a manner which does not irritate, but calms and soothes; and goodness is serving others for love's sake. The last three traits of the Spirit's fruit are **personal**: faith is the personal reliance of the believer in the Lord; meekness is the personal characteristic towards Him in all His ways; and temperance is being under the Lord's control, so that all the being is completely mastered by Him.

From what we have written it will be seen that a separated heart means two things: a separation from the flesh and its works, and a separation to the Spirit and His fruit. The question arises, "How are we to clear out the works of the flesh?" There is only one way, and that is to die out to the flesh which works. How can this be done? By self-effort? No, for that is unholy self in its fancied holiness. By self-suppression? No, for that is humble self in its pride. By self-expulsion? No, for that is proud self in its humility. By self-crucifixion, No, for that is religious self in its conceit. There is only one way, as we have already stated, and that is by crucifixion with Christ.

Two students, who were seeking to know the meaning of the deeper life, went to their Professor and asked him to explain what crucifixion with Christ meant, in a practical sense. They understood that, in a positional sense, it meant they had died for their sin in Him; but they wanted to know the deeper meaning.

The Professor replied to their question somewhat as follows: "You remember So and So"? mentioning a former student who had died a short time before. "Yes", was the reply. "Well, go to his grave and say all the unkind things you can think of, to him".

They did as they were told, wondering what the intent of it was. They came

back to their teacher, and told him they had done as he wished.

"What did he say"?

"Nothing", was the reply. "How could he say anything, he is dead".

"Now", said the Professor, "I want you to go to his grave again and say all the flattering things you can, everything that would tend to puff him up and make him proud".

They did as they were told.

"What did he say"? was the question again put them.

"Nothing, how could he say anything, he is dead".

Then the teacher replied, "You came to me and asked me what death with Christ means in a practical sense. It means, as there was no response to your abuse and flattery to our dead friend as you stood over his grave, so as you make Christ's death a living reality by your personal faith in Him, there is no response to the flesh from you".

Negatively, the deeper life means, a separation from the flesh, the old man and self in the death of Christ; and **positively** it signifies the Christ in the Spirit known in the heart as such. Christ means the **Anointed**, and as such He was anointed with the Holy Spirit, and was all He was and did because of Him (Acts x. 38). He is now the **Anointer**, the one who empowers; and it is the work of the Holy Spirit to make Him known in us as such (Eph. iii. 16, 17). When He is thus known in power, it is no longer a question of our inability but His ability; then we shall know that His ability enables us to respond with agility and ability to all He commands and desires.

III. A Righteous Hand.—The Apostle Paul as he was in the consciousness of the Lord's presence could say of his life and service, "my conscience bearing me witness in the Holy Ghost" (Rom. ix. 1. These words in their primary application have reference to his concern about his brethren, but they may be taken as the key-note of his life. His conscience was one which was adjusted, not according to a human standard, but to a divine one.

There are three things which God the Holy Spirit teaches us after we are saved, and these are, to live soberly, righteously,

and godly in this present evil world (Titus ii. 12). "Godly", that is, like to God; "soberly", that is, completely mastered, so that the whole of the being is in hand; and "righteously", that is, right in our transactions with others. If we are thus taught there will be no taking advantage of another's ignorance, no selling one article at two prices sold under the same conditions. We shall not only do to others as we should wish them to do to us, but shall serve others as if we were serving Christ; yea, we shall serve Him in them.

A certain disciple of the higher criticism, who was a deacon in a Chapel, had a calf to sell which had a bad pedigree, so much so that he could not sell it at the place where he lived. He took it to a distant town to dispose of it. A gentleman who saw it, asked if it was all right. The deacon replied, "If you only knew the record of that calf, you would not hesitate for one moment", implying that the calf was all right. The calf was bought. Afterwards the man boasted of how he had taken the buyer in. Someone remonstrated with him, and said, "How could you, a professing Christian and a deacon, take advantage of another's ignorance?" Whereupon he replied, "You straight-laced people are too particular. We who believe in the higher criticism are not so nice"! That does not say much for what is so often called "devout criticism".

Of this we are confident, that no consecrated and Spirit-filled man would or could act in such a manner. A Spirit-filled believer lives in the consciousness of the Lord's presence, acts under obligation to Him, and in the light of the Judgment-seat of Christ.

IV. A Sweet Temper.—"Your love in the Spirit" (Col. i. 8) are the commend- ing words which Paul could use of the saints in Colosse. Where the Spirit in His love resides, the love of the Spirit will radiate and illuminate. He can no more be present and His love not be manifested, than the light of the sun can be absent in the ignited coal, for the simple reason that the burning coal is treasured sunshine. "He took all the strike-back out of me", said a lady to the writer, in describing the Spirit's infilling. There is no explosive material in dampened gun-

powder and there is no response to sin in one filled with the Spirit.

There comes to my mind the difference under provocation between two Christian workers, both naturally of a fiery temperament. The one expressed himself, "I wish I was unconverted for five minutes. I would give it to you hot and strong". The other worker, all the while he was being taunted, calmly looked up to heaven, quietly clapping his hands, and kept saying, "Bless the Lord! Bless the Lord"! What could they do with him? As one remarked, "What can you do with a fellow like that"!

"I would give anything if I had a sweet temper", says one. "I have tried again and again". And the result of your trying has been, you have become more sour. You need the sweetness of Christ to make you sweet. One of the most pathetic things at the late Mr. Spurgeon's funeral was the remark of a wee lassie, as the tears were trickling down her cheeks and she pointed to the moving bier: "He always put two lumps of sugar in my tea"! The sweetness she received from him made his memory sweet to her. The Lord does not promise to put two lumps of sugar in our tea, but He does promise to put His sweetness in our hearts, and when He does people will know we are sweet, not that we are sweet, but that He is sweet and sweetens us.

V. A Prayerful Spirit.—One of the most comprehensive exhortations in the whole of the New Testament about prayer is "Praying in the Holy Ghost" (Jude 2). The ministry of prayer is one of the most important of all ministries.

There are four main causes of backsliding and these are, worldly association, an unbelieving heart, a neglected Bible, and a prayerless closet; and as a rule the first three have their rise in the last. A prayerless spirit will cause the Bible to be neglected, will allow the spirit of faith to wane, and will question the requirement of the word of the Lord to be separated to Him from the world.

"She does not give the Holy Spirit a chance", said an old Christian who was lamenting over the backsliding state of a young Christian; "She does not pray". How can He have His way if we do not

pray! Prayer is the heart-hunger created by the Spirit, and only He Himself can meet the hunger of the heart. Prayer is the wire along which the current of the Spirit's power runs; how can we have the power of the Spirit if the prayer is wanting? Prayer is the opener of Heaven's storehouse of blessing; how then can we have the blessing if we lack the opening power! Pentecost was preceded by prayer and it was maintained by the same means. Pentecostal power is obtained and maintained by personal and united prayer.

VI. A Clear Eye.—Not without significance is it said that, Stephen being full of the Holy Spirit saw the Lord Jesus standing at the right hand of God (Acts vii. 56). A Spirit-filled believer always sees the Lord Jesus in the place of power and privilege. He makes much of Christ and nothing of himself; in fact, he does not talk about himself, for it is possible to sing

"Oh! to be nothing, nothing" in such a way as to say plainly

"Oh! I am something, something".

The Spirit-filled child of God does not look around, or he would be dismayed; he does not look within, or he would be disgusted; he does not look back, or he would be defeated; he does not look at others, or he would be disappointed; he does not look at his circumstances or he would be disheartened; he does not look at his blessings, or he would be diverted; but he looks at Christ and is delighted. The Spirit-equipped believer says, "Christ crucified for me is my salvation; Christ risen for me is my acceptance; Christ with me is my fellowship; Christ in me is my power; Christ before me is my example; Christ behind me is my director; and Christ beneath me is my comfort".

VII. A Scripture-Guided Testimony.—

Of the early believers it is said that they "Preached the Gospel in the Holy Ghost" (1 Pet. i. 12, R. V.). They preached what He had inspired, and He inspired them as they preached it. "The Holy Spirit", said an old Puritan, "always rides in the chariot of His Word". If we would have Him, we must keep where He is to be found. Professor Godet points out, in commenting upon the words of Christ "The words I speak unto you are spirit and life", that the force and meaning of the words is, that the words of Christ are not merely the channel by which the Spirit communicates spiritual life, but that those words embody the Spirit Himself; therefore if we would have Him we must have them; and if they are wanting then He is wanting. But they are not wanting in the one filled with the Spirit, for he recognizes that he has the authority of the Spirit in power, as he is under the word of the Spirit's authority.

Some who limit the Holy Ghost in the truth of His Word and water down the fact of the Divine inspiration of the Scriptures, think they can take away, modify and fritter off truth, and get spiritual blessing. The fact is, if we fritter away and limit, we can not have spiritual blessing too. When Israel limited the Holy One of Israel, they limited the supply of blessing to themselves. He has much for faith, but nothing for faithless unbelief.

The practical question comes, "Are you, my reader, filled with the Holy Spirit? If not, why not? What hinders? If you make room for Him, He will fill the room you make. If you give yourself entirely to Him, He will give Himself entirely to you.

EVANGELISTIC AND MISSIONARY SECTION

Department of Biblical Evangelism

Conducted by the President, William Phillips Hall

The Divine Art of Winning Men to God

In further considering the Divine art of winning men to God, in the light of the life and evangelistic service of the Apostle Peter, it will be well for the Christian worker who desires to succeed in his undertaking to note, that the message of Peter was foundationed upon an explicit faith in the Old Testament as the absolutely true and very Word of God. It is without fear of successful contradiction that we call attention to the historical fact, that no preacher subsequent to the day of Peter ever largely succeeded in leading men to God who did not found his message upon a like faith.

If science, be among other things, "an exact knowledge of facts (historical or empirical science)", then what can be more truly unscientific than a so-called evangelistic message that does not include all of the great cardinal verities of the historic faith of the true Church of God? The time has come for all who would be effectively used of God in the salvation of men, to examine themselves, whether they be in the faith; and, if such examination, conducted prayerfully in the light of the plain teachings of God's Word, shall reveal an unlikeness in belief or teaching to the belief and teaching of our Lord and His Apostles, to reform their belief and teaching so that it shall conform absolutely to the Divine standard.

Doubtless there are many men, in these latter days, who are theoretically sound in belief and teaching, but who, nevertheless, are practically powerless in evangelistic service, because their faith in the absolute integrity and authority of the Bible as the Word of God has become, perhaps unconsciously, affected by the faith-destroying critical teaching and spirit of the age. We have heartfelt sympathy for such men, if not for their doubts; but we beg to call their attention to the fact that, unless they be willing to denounce and utterly abandon all belief in and sympathy with, such teaching, they would

doubtless act wisely in abandoning their vainly attempted work of leading men to God, for which their unbelief unfits them, and in which it foredooms them to failure. To those who have accepted the so-called "new theology", or who may follow that "theology" to its logical conclusions, we have but one suggestion to offer—a message born of, or tinctured by, unfaith never truly won a soul to God. He who would be truly scientific in evangelistic service must of necessity build his faith and message upon "the faith once and for all delivered to the saints", and forsake all faith in, adherence to, and teaching of "the conclusions" of the destructive so-called "scientific Biblical scholarship" of the times.

We are rejoiced to note, at the present time, the greatly increasing tide of evangelistic interest throughout the World. We also note the most significant fact, that such interest is in every case the direct result of the blessing of God upon the preaching of that faith of the ages, ever old but ever new. Broadly speaking, the "old theology" is to-day, as it has always been, the only theology whose preaching is blessed of God in the promotion of true spiritual revivals and the salvation of men. If the "new theology" has promoted any revivals of a truly evangelical character, and has brought many sinners to God, we have yet to hear of it. Even some of our beloved brethren of "new theological" leanings are beginning to note these facts—and to act and govern themselves accordingly,—for which we are devoutly thankful.

The work of Dr. Torrey and Mr. Alexander, Doctor Munhall, Doctor Chapman and many others, who are confining themselves strictly to the preaching of "the Old Faith and the Old Book", is being blest with marvellous success—many thousands being monthly brought to God, although the movement has as yet but fairly started!

Evangelical Convictions Essential to Christian Progress*

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[Mr. Speer here answers the four objections urged by those who "hold that the evangelical conviction is not tenable any longer".—Editor.]

1. We say to those who tell us that the great gospel is not creed but character, that we entirely agree with them.

The truth they have got, they have got from us. That great truth of theirs, regarding the central importance of character, is a distinctly Christian truth. Our only quarrel with them is that they have not taken enough of our truth to enable them to keep the bit of truth they have taken. For character has in it no capacity to create its own standards. Our friends say that character is the great thing, whether with Confucianists, Mohammedans, or Christians. Yes. But a Mohammedan's standard pictures as a right character a man with four wives, and as many concubines and slave girls as his hand can hold.

What do men mean when they say they believe in character? They should go on at once and state what kind of character they believe in; and when they state what kind of character they believe in they will find they are simply framing for themselves a creed. "I believe in an honest, upright character". Very well; this is a creed—an inadequate, a partial, a superficial creed—but in its essence and principle a creed just as truly as the Nicene or the Athanasian creed.

Just as character in itself has no power to erect its own standards, it has no self-creating power. I can not lift my body up by my boot straps, nor can I lift my soul up into a perfect character. No man ever got out of his own will more than he found there. He can not get out of that will any more than is in that will; and when he finds that in that will there is no power of a holy life, how is his character to create for itself holiness and stainlessness in him? Just as character has no self-creating power, it has no self-corrective power. Character deteriorates as everything else deteriorates, unless it is

constantly fed at living springs. We know how much it needs checks lest it go to excess; how much it needs stimulus lest it lag behind. It can not provide for its own necessities.

When men say they believe in character, and that it does not matter what men think, it only matters what they are, we answer them, that even so much truth involves postulates and necessities which run beyond character. We might answer their folly after its kind. They think it does not matter what men think. Does it not matter then that they thing so? If it does not matter how men think, why do they take such pains to show us that we do not think right? Of course it matters how men think. We go back to the life of our Lord. He laid emphasis on how men thought. Men say you must go back to Christ's method. This was His method. He was a teacher working on men's opinions. What he was anxious about was the springs within men. One question with which He went about was, "What do you think of Me"? The term that we translate "repentance", you know, simply meant a man's change of mind. He sought to lead men to right thought about God and duty. From right thoughts within, right acts would issue. To crucify the intellect is a poor way to create the character.

2. Or—to speak of the second difficulty to which I was referring—men say, "What we want to get at to-day is the real, essential thing within.

"What does it matter whether we believe certain facts about the first Christian century? Here is a man", they say, "who believes those facts, and he is a bad man, he is in jail. Here is a man who does not believe those facts, but who appreciates their spiritual meaning, and he is a good man, respected by everybody in the community. Now what difference does it make whether he believes those things or not,

*The concluding portion of an address delivered at the Twentieth Anniversary of the New England Evangelistic Association, Boston, January, 1906. The opening portion appeared in the April issue.

if only he gets the religious value from them"? Well, we shall not be able long to extort religious value from facts that are not facts. If we do not believe in the history we shall not very long be able to save what we call the religious value of the history. A religious history that is a great delusion will not feed a true spiritual life in the soul.

And the fact of the Divine Christ is inseparable from the Christian religion, howsoever conceived. We can not tear Christ apart from Christianity. We can not tear Christ apart from Christianity, for one thing, without giving up our Gospels. The Gospel of John, to be sure, many people have given up, but the synoptic Gospels also will have to be surrendered, not only because of clear and unmistakable assertions there, but because Christ is interwoven in those Gospels as inseparable from the Gospel he preached. As we should have to give up the Gospels if we separate Christ from His teaching, so also we should have to give up our Christian experience, for our Christian experience is built around a living, personal relationship with Christ. You remember the two lines in a recent poem about a washerwoman. I am not at the moment sure about them, but the thought is:—

"But the woman has a Friend
Who'll be with her to the end".

The washerwoman has got to give that up if Christ is not in His religion, if He is not in His religion so that He can not be torn out of it. Why, He was buried nineteen hundred years ago, and if He did not rise, if He does not live, if we do not know Him as a real Saviour and friend, how can He be any more to us than any good and pious man who lived in the generations that have gone by? We can not afford to make that sacrifice, because it is a sacrifice of what we know by experience to be true.

3. That leads me to speak, in the third place, of the contention that we must somehow get the difficulty of the supernatural, which is a stumbling block to men in our day, out of Christianity.

My friends, I believe the one thing that gives Christianity any grip upon the world at all is the supernatural power that is in it.

I have spent the last two Sundays in one of our greatest universities speaking to the students, and the first Sunday night I tried to explain this real supernatural character of the gospel to the men, because I knew the hearts of the students well, and I knew that what young men's hearts want is not an impotent moral admonition to them to be the kind of men they ought to be and are not. They want to know how there can come a reinforcement from without into their wills. And I tried to establish these four propositions: First, that Christ and Christ alone shows men the possibility and the duty of a man as to his character and his service. Second, that, in the effort to become that, Christ does for a man what the man can not do for himself and what nobody else in this world can do for him. Third, that Christ is able to counterbalance the difficulties and equalize the circumstances of a man's life, and to take care of the things that are beyond the resources within the man's own will. And fourth, that Christ is able to do all this for a man in the beginning. He is able to break in on a man's life with supernatural help at the outset; and the supernatural resources and assistances are the very things that the experience of the man when he is battling with sin teaches him he simply must have for the salvation of his soul.

A few days afterward, when I had gone home, I got this letter from a graduate student in the university:—

"I want to tell you of the result of your talk to-night. Though I have been a professing Christian and a member of the Church, I have not been conquering sin in my life in one respect. The way you put it to-night some way helped me to believe that Christ could give me victory, and I do believe and count on Him. This has been the battleground in my thought: Can Christ actually overcome the circumstances and the ordinary course of consequences in a man's life, without waiting for the slow natural process of habit breaking and habit formation? I now know that He can; that He can enable a man to right about face in an instant; if He can not, there is no excuse for Christianity. The particular point which helped me, I think, was the idea that Christ could help

a man get the bulge on his temptation at the first, and lead him actually to become a different man. I wish to thank you for that message.

"I am a graduate student, and I think the desire to explain everything by psychological laws has been a stumbling block to me. The change in men's lives is just as hard and solemn a fact as any other, and if our philosophy won't assimilate it, so much the worse for our philosophy. The fact remains, a blessing for the man who realizes it, and I am thankful I am one who does".

Now what is that but an expression out of the life of a man—and I submit that testimony from experience authenticated by character is as valid as any argument which could be presented—what is that but testimony out of the life of a man who has found in Christianity now, in the twentieth century, supernatural power?

The Christian religion is not a mere finer form of ethical doctrine. Christianity would be our absolute despair if all Christ did for us was just to come and show us a higher standard than we had known before. We already know more duty than we are doing, and see a higher standard than we have attained. We do not want any teacher to come and mock us with larger light unless he is prepared also to give us more strength to live by, and attain to the larger light he offers to us. Christianity is not merely a finer form of ethical prescription. Christianity was meant to be the release of a new power into the world. It was meant to turn out upon the world from those pierced hands, "extended wide as mercy's span", a new power to transform and change the lives of men. What help is it to the drunkard to go down to him and say to him, "My brother, you became a drunkard gradually, drink by drink, didn't you? Now you have got to get out of it gradually, too. Now you take, perhaps, twenty drinks a day. You have got to fall out of it drink by drink. Nineteen to-morrow, eighteen the next day, and maybe, if you have got strength and will enough, you may become a man again. You did it all yourself; now you yourself must undo it all again". How many drunkards would be regained thus? How

many have any such self-redeeming power within their wills?

What men want the whole world over is a reinforcement of their wills. We have no gospel to bring to the young men of this day unless we can go to them with the testimony, validated by our experience, imbedded in the historic consciousness of the Church, that there is for a man a living power that can now come in and do for him what he can not do for himself.

4, And lastly we must take our stand against this immoral goodfellowship of our day that just erases all the lines of moral distinction between men, that eliminates all the boundaries between truth and error.

We might be content to say here to our antagonists, "Fight it out among yourselves". For there are some of them who say that character is the great thing, the one unalterable thing in the life of a man; and others, in the same company who say character does not amount to a row of pins, that if only a man tranquilizes his conscience in whatsoever way he may, and stupefies his soul, he can be let into the great brotherhood of good fellows who will not ask each other any questions about their convictions regarding truth and error.

Now, I believe that the disposition to which this tendency panders is a very slight disposition in our day after all, and that the real temper of true men is entirely different from this. As I meet with young men I do not find them the kind who like a soft thing. They are not the sort who want all condemnation of lies relaxed, and all moral distinctions obliterated. They are men who believe in the rigidity of integrity, men who believe in the solidity of truth; they are men who want to get fixed foundations under them and stand on those foundations. I think the Christian Church entirely misinterprets the real temper of our day when it dissolves its claims upon men and comes with a poor, washy, tepid gospel that has no power in it at all, which makes no appeal to them to array themselves against falsehood and error and wrong. What we need to-day is to ally ourselves with those great principles of the evangelical conviction which give to us the firm custody of the move-

ment of righteousness in the world. We look back upon the life of Christ and we see that He was the sternest teacher that ever lived. Men speak truly about the sweet Savior, but the sweet Savior was very strong, and He never for a moment glossed over the lines of distinction between what is true and what is false.

The need of our day is indeed a need to return to Christ once more, "back to Christ". But I do not mean by that "back to Christ" in order that we may get rid of Paul's interpretation of Christianity. I do not mean "back to Christ" in order that we may get on the other side of the resurrection and so escape from that central, cardinal fact of the Christian faith. I mean "back to Christ" in the living sense; back to the present, living Person who stands behind the loom of life to-day; the great supernatural Man who is still living more really than He was living nineteen hundred years ago. We are to get back to Christ in that sense, back from our compromise and our sin, back from our pusillanimity and our cowardice, back to the distinctness and positiveness of His living message to men; "back to Christ" in this sense, in order that we may go out with Him to the whole world.

As I understand it, this Evangelistic Association stands for just these two great principles: "Back to Christ" and "Out with Christ". Back to Him for His power and for clear vision of what the world needs, and out to the world in that power and with the supply of its need furnished by Him who died for the life of all mankind; out not to any one class alone, but to all classes of men, the old and the young, reaching them before character hardens, not for time alone but for eternity, with the one message, the story of the one way. This was Christ's own narrowness, "I am the way and the truth and the life, and no man cometh unto the Father but by Me".

I wonder whether now, at the dawn of this new century, it is not a good time for us to draw the lines afresh. I do not in the least regret the opening of certain great questions within the last few months, compelling men to set themselves securely in their attitude with reference to Christ and His place in His religion, and His claims upon men. After all, everything

narrows itself down to that. We will not allow the issue to be shifted to the problem of the Bible. The great question is not the question of inspiration. The great and central question is the question of our view of and our attitude to Jesus Christ our Lord. I suppose this body here this evening is a body of men and women who stand securely faithful and true to the conviction to which He gave expression with reference to Himself, and on which, as He told Simon Peter, He proposed that His Church should be built. That is the great question now—how we array ourselves with reference to Christ?

I went to West Point not long ago, and we had the evening meeting in the old chapel, the most historic and picturesque building there, with great guns set all around in the masonry of the walls as their chief ornament. When the meeting was over I came down the center aisle of the old chapel with a little group of students from the Southern States. Just as we passed under the rear gallery to go out, one of the students stopped and said, "I wish you would look up at that shield on the wall there. That is the most striking thing at the Academy to me". I looked about the wall, and all around there were marble shields set in the wall, and on each shield was the name of one of our Revolutionary generals. Then I looked up at the particular shield to which attention had been called, and that shield was blank. It was there in form just as the other shields, but with no name on it, simply the words "Major General", and the date of the unnamed general's birth. I said, "What does it mean"? "Well", said the cadet, "that is the shield for Benedict Arnold. There is a shield for every Revolutionary general, and one for him, too, but the nation would not cut his name on it, nor the date of his death". He denied his country; his country has denied him. He made his own choice, and now he is held to it.

Was not that the great test by which Christ was ever trying men while He was here? Is that not the great test to-day in the world? "He that confesseth Me before men, him will I also confess before My Father who is in heaven; and he that

denieth Me before men, him will I also deny before My Father who is in heaven". My friends, this is the central thing. For this men have lived and died in the centuries that have gone. For this men are to live, and, if need be, to die to-day, that

the faith which we got from our fathers about Jesus Christ, the Son of God, and the Head of all things, and the Saviour and Redeemer of men, may be preserved, that we may hand it on unmarred to the generations that come after us.

Department of Biblical Foreign Missions

Conducted by Henry Otis Dwight, LL.D.

MIRACLES WHICH DO HAPPEN

Once upon a time an eminent writer introduced into a story of religious experience the sentence, "Miracles do not happen". The utterance served to carry certain of the novel reading class to a conclusion that there is nothing supernatural about Christianity. But this result followed where there was long preparation of carelessness and ignorance. Wheat is not harvested from hard soil that rejects seed. One needs only to read the missionary magazines from month to month, to see that miracles do happen in this our day. All that is necessary for conviction is the possession of eyes that see, ears that have an opening through which sound can penetrate, and a mind that can understand the relations of facts and their meaning.

The following notes are taken hap-hazard from the missionary magazines that have come to hand in the single month of March. Without straining one can see in them the action of a power greater than man controls.

Some striking fruits of the Gospel

The Rev. George Grenfell of the Baptist Missionary Society (London) gives in the *Baptist Missionary Herald* for March a vivid glimpse of the changes produced by missions in the Congo Independent State. He was sailing in the mission steam launch on the mighty Congo River. The sun had set with a threat of storm and the missionaries sought a sheltered nook where they might tie up for the night. As they looked for a suitable place, Dr. Grenfell remarked that this was just the part of the river where twenty-one years ago he had first noted the lurid glare of a long line of burning villages left by slave-raiders. While he spoke the black crew

of a big fishing canoe half hidden among the reeds, struck up, "All hail the power of Jesus name". Under such circumstances this song from the black fishermen was more than a surprise. "Hearing 'Crown Him Lord of all' peal across the water as we did", says Mr. Grenfell, "whose heart could fail to be moved! I little thought to live to see so gracious a change, and my heart went forth and joined these fisher-lads in their song of praise. We had not observed the canoes (there was quite a fleet of them), but they had recognized our steamer and gave us what to me was a glorious welcome and what will long remain a blessedly inspiring memory". The singers were out on a fishing expedition with some of their townsfolk. As the expedition was to last for some days, the young men had brought with them—not what young men sometimes take on fishing excursions in America—but their Bibles and Hymn books. What power has changed these savages so that of their own accord they carry Bibles and Hymn books along to bless their pleasures?

The *Church Missionary Intelligencer* for March recites the following among its notes from Africa. At Olona (near Onitsha in Nigeria) the first baptisms took place in December, 1897. The candidates were a man, his wife, and two boys. The rite was administered in the parlor of the mission residence in the presence of a congregation of less than twenty, the most of them roughs who came armed with guns, spears and hatchets. These wild-looking men looked on suspiciously, expecting and ready to strike at evil results from what they clearly regarded as a malicious incantation. The last baptismal service reported took place November 12, 1905, only

eight years later, when fifty-six persons were baptized in the presence of a reverent audience of over four hundred. Such a transformation effected in a time too short for the evolutionist, must be accounted for in some other way.

In the town of Onitsha on the Sunday before Christmas the service in the church was conducted entirely by Christian Africans. Bishop Tugwell, of the Church Missionary Society, writes of this service: "As I sat there and saw this large congregation reverently worshipping and heartily singing in their own language, led in their worship by men of their own race and tongue, without any outside help whatever, I thanked and praised God from the bottom of my heart for such a manifest blessing upon the labors of the Society".

These people used to be among the most barbarous and cruel of the fetish worshippers of West Africa, living in that terrible country of blood which lies between the left bank of the Niger and the right bank of the Cross River. The hand of God alone has transformed them.

The experiences of those who sow the Bible beside all waters often illustrate the parable of the Sower. Bishop Hartzell has this incident in the *Woman's Missionary Friend* for April. About forty years ago Ann Wilkins, a noble white woman, was sent by the women of the Methodist Episcopal Church to Liberia, and for twelve or fourteen years had a very successful school on the St. Paul's River. Two years ago, while a surveying party was fixing the boundaries between Liberia and the English colony of Sierra Leone, they came to a large native tribe on the borders of Mohammedan territory, which they found would not permit any Mohammedan teacher to come among them nor any Mohammedan prayers to be said in their midst. On inquiry it was found that a pupil of Ann Wilkins had come to them years ago, had read the Bible to them, and told them of the true God. Ever since then they have been waiting to learn from the teachers of this pupil more about the true God.

These people are not Christians; they know little of Christianity, but they are waiting to know more of that whereof they have heard rumors, and which some

inward force working upon their misty consciousness has convinced them is true.

There are other than Christian methods of dealing with the African pagans. During the last few months an outbreak of independence among the tribes in German East Africa has given the German Government much anxiety, and its officers have been ordered to study the causes of the discontent in a sympathetic way. The Governor of the Colony reports in kindly fashion that the discontent is the natural fruit of civilizing influences at work in the colony. He then proposes remedies. The first one that commends itself to his judgment is the liquor traffic, now forbidden by law and treaty. The liquor trade, he thinks, is the only improvement which will occupy the minds of the people and at the same time give them incentive to work. Why does no evangelical Christian missionary ever make such an error of judgment? Because every one is taught by the Bible, none of whose writers, during all the centuries in which successive generations added to its documents, ever departed from the simple principles by which God has undertaken to lift and to save the race.

The history of missions abounds in just such changes, wonderful, when the past of the people is brought to mind, as the stuff of which dreams are made.

The Gospel acting on Individuals

The marvellous quality of the changes now being produced by the gospel appears in the effect of it upon individuals.

Here is a story from Japan: The Rev. D. Norman, of the Canadian Methodist mission at Nagano, Japan, recently wrote to his Society that "four years ago, while at Tokio, we allowed four students in a Government school to use a small out-building on our premises as a dormitory. One of these four I lost sight of after he graduated. I tried in vain to reach him through the mail. Last week he wrote me of his own accord that he is teaching in a Government school in another part of the country. He says that he continues his study of the Bible, reads it daily and finds spiritual food in the reading. And then he thanks me for having sown the seed of truth in his heart, which he prays may not prove stony ground". Mr. Nor-

man adds, "We know not which seed may thrive, but it is our privilege to go on sowing". True, and the reason why it is a privilege to "go on sowing" is, that the ideas in that Book are no human imaginings but instruction placed there by the Almighty for the one great purpose which is being brought to pass.

The **Bible in the World** for March has this incident of the same class and the same significance, also from Japan. A wounded major in the Japanese army told an English missionary how grateful he was for the gift of a New Testament, which some one placed in his hands as he was leaving for the seat of war. He described it as a beautiful book with "golden leaves", bound in fine leather. After he was wounded he had nothing to do, and bethought him of the "book with the golden leaves". "I spent all the time I could", said he, "reading that book. It was the only comfort I had. Many things in it I do not understand; but it is a book that brings peace to him who reads it. Go on", he said to the missionary, "spread your religion as fast as you can. It is a good thing for a people to have something which they can believe". Pause a moment and recall the qualities and characteristics of the man who is speaking, his long education in ancestor-worship; his satisfaction with the Bushido chivalry—and so shall the wonder grow, that this book, written by Jews at the other end of Asia, can take hold thus upon the Japanese soldier thrilling with the joy of a triumphant war.

The **Church Missionary Intelligencer** for March recites an incident showing the unconscious penetration of gospel truth into the heart of a pagan in China. In the neighborhood of Ningpo a Chinese family had heard something of Christian teaching, and the wife and mother had spoken, in the household, of her wish to learn more of "the Doctrine". While nothing was yet decided the woman suddenly fell ill and died. Then the pagan husband was aroused to action. He called his daughter and told her that she must go to the mission school, "lest she also be too late". The truth slowly entered that man's soul, before he was ready to admit acceptance of it, made him tremble for his daughter's future.

If we force ourselves to remember what the average Chinaman is, we can perhaps realize something of the marvel which characterizes the following letter from a Chinese student in Wuchang, to Rev. James Jackson, head-master of the Boone school in that city. The letter is copied from the **Spirit of Missions** for March.

"The thought of consecrating myself to the will of God has long been in my mind; because I feel that the cure of the disease of China is a matter absolutely dependent upon the prosperity of Christianity. Besides, to serve God, and to fight for the cause of justice and right, is a glory with which no glory of any other kind is comparable. Therefore, I beg to inform you once more that I am determined to give up myself, heart and soul, to the Church of Christ, and to begin my theological course this China New Year".

In the **Missionary Herald** for April, a missionary of the American Board remarks almost casually, "During my three weeks journey (among the outstations of the South China Mission) I was enabled to baptize some ninety-six persons; which shows that the work is moving forward, if not as rapidly as formerly, still with a steady and hopeful increase in numbers". Here again one has to use force to constrain the mind to grasp the full meaning of the matter of fact statement that ninety-six Chinese, in that little patch of territory near Canton, were found on that one tour to be proper subjects for baptism. Such things are not the work of man.

Woman's Work for April has a picture of a Brahman ascetic in the north of India. We all know what a Brahman ascetic is. He is a man so full of pride in his own rank, as descended from the gods, that he is content to live at the expense of the people who worship him, while he devotes his life to penances which shall gain him merit enough to ensure his personal advancement at the next transmigration of his soul. Such a man had vowed to remain entirely unclothed during twelve years; during twelve years to sleep not a single night; and in summer sun to sit in the midst of a circle of fires. He had fulfilled eleven years of this torture, and by one more year of such penances he would

attain the vast merit that would lift him in the scale at his next rebirth. Then a converted Brahman found him. This Christian Brahman knew very little more than the fact that Jesus Christ had saved him from destruction and was with him every day. He fastened himself to the ascetic. He talked to him, he prayed with him and for him. During ten days he would not let the poor fellow go. Then the ascetic yielded. He cut off his long, matted hair, stripped himself of his beads and the other paraphernalia of one who is acquiring merit by suffering, and he humbly sought baptism as a follower of Jesus Christ. After a careful testing for some time he was admitted to baptism. Now this converted ascetic, who had regarded himself as too holy to be touched by any who were not of Brahman blood, is cook in a mission school, where he has to prepare food for children of the lowest caste! Is the cleansing of a leper, or the casting out of a demon, any more of a tax upon one's power of belief than such a change in a Brahman? Is it any more convincing than this change that Divine power has acted?

The Gospel leavening the Masses

Supernatural power is evident in the fruits of the Gospel among the mass of believers. The difficulty of seeing and really understanding the meaning of the facts, is the main difficulty which hinders Christians from breaking forth into joyful shouts that they see the signs of the coming of the Kingdom. What is a more sure sign of it, than that the Christian community in India should recognize and take up its duty to evangelize the people of the land?

The National Missionary Society of India, which has already been mentioned in these pages as in contemplation, was formally organized on Christmas Day, 1905. The meeting was held in the room in the mission house at Serampore where William Carey used to work. The Society has been hailed in the most enthusiastic manner by Indian Christians from all parts of the Empire, as well as by missionaries of many denominations. Its organization is one more sign of the naturalization of Christianity in that non-Christian land. There are many dangers before the child who

begins to walk alone; but none for that reason deprecate encouragement of his efforts. Mistakes will doubtless be made by this new Society. But its development will be watched with eager and prayerful interest by friends of missions throughout the world. For this movement means that a profoundly active influence from Jesus Christ is stirring many hearts to long to work for Him.

Mrs. Rowlands, of the London Missionary Society mission in Madagascar, sums up in *The Chronicle* for March results of the revival in the Betsileo province as follows: "In the seven divisions of our district we have had evangelistic and revival services during the past months and many hundreds have decided for Christ. But what we value even more is the deepening or spiritual life in believers.

"A notable feature of this movement is the ministry of the women. In speaking, praying, visiting and winning souls women are to the front. A dozen or so go out from this town to near villages on Sundays to preach the Gospel. We really believe that a new era is dawning upon the poor Betsileo. Fields are white to the harvest as they have never been in Betsileo before."

Mr. Nelson, of the American Board's mission in Canton, China, throws a side-light (in the *Missionary Herald* for April) upon the reality of the Christianity professed by some of the Chinese in the United States. Speaking of a plan to build a chapel at Lampin, an outstation south of Canton, he says, "To do this we are depending for help largely upon the Chinese Christians in the United States, who have gone out from this district. They are responding well. They have sent me already \$1,300 in silver (\$650 in gold), and have promised \$500 in silver besides". Here again is a fact whose meaning we do not grasp without compulsion. When the full meaning of it is realized in relation to the progress of Christianity among the Chinese, we may not refrain from giving thanks that we have seen the Lord at work.

The Rev. F. P. Joseland, of the London Society's mission at Amoy, China, says in *The Chronicle* for March, of the Chinese Congregational Union in that region, "It

is thirty-two years since the churches of the London Missionary Society in Amoy were formed into a Congregational Union. From the dozen churches composing the Union when it was first started, the number has grown until there are now fifty-six Chinese Congregational churches and forty-five outstations, scattered over an area 420 miles in length and about 200 miles in breadth'. The Union meets once a year, generally in January. It consists of all the L. M. S. missionaries of the Amoy region, all Chinese ordained pastors, all preachers and evangelists in charge of churches and outstations together with one or two delegates from each separate church. The meeting lasts for five or six days including a Sunday. The expenses of the meetings and of traveling are shared by the churches and those who attend, helped my small grants from the mission funds. Every year a printed report of the proceedings is issued, so that all church members may read for themselves what is being done. "It is a happy augury for the future", says Mr. Jose-land, "to find that the Chinese are capable of self-government and unity of action. Amidst the many new and strange forces coming to the front in China, there can be no doubt that the influence of united bodies of Christians working together in harmony will be the most potent".

The wonder is that the pagan peoples are moved at all. In the parable of the Sower the seed which produces the harvest

of citizenship in the Kingdom is the word of God. When that word reaches the consciousness of pagans a variety of adverse influences combine to make it unfruitful. Satan tries, as of yore, to snatch away the impression; persecution because of the word acts to destroy its fruitfulness; the cares of this life, the deceitfulness of riches and the lust of other things would choke out the growth of a new life. Only when the Holy Spirit finds ready welcome, can the word that has fallen in the heart of a pagan bring forth its abundant fruits of the class which we have been observing. That the word of God ever succeeds in changing the views and the character of a pagan is due to the Holy Spirit—that is to say, it is a miracle of grace.

That tribal organization of which Mr. Worldly Wiseman was once an honored chief still exists, and still disparages spiritual life. Only the other day one of its members, standing in the midst of a religious conference, felt that he had made a point when, speaking, as is the wont of the tribe, on the weakness of Christianity, he soberly declared, "We are standing by the death-bed of a great religion". If we can see (as he could not) such facts as have been here brought together without effort, we know that our Redeemer lives and is bringing in his Kingdom by His own interposition. If this view is true, then to ascribe to any other cause the results of the Holy Spirit's miraculous action is a sin whose gravity the mind shrinks from characterizing.

DAILY BIBLE STUDY AND READINGS, FOR PRACTICAL AND DEVOTIONAL ENDS

Conducted by the Educational Secretary

READINGS IN THE NEW TESTAMENT—LUKE

The facts touching the origin and design of the Third Gospel, drawn from the Fathers are: that Luke, the physician, wrote the Gospel which bears his name; that it is substantially that which he and Paul had preached to the Greek world; that it was published for Greek peoples; and that, while addressed formally to Theophilus, supposed to be a Greek convert to Christianity, it was really written for Greeks as representing the Gentile world, to commend Jesus to them as Saviour.

As the key to the Gospel of Matthew has been found in the Jew, the man of prophecy and Messianic hope; that of Mark in the Roman, the man of power, of action and of universal empire; so the key to the Third Gospel is found in the Greek, the representative of reason, of literary taste and culture and of universal humanity. The Greek stood at the fore in intellectual activity in dealing with the great problems of man, and was thus in touch with the Gentile world or man as man, as neither Jew nor Roman could be. As the Messiah of the Prophets Jesus of Nazareth had an interest for the Jew; as the Son of God, the Almighty Worker and Conqueror, He appealed to the Roman; but in neither of these aspects did He greatly interest the philosophical and humane Greek. To reach the Greek the Evangelist must present the character and career of Jesus from the Greek point of view, as answering to the conception of a perfect and divine humanity, and adapted in His power and mercy, in His work and mission, to meet the needs of the Greek soul and of humanity as represented by it.

Wordsworth has well said: "The universality of man's apostasy from the primeval Law of God; the universality of the guilt of mankind; the universality of the misery in which the human race lay; the universality of their need of a Redeemer and a Savior; the universality of the redemption accomplished by Christ dying upon the cross for the sins of the world; the universality of the Christian Church, constituted by Him to be the dispenser to all nations of all the means of grace flowing from His sacrifice; and the preparatory and transitory character and function of the Levitical law and priesthood,—these were the solemn topics on which all men needed to be instructed, especially the Gentile world".

Luke's Gospel presents Jesus as the Divine and Universal Man, whose human interest and sympathy are bounded only by the race. At the same time it is the Gospel revealing the invisible world in the most marvellous manner; the Gospel of Prayer, containing such revelations on that subject as are not found anywhere else; the Gospel that recognizes the Holy Spirit and His active operations as a Divine Personality, as do neither Matthew nor Mark. In short, Luke alone among the Evangelists portrays Jesus, as the Divine Man, in the progress of His human development and of divine human work for mankind. These characteristics of the Third Gospel fit Jesus to the need of the Greek as his Savior and Lord.

The Gospel as presenting this view of Jesus in His work for mankind may be studied under the following divisions:

Introduction.—The Advent of the Divine and Universal Man. Luke exhibits the Origin, Development and Preparation of Jesus as the Divine and Universal Man for His Work as Savior of Mankind.—Chs. i. 1—iv. 13.

Part I. The Work of the Divine Man in Galilee chiefly for the Jewish World.—Luke exhibits Jesus as the fully-developed Divine Man in His Work in Galilee, in Laying the Foundations of the Kingdom of God.—Chs. iv. 14—ix. 50.

Part II.—The Work of the Divine and Universal Man chiefly for the Heathen World.—Luke exhibits Jesus, Rejected by His Own, as the Universal Man, in His Work

for the Gentile or Heathen World during the Period between His Withdrawal from Galilee and His Going Up to Jerusalem to His Last Passover.—Chs. ix. 51—xviii. 30.

Part III.—The Rejection of the Divine Man by Jew and Gentile, and His Atoning Sacrifice as Savior of the World.—Luke exhibits Jesus urging His Claim as the Divine and Universal Man, the Savior of the World, and Laying the Foundation for the Salvation of the World by His Sacrificial and Atoning Death.—Chs. xviii. 31—xxiii. 56.

Conclusion.—The Divine Man Risen from the Dead, the Savior of the Nations.—Ch. xxiv. 1-53.

Introduction.—The Advent of the Divine and Universal Man.—Luke sets forth the Origin, Development and Preparation of Jesus as the Divine and Universal Man for His Work of Savior of Mankind.—Chs. i. 1—iv. 13.

This Introduction, so manifestly different from the opening portions of the other Gospels, begins with a preface containing a statement of the literary aim of the writer (ch. i. 1-4),—which is followed by:

Section 1. Jesus, the Perfect Man, in His Origin, Birth and Manifestation to Men (chs. i. 5—ii. 20);

Section 2. Jesus, the Divine Man, in the Development of His Human Nature under Law, Divine and Human (ch. ii. 21-52);

Section 3. Jesus, the Divine Man, in His Special Preparation for His Work as Savior of the World (chs. iii. 1—iv. 13).

Section 1. Jesus, the Divine Man from Heaven, is presented in His Origin, Birth and Manifestation to Man.—Chs. i. 1—ii. 20.

Tuesday, May 1.—Luke i. 1-25.

i. The Pre-announcement from Heaven of the Birth of the Forerunner.—The Gospel is prefaced by a careful statement of the literary aim of its writer, fitted to commend his work to the man of reason.—The Greek needed to have Heaven opened to him; so the Gospel begins with the announcement from Heaven to Zacharias, the representative of the priesthood which had been even a more potent factor in the history of Israel than kingship, and in the Temple the center of the Divine Religion.—It was his lot to burn incense in the Holy Place—when the angel of Jehovah met him with his message promising him a son and setting forth his mission.—That there might be no room for doubt on the part of the priest the angel furnished miraculous credentials.—The unusual delay and the deafness and dumbness of the priest, attracted the attention of the waiting people.—These strange events led Elisabeth, who was to be the medium of blessing to the world, to go into retirement where she could devote herself to prayer and thanksgiving.

“It was ordained that the coming Prince should have an immediate forerunner to serve as a reformer and a herald, and

with his parentage the story begins. An aged priest, Zacharias, whose home was in middle Judea, with his aged wife Elisabeth, was childless. Their lives were blameless, but sorrowful. . . . And now the Gospel story opens, as is fitting, in the Holy City, in the Holy Temple, in the Holy Place. . . . One morning it was allotted to him, which could occur only once in a lifetime, to offer incense on the altar in the Sanctuary, while the people stood praying without. Immediately the story leads us into the realm of the supernatural; for, as Zacharias was burning incense, an angel appeared standing on the right of the altar. The natural dread of the supernatural fell upon the priest, and he trembled. . . . When Zacharias (remembered of the Lord) came out of the Sanctuary, he could not speak to the waiting people, but by gestures made known that he had seen a vision. His persistent dumbness was evidence that the vision was not a hallucination; accordingly, on returning to his home at Hebron, twenty miles South of Jerusalem, he made known to Elisabeth (worshipper of God), doubtless by writing, what he had seen and heard. In a similar case, Abraham believed, but Sarah laughed incredulously.

Here the reverse; Zacharias doubted, but Elisabeth believed, saying joyfully: 'The Lord hath taken away my reproach' ".—Noah K. Davis.

Wednesday, May 2.—Luke i. 26-38.

II. The Pre-announcement to the Virgin Mary of the Birth of Jesus.—To Mary, the descendant of King David, in humblest circumstances and in remote and insignificant Nazareth, the angel Gabriel bore the announcement of the coming miracle of the birth of Jesus. A fuller account of the conception by the Holy Ghost and the Virgin birth appears in Matt. i. 18-25.—The strange salutation, "Hail, highly favored", etc., was followed by the announcement that she should bring forth a Son and call His name Jesus; that He should be called the Son of the Highest; that the Lord God should give unto Him the throne of His father David; and that His kingdom should be an everlasting kingdom.—To her anxious question the angel gave a satisfying answer that led to her sublime submission to the will of God as she entered upon the most trying experience that ever came to woman, and that compelled her to go out from her home to escape persecution and to wait for God's vindication.

"Contrast Mary's faith with Eve's unbelief. By the one came the fall, by the other the salvation"... Jacobus.

"And what an absolute self-surrender to the Divine purpose! No sooner has the angel told her that the Holy Ghost shall come upon her, and the power of the Most High overshadow her, than she bows to the Supreme Will in a lowly, reverential acquiescence: 'Behold the handmaid [bond-maid] of the Lord; be it unto me according to Thy Word'. So do the human and the Divine wills meet and mingle. Heaven touches earth, comes down to it, that earth may evermore touch Heaven and form part of it".—Expos. Bible.

Thursday, May 3.—Luke i. 39-56.

Visit of the Future Mother of the Lord to the Future Mother of His Forerunner.—After the departure of the angel, Mary hastened to visit her cousin Elisabeth in

the little city of Jutta (Josh. xv. 55) in the hill-country of Judea, leaving it to God to enlighten Joseph, as He had enlightened her.—The aged Elisabeth rejoiced at her coming and, filled with the Holy Spirit, did homage to the future mother of her Lord, and strengthened her faith in what has been called "the First Beatitude" of the New Testament, "Blessed art thou among women".—In the response of Mary, **The Magnificat**, there is an appeal to the Greek poetic soul. It is one of the three hymns recorded by Luke—in whom alone we find such lyric poetry—the others being **The Benedictus** of Zacharias (ch. i. 68-79) and the other **The Nunc Dimittis** of Simeon (ch. ii. 29-32).—**The Magnificat** has in it many touches from the Song of Hannah (1 Sam. ii. 1-10). Mary recognizing her low condition gratefully acknowledges God's condescension, and by faith anticipates His fulfillment of His promise to Abraham and His seed for ever.—After three months she returned to her home in Nazareth, where the events recorded in Matt. i. 18-24 probably occurred soon after, resulting in her vindication in the eyes of Joseph.

"When read in accordance with its structure, this beautiful canticle is seen to be a celebration of Mary's faith; and, as leading up to this, every part of it takes its proper subordinate place. . . . Mary is thus, in Elisabeth's eyes, the most blessed of women, because the most faithful; and it suits well that the first psalm of the New Testament should take the form of a praise of the fundamental evangelical virtue".—Warfield.

"**The Magnificat** is the first Christian hymn—it is a hymn in the exact sense of the word. . . . **The Magnificat** is a type and model of what our hymns in church should be; its form is the old Hebrew form then passing away; its spirit is that of youth, of freshness of vision, of abounding bright-eyed energy. There is no pessimism in this morning hymn of Christianity".—Roberts.

Friday, May 4.—Luke i. 57-80.

The Birth of the Forerunner and the Prophecy of Zacharias concerning Him.—

Luke relates the circumstances connected with the birth of John. The evident Divine interposition produced a profound impression and awakened a remarkable expectancy among the friends and neighbors of the family in the hill-country of Judea, which was heightened by the fact that the hand of the Lord was with the child.—His tongue being loosed, Zacharias broke forth in the prophetic hymn, **The Benedictus**, in which he praised Jehovah, the God of Israel for fulfilling His promise to David and Abraham, and predicted the mission of John as the prophet and herald of the Lord, the Divine Redeemer.—In one final phrase the Evangelist sums up the life of thirty years of preparation of John in the deserts for his public ministry as the Forerunner.

“This canticle, which was composed in the heart of the priest during the time of his dumbness, issues solemnly from his lips when they are unsealed, as the molten metal flows from the furnace when an outlet is given to it”.—**Godet**.

“It is the expression of the aspirations and hopes of a pious Jew, waiting for the salvation of the Lord, finding that salvation brought near, and uttering his thankfulness in Old Testament language, with which he was familiar, and at the same time under prophetic influence of the Holy Spirit”.—**Alford**.

Saturday, May 5.—**Luke ii. 1-20.**

The Birth of Jesus and His Manifestation to the Shepherds—through the Angels.—In the incidents chosen by Luke in setting forth the birth of Jesus he turns aside from the events recorded by Matthew, whose purpose is to prove to the Jew that the birthplace was Bethlehem, the place of prophetic promise. Here there is an unfolding of God and the invisible world.—God in His providence uses the Cyrenian decree to bring the mother of Jesus to Bethlehem, the home of her ancestors, where her child is to be born.—Jesus is

born there in circumstances of discomfort indicating poverty, the poverty of the family, as well as the unpreparedness of the world to receive its Savior and Lord.—Jehovah had revealed Himself in the Old Testament (Ps. xxiii.; Ezekiel xxxiv.) as the Shepherd of Israel, and under this title had announced the coming of Messiah. It was fitting that this first revelation should be made to the humble shepherds on the hills where David had watched his flocks.—There was a three-fold revelation of the heavenly world: the glory of the Lord shone round about them; the angel appeared with his Gospel message; and the heavenly host broke forth in the **Gloria in Excelsis**. Heaven and earth joined in the welcome of the new-born Savior.—The heavenly vision directed the shepherds to Bethlehem. It was thus the common people that first brought their homage to the Savior. Incidentally we are told that Mary “kept all these things and pondered them in her heart”, which indicates the source from which Luke drew his knowledge of them.

“The angels themselves retire, no more to be seen until the second coming of the Lord—their Lord and ours. But their song of sympathy with man remains, to be studied and echoed in innumerable songs by those whom it most concerned. Their doxology is at once prophecy and hymn. Its strain makes Heaven and earth one. In Christ, on the night beginning His new life in human nature, they behold accomplished redemption. ‘Glory’ redounds to God in the accomplishment of His eternal counsel for the salvation of men; and that glory is declared by anticipation to be rendered on earth, as it is already rendered in Heaven. As to man, the prophetic doxology of the angels speaks of ‘peace’—the peace of a reconciling Gospel, proclaiming the Divine reconciliation to the world. We hear in the angels’ hymn the most perfect tribute to the finished work of ‘Christ the Lord’”.—**Pope**.

Section 2. Jesus, the Divine and Universal Man, is presented in the Normal Development of His Human Nature under Law human and Divine.—Ch. ii. 21-52.

This is unfolded: (1) in His circumcision and manifestation to the true Israel (ch. ii. 21-38); (2) in the story of His boyhood and youth, beginning with His visit to the Temple at twelve years of age (ch. ii. 39-52).

Sunday, May 6.—Luke i. 21-38.

The Circumcision of Jesus and His Manifestation in the Temple to the True Israel.—Circumcision brought Jesus into relation with the law and covenant of Jehovah as set forth in the Old Testament Scripture.—The offering of Joseph and Mary was that of the distinctively poor—a pair of turtle doves and two young pigeons.—After forty days, presented in the Temple by His mother, He was joyfully welcomed by the aged Simeon whose testimony, with its prophetic revelations, took shape in *The Nunc Dimittis* which emphasizes the fact that the Child had come as the spiritual Savior of Israel.—The prophetess Anna who had long waited for the Coming Messiah, joined in the thanksgiving, and spoke of Him to the pious remnant waiting for the promised Redeemer.

“It is not the removal of a reluctant, unwilling man from the scene of all his joys and all his interests; it is the releasing of a weary man at evening from the toil and heat of a long, fatiguing day; it is the desirable and peaceful dismissal of one who has done his work to a rest which toil has earned and which promise has sweetened. It is worth while so to live as that the *Nunc Dimittis* may express our own true thought when we die”.—Vaughan.

Monday, May 7.—Luke ii. 39-52.

The Childhood and Youth of Jesus.—At twelve years of age, according to the Jewish custom, Jesus went up with His parents to Jerusalem to the Feast of the Passover, when He became “a Son of the Law” and was permitted to take part in the celebration of the Sacred Feast. According to a later Jewish custom, the child was instructed in the Law in his fifth year; in the Mishna in his tenth year; and reached the age of responsibility and full subjection to the Law in his thirteenth year, here recognized in the visit to the Temple.—The consciousness of His Mes-

sianic office and work seems now to have dawned upon Him with something of definiteness and distinctness, and to bring out the necessity that was later fully laid upon Him to be about His Father's business. This fact concerning the boyhood of Jesus is the one break in the silence of thirty years from the presentation in the Temple to the entrance upon His public ministry. He then went down to Nazareth with His parents and as a youth and young man lived a life of subjection and obedience, not having been unbalanced by His experience in His Father's House.—A single verse sums up the eighteen years more of silence,—recording the normal physical growth and the intellectual, social and spiritual progress of Jesus and His popularity with God and man. It is to be remembered that these eighteen years of retirement and subjection, which were to be the best preparation for His brief official life of three years, were doubtless years of daily mechanical toil and bodily weariness, with perhaps the responsibility of the mother and family resting upon His shoulders, since Joseph seems to have died early.

“The Picture of Christ here is very full of beauty, although too often the natural fact is obscured by false ideas concerning the attitude of Jesus towards the teachers. A very popular conception of His action here is that of a boy delighted to ask questions that will show His own wisdom and puzzle the doctors. This would seem to be utterly contrary to the facts. Jesus, a pure, beautiful boy, physically strong, mentally alert, spiritually full of grace, moving into new and larger experiences of His life, answered the questions of the doctors with a lucidity that astounded them and submitted problems to them which showed how remarkable was the calibre of His mind, and how intense the fact of His spiritual nature. So great an opportunity was this to Him that He tarries behind, still talking to these men”.—Morgan.

Section 3. Jesus presented in His Special Preparation for His Work as the Savior of the World.—Chs. iii. 1—iv. 13.

This is unfolded: (1) in the work of the Forerunner (ch. iii. 1-22); (2) in His lineage from Abraham and Adam and God (ch. iii. 23-38); (3) in the Temptation in the Wilderness, girding Him as Man for His Work (ch. iv. 1-13).

Tuesday, May 8.—Luke iii. 1-22.

Preparation in the Work of the Forerunner and the Baptism of Jesus.—In portraying the character of the ministry and baptism of John, Luke describes its effects on “the people”, the word being several times repeated. This is the Gospel for the people.—At the same time John distinguished various classes of the people, and, while calling all to repentance for the remission of sins, put his finger on the sins of the classes with a deftness of touch perhaps never before equalled.—John’s chief work, however, was to call attention to the Mightier One who was Coming, and to exalt Him as he preached to the people. It was when “all the people” were baptized that “Jesus Himself also being baptized” was recognized from Heaven by the descent of the Holy Ghost and the Father’s voice, “Thou art my beloved Son”, being thus recognized both by the earth and from Heaven.

“John’s preaching was stern, like that of Elijah; the wind, and earthquake and fire that preceded the ‘still small voice’; It was absolutely dauntless. It shows remarkable insight into human nature—into the moods and temptations of every class. It was intensely practical. It prophecies of the dawn of the Kingdom of Christ. His first message was, ‘Repent’; his second message was, ‘The kingdom of heaven is at hand’; his final message was, ‘Behold the Lamb of God’. His preaching does not claim the credentials of a single miracle. It had only a partial and temporary popularity; he was like the lamp which burns but for a time, and for which there is no need when the sun rises”.—Farrar.

Wednesday, May 9.—Luke iii. 23-38.

The Genealogy of Jesus, presenting Him in His World-Lineage.—Luke now sets forth the entrance of Jesus upon His work, declaring (as it should be rendered) that “Jesus was, when He began [to preach] about thirty years of age”. That Jesus required a preparation of thirty years for His short work of three years is fitted to teach a lesson on adequate preparation for one’s work, and against the assumption of it with inadequate preparation.—The differences between this genealogy and

that given in Matthew (i. 1-17) are very marked. That begins with Abraham and descends through David (by the line of Solomon) to Joseph, the heir of David, and to Jesus; this begins with Jesus and ascends through Heli (probably the father of Mary) to Seth “which was the son of Adam, which was the son of God”. The best explanation of the differences is, that the former is the legal Messianic genealogy for the Jew; while the latter is the natural descent for the Greek and Gentile world, in which alone it has an interest,—so that the Messiah belongs not only to Israel but to the whole world of sinners.—It is to be noted that everyone has at least two lines of descent. In this case the one through the father is the legal line on which the Messianic rights and claims of Jesus depend, while the other is the natural line giving His real human descent.—This apparently dry Scripture, made up largely of uninteresting names, is thus seen to be one of the great messages of God’s grace to those who belong to the Gentile world, connecting Jesus inseparably with all mankind.

“The last word of the pedigree is connected with its starting-point. Unless the image of God had been stamped on man, the Incarnation would have been impossible. God could not have said to a man, ‘Thou art My Beloved Son’, if humanity had not issued from Him”.—Godet.

“All things are of God through Christ; and all things are brought back through Christ to God”.—Bengel.

“This remarkable genealogical tree stands forth, a unique memorial of the faith and expectation of the Old Testament saints”.—Arndt.

Thursday, May 10.—Luke iv. 1-14.

Special Preparation as the Savior of Mankind, in the Temptation in the Wilderness.—The story of the Temptation brings to an end the silent life of thirty years and at the same time begins the public life of three years.—The personality of Satan stands out in the narrative and his purpose is manifestly “to bring the Second Adam, like the First, to apostasy, in order to destroy the work of redemption”.—The attack of the Prince of this World was directed against Jesus as a

man, as the Messiah, and as the Savior of mankind. Luke arranges the three temptations in different order from Matthew,—the order of Matthew being shown by the transition particles used, to be the order of time. Perhaps Luke's order was adopted to reveal more clearly the true humanity of Jesus. "Temptation will follow a man into absolute solitude, into the sublimest scenes of nature, and even into the House of God".—Jesus found all His answers to Satan in one short chapter of the Pentateuch (Deut. vi.)—the suggestion being that the Word of God is the

source from which to draw our answers when we are tempted by the Evil One.

"The contrast between the temptation of Adam and that of Jesus, the second Adam, both in the scenes in which they were laid and the results which followed them, has often been drawn. Adam was tempted in a garden, Jesus in the wilderness. Adam's disobedience brought death, the obedience of Jesus brought life. Adam fell in paradise and made it a wilderness; Christ conquered in the wilderness, and made it a paradise, where the beasts lost their savageness and the angels abode".—Olshausen.

Part I. The Work of the Divine Man in Galilee for the Jewish World.—Luke exhibits Jesus as the fully-developed Divine Man in His Work in Galilee, in Laying the Foundations of the Kingdom of God.—Chs. iv. 14—ix. 50.

This division of Luke may be considered under the following Sections:

Section 1. The Work of the Divine Man in connection with His Teachings in the Synagogues of Galilee, resulting in His Rejection. (chs. iv. 14—vi. 11).

Section 2. The Divine Man in His Work of Power and Mercy, and His Teachings concerning the Constitution and Development of the Kingdom of God (chs. vi. 12—viii. 56).

Section 3. The Divine Man, pressing His Claim to the Kingdom on the Galilean Jews and His Disciples (ch. ix. 1-50).

Section 1. The Work of the Divine Man in connection with His Teachings in the Synagogues of Galilee, resulting in His Rejection.—Chs. iv. 14—vi. 11.

This Section presents the work of Jesus: (1) in its beginnings in Nazareth (ch. iv. 14-30); (2) in Capernaum as a centre, where His works compelled the acknowledgement of His Divinity and enraged the Jews (ch. iv. 31-44); (3) in His wider work, teaching and conflict in Galilee (chs. v. 1—vi. 11).

Friday, May 11.—Luke iv. 14-30.

Jesus, in the power of the Spirit, visits Nazareth, and is Rejected.—Luke, like Matthew and Mark, omits the Judean ministry recorded by John as having special interest for Christians, and enters at once upon our Lord's ministry in Galilee, to which he confines Part I.—By taking Jesus to His old home and exhibiting Him as beginning His preaching in Nazareth, the Evangelist gives his narrative a special touch of naturalness and the greatest human interest. He had entered upon His work under the full possession and direction of the Holy Spirit, and the effectiveness of His preaching in the Synagogues of Galilee is shown by His attainment to wide fame and universal popularity.—The Scripture chosen (Isa. lxi. 1, 2) was peculiarly suited to the opening of His ministry in poor and despised Nazareth, and He immediately applied the prophecy to

Himself. Nazareth, however, was not looking for a Savior from sin and its consequences, but for a temporal and earthly deliverance. They could not accept a carpenter as the Messiah, the Great Physician and Prophet. They set the pace of unbelief and violence which was later to be followed by all Israel.

"The Savior at Nazareth reveals at once His double character as Physician and Prophet—as a physician who is treated with scorn when He wishes to prepare help for others, and is at once bidden to heal Himself; and as a prophet who deserves the highest honor and does not receive the least".—Lange.

"The whole scene in the Synagogue at Nazareth from beginning to end is full of typical significance. Commencing with evangelical discourse, and closing with death-perils, it may be said to be an epitome of the history of Jesus".—Bruce.

Saturday, May 12.—Luke iv. 31-44.

Jesus Established His Centre at Capernaum, from which to Reach all Galilee.—Making Capernaum His home Jesus showed His miraculous power over demons and diseases and astonished the people with His teaching because His word was with authority. As one who had power over demons He commanded the unclean devil to come out of the man in the Synagogue. His Divine power and compassion are shown by the miracles here recorded.—After long-continued and incessant teaching and labors He withdrew, as the day approached (Mark i. 35) for a few moments of prayer and rest, in which He is disturbed by the Disciples who come to entreat Him on behalf of the people to return to them. To them He announced that He was under Divine obligation to preach the Gospel not at Capernaum alone but in all Galilee, and immediately entered upon a preaching tour in its Synagogues.

“A vivid glimpse is given of Christ’s actual and active ministry. We are enabled to follow His footsteps for nearly twenty-four hours. In the earlier part of the day He goes to the Synagogue, teaches with great impression and deepens this still further by the first instance of His power over ‘the possessed’. In the after-part of the day He raises Simon’s mother-in-law from her fevered bed to perfect health. Later on the same evening the afflicted people of the whole town are gathered at the door and He heals them all. The night’s rest which followed must have been of the briefest, for He rose the next morning long before day broke, and retired into a solitary place for prayer”.—Laidlaw.

Sunday, May 13.—Luke v. 1-15.

The Calling of the Four to be His Attendants, followed by Miraculous Confirmation of Authority.—The miraculous draught of fishes was specially suited to impress His fishermen hearers and followers and to symbolize their future success as “fishers of men”. See John xxi. 1-13. The miracle appealed with special power to Peter coming as it did directly into his own world of experience, and giving him a crushing impression of his sinfulness in the presence of the purity

of His Lord. His prayer Jesus failed to answer literally, but graciously assured him of his future success in catching men, fulfilled especially at Pentecost (see Acts ii. 4, etc.). The miracle prepared not only Peter but James and John and Andrew to leave all and follow Jesus.—The two subsequent miracles are particularly interesting as bringing out to the Greek mind the two worst features of sin, its corrupting and disintegrating effects and its destruction of all physical power, which were abhorrent to the Greek mind accustomed to glory in the beauty and perfection of physical manhood.

“In this incident Christ unfolds Himself to His Disciples as Lord of their lives and of their lives’ mission. He shows that their mission will be among men whom they are to seek to win; He gives them a glimpse of a kingdom which is moral rather than material; and at the same time He shows Himself as Lord of their lives”.—Boyd Carpenter.

“The leper was the type of one dead in sin; the same emblems are used in his misery as those of mourning for the dead; the same means of cleansing as for uncleanness in connection with death, and which were never used except on these two occasions”.—Alford.

Monday, May 14.—Luke v. 16-26.

The Controversy with the Synagogue Authorities over Sin—Prepared for by Prayer.—After the healing of the Leper and the Paralytic Jesus withdrew Himself into a desert place where He prepared by communion with the Father for controversy with the Pharisees and Teachers who had come from the Synagogues of Palestine to criticize and oppose His teachings.—The occasion of the special outbreak of controversy was the bringing to Him of a helpless paralytic. Jesus took advantage of the opportunity offered to claim power to forgive sins—a power that belonged to, and could be exercised by, God alone—and to demonstrate His possession of that power by incidentally healing the man and sending him out in full health before their eyes.—This disease was specially fitted to impress the dreadfulness of sin upon His hearers, especially the Gentiles among them. That world

needed particularly to be taught the heinous character and awful consequences of sin when a free rein is given for the evolution of man's evil inclinations. The world needed to know also that He who was proposed as a Savior was possessed of the power to meet and counteract this evil.

"The Savior, in the most felicitous manner imaginable brings the case to the simplest of issues. There was no need for any long discussion. The whole matter could be settled with a few words. The inward could be certified by the outward, without any circumlocution; the upward could be reflected by the downward, immediately; the invisible could be manifested in the visible, just at once. And if, therefore, it would be more satisfactory to them, or would carry more of the evidence of Divine authority He could speak a few words of fiat in reference to the visible, and downward, and outward; and He would do that just as easily as He had authoritatively said, **Thy sins have been forgiven.** They might call in question His authority to say, **Thy sins have been forgiven,** inasmuch as they could not actually see the dismissal of the sins. But if when He said, **Arise, take up thy bed, and walk** they could see with their eyes that the fiat was fulfilled, then surely they would have no just reason for calling in question the fulness of the Divine authority that was behind all that He was saying and doing."—Morison.

Tuesday, May 15.—Luke v. 27-39.

The Call of Levi and the Controversy over the Free Intercourse of Jesus with Publicans and Sinners.—The Call of Levi or Matthew to be a Disciple occurred somewhat later than the Call of the Four Fishermen. He made a feast, the one purpose being probably to bring his associates in closer connection with Jesus.—The Scribes and Pharisees of the local Synagogue were scandalized by the freedom with which Christ mingled with these representative sinners, the very touch of whom, according to their strict Jewish notions, defiled. To their question Jesus replied by proverb and by Scripture, vindicating Himself as a religious teacher for showing mercy to those who were diseased

with sin, and declaring that the great purpose for which He had come into the world was to save sinners.—The fact that Jesus and His Disciples conformed to the ordinary lawful usages of society, instead of the ascetic requirements of these formalists, led them to carry their attack still further, and to contrast this conduct with the ascetic life of John the Baptist and his disciples. By the Parables of the Patched Garment and the Wine-skins Jesus showed them that a combination of the two would be incongruous and would spoil both.

"His admission of a publican as a Disciple could not fail to irritate His enemies still more. But He had no hesitation in His course. Sent to the lost, He welcomed to His inmost circle one of their number in whom He saw the germs of true spiritual life, in disregard of all the prejudices of the time and all the false religious narrowness of ecclesiastical leaders. He desired, in the choice of a publican as Apostle, to embody visibly His love for sinners, and show the quickening virtue of the Kingdom of God even in the most unlikely."—Geikie.

Wednesday, May 16.—Luke vi. 1-11.

Controversy with the Pharisees over their Man-made Traditions and their Ascetic Perversions of the Law.—"The thirty-nine different activities which they regarded as forbidden on the Sabbath were inventions of trivial narrowness". At the time when corn was beginning to ripen the Disciples in passing through the fields on the Sabbath-day plucked the ears and ate them, rubbing them in their hands. The Pharisees, by the fallacy of interrogation, assumed it was not lawful to do this on the Sabbath-day. Jesus vindicated His Disciples.—On another Sabbath, when the Pharisees watched Him to see whether He would heal on the Sabbath-day, reading their thoughts by His Omniscience, He healed the man, and put to them an unanswerable question.—When their rage at being baffled led these Galilean Pharisees to do what their friends in Judea had counselled long before, namely, to inquire what perchance they might do with Jesus, they were evidently helpless.

"Jesus vindicates the conduct of the Disciples on two grounds: (1) that there

were occasions when the ordinary rules of Sabbath observance might without blame be set aside; and (2) that He, as Son of man, had power to modify those very rules. His decisions were to be taken as authoritative and the same weight attached to them as to the law concerning

the Sabbath given through Moses. Since the Sabbath was an ordinance instituted for the use and benefit of man, the Son of man, who has taken upon Him full and complete manhood, the great representative and head of humanity, has this institution under His own power".—**Alford.**

Section 2. The Divine Man in His Work of Divine Power and Mercy, and His Teachings concerning the Constitution and Development of the Kingdom of God.—Chs. vi. 12—viii. 56.

Under this Section are suggested the following points. (1) the Kingdom of God and its Constitution (chs. vi. 12—viii. 3); (2) the Development of the Kingdom (ch. viii. 4-56).

The teachings of this period are prepared for by an all-night prayer on the mountain and the choice of the Twelve in the morning. Jesus came down and stood on the plain and delivered the Sermon on the Plain to a great multitude of people from all Palestine.

1. The Kingdom of God and its Constitution (chs. vi. 12—viii. 3).

Thursday, May 17.—**Luke vi. 12-49.**

I. The Kingdom Starting from Communion with the Father, the Call of the Twelve and the Sermon on the Plain.—All of the Synoptic Gospels record the choice of the Twelve as the special point in the organization of the Kingdom. For the careless Greek and Gentile world Luke records the **all-night prayer** that prepared for this choice.—That the Sermon on the Plain is different from the Sermon on the Mount (Matt. v.—vii.) is apparent on its face. The point of view of the former is that of the Messiah, the lawgiver, dealing with the Jew and the Law of the Old Dispensation. The point of view of the latter is that of the Son of Man, the Lawgiver in the Kingdom of God, but having reference to the wider needs of the world.—Lange has suggested that, for convenience in making a general survey, we may distinguish (1) The salutation of love (vv. 20-26)—addressed more especially to His Disciples; (2) The requirements of love (vv. 27-38)—addressed to a wider audience and inculcating the law of universal brotherhood; (3) The importunity of love seeking the salvation of man (vv. 39-49)—presenting principles of universal application regarding religious teaching and influence in the Kingdom.—In the Sermon on the Plain, as in the Sermon on the Mount, Jesus brings His hearers to sharp and severe decision on the great question of life and death.

“Note the difference between discipleship and apostleship. He called to Him the disciples and of them He chose twelve to be apostles. A disciple is a learner; an apostle is an emissary. The one is still in the school; the other has left it to become a teacher and an envoy. The night between discipleship and apostleship was so critical that our Lord devoted the whole of it to prayer. These men were to be nearest to the person—to form the innermost circle—of the Savior”.—**Vaughan.**

Friday, May 18.—**Luke vii. 1-17.**

The Healing of the Centurion's Servant and the Raising of the Widow's Son—the Kingdom rests upon the Faith of Man and the Compassion of Christ.—When Jesus had returned to Capernaum two extraordinary miracles spread His fame still more widely.—The healing of the Centurion's servant was in response to a faith so extraordinary that even Jesus Himself marvelled (an experience never elsewhere repeated in Gospel records except in Mark vi. at the unbelief of His fellow-citizens in Nazareth). It showed that entrance into the Kingdom was not dependent upon nationality but upon faith, so that the way was open to this Gentile or heathen who may be regarded as the first fruits of the heathen world.—The raising of the Widow's Son showed the spontaneous sympathy of the Son of Man with human sorrow, and His forwardness to help and succor the bereaved, and at the same time

illustrated that spiritual healing to which He made the removal of bodily ills subservient.—The report led the people to believe that a great prophet was risen up.

"It is not wonderful that Christ had compassion in sorrow like this. Could He forget, as he looked upon this weeping mother, that He Himself was the son of a widow and the stay of her widowhood, or fail to foresee the day, only three months distant, the noon of which would see His own mother's heart pierced with the sword as she stood by His dolorous cross, of which the eve should weep over her as she followed His body to the grave".—**Dykes.**

Saturday, May 19.—Luke vii. 18-35.

The Embassy from John the Baptist, and Jesus' View of John.—The fame of these miracles led John the Baptist, who was in prison in Macherus, to send some of his disciples to inquire of Jesus whether He is the Messiah,—His question being one not so much of secret unbelief as of increasing impatience at the slowness of Jesus in publicly making and pressing His claims as the Messiah. These disciples found Jesus in the midst of his miraculous work, to which He points them as His Messianic credentials.—After John's disciples had gone Jesus proceeded to vindicate and exalt John as the prophesied Forerunner and Herald of Himself, and to condemn the Pharisees and lawyers for their unreasonable and wicked rejection of John as an ascetic and of Himself as a friend of sinners,—their conduct being alike unjustifiable in both cases.

"The messengers drew nigh and asked Him to decide the question of His Messiahship; forthwith they received His reply in a series of stupendous miracles. He spoke, and the deaf heard His voice; the blind opened their eyes on the blessed light of day; He put forth His hand and the crimson fever faded at His touch; He looked on the dying and they arose and were strong; He called to the frenzied demoniac and madness itself fell down and worshipped Him. 'There', said He, 'behold my reply. Go and tell John what things ye have seen and heard and abide by the right interpretation of them'".—**Harris.**

Sunday, May 20.—Luke vii. 36-50.

The Anointing of Jesus' Feet by a Penitent Woman of Immoral Character—the Sinner's Friend.—This incident at once illustrates and vindicates the conduct of Jesus in the Kingdom as the Sinner's Friend.—Although the woman, as the narrative indicates, was well known as a sinner in the town, her attitude and conduct prove that she entered the feast-room as penitent for her sins and seeking a higher and spiritual salvation.—Omnisciently reading the thoughts of Simon, the self-righteous and formalistic Pharisee, Jesus met and overwhelmed his objections, exposed and rebuked his discourtesy, self-righteousness and hypocrisy, by the beautiful Parable of the Creditor and His Debtors, while He commended the penitence and fervent love of the woman. Those who sat at meat questioned within themselves, which led to His closing word to the woman, by which He exalted faith above forms and to the supreme place in the Kingdom.

"Let those who cry out that there is no originality in the Gospels find a parallel to this story in any of the religions or philosophies of the world. Pardon for a notorious sinner was an unheard-of thing, and is so still outside of the Bible. Even the Pharisees of Christ's day did not believe in it. But this was Christ's very mission. All need forgiveness; and if we think we have been forgiven little, it only shows our little sense of sin".—**Hastings.**

Monday, May 21.—Luke viii. 4-18.

The Origin of the Kingdom—Springing from the Seed of Truth,—The Sower.—Luke selects for his readers the foundation Parable of the Kingdom, taking but this one of the Seven Parables of the Kingdom as given by Matthew. Wrapt up in this was the whole philosophy of the Development of the Kingdom—which results from the sowing of the seed of the Word.—It will be observed that the later Parables introduced into the Third Gospel are very different in their character from most of those preserved by Matthew. Most of them have their lesson in the universal reach of the love of God and the purpose of the Gospel. The most characteristic of those narrated by

Luke alone are found in the Gospel in Perea, beginning with Chapter ix. 51.—Luke adds to the record of the other Evangelists the illustration of Jesus drawn from the candle and impressing the duty of letting the light shine, or of faithful sowing of the seed of the Word, giving assurance that the fruit of the preaching would one day be certainly known. The concluding injunction is peculiarly fitted to impress upon every disciple the duty of bearing witness to the truth that has been committed to him in the Gospel.

“Three distinct obstructions to growth and ripening of the seed are enumerated. The statement is exact and the order transparent. The natural sequences are strictly and beautifully maintained. The three causes of abortion—the wayside, the stony ground, and the thorns—follow each other as the Spring, the Summer and the Autumn. If the seed escape the wayside, the danger of the stony ground lies before it; if it escape the stony ground, the thorns at a later stage threaten its safety; and it is only when it has successively escaped all three that it becomes fruitful at length.”—Arnot.

Tuesday, May 22.—Luke viii. 19-39.

Progress in the Kingdom through Acceptance of Jesus and Obeying Him.—The coming to Jesus of His mother and brethren, offers Him the occasion for affirming that His real mother and brethren are those who hear the Word of God and do it. The miracles that follow demonstrated His right to assume such a position of authority.—The Stilling of the Storm led to a manifestation of Divine power which filled the disciples with astonishment and awe.—On the other side of the Sea, in the country of the Gadarenes, He is met at once by a furious demoniac possessed by a legion of demons, and who represented in this way the embodiment of the Satanic world, and He exerted His Divine power in delivering him.—Notwithstanding these evidences of His Mission from God, the people of the country, who thought only of their material loss besought Him to depart from them, which prayer He answered. At the same time the man,

who besought that he might be with Him, He sent away to his home and friends, to tell them how great things Jesus had done unto him. The Kingdom could only make progress through acceptance of Christ and obedience to God.

“Faith comes with a deep despair of all other help but Christ’s. Faith has a Divine power to discover Christ. Faith comes with an implicit trust in Christ. Faith seeks for its comfort close contact with Christ. Faith, with all its imperfections, is accepted by Christ. Faith feels a change from the touch of Christ.”—Ker.

Wednesday, May 23.—Luke viii. 40-56.

The Kingdom Extended by Divine Power—illustrated by Typical Miracles.—When Jesus returned to Galilee a manifestation of faith on the part of Jairus, president of the Synagogue whose authorities were in conflict with Jesus, gave occasion for a new and expressive exhibition of His piety and His Divine power. The woman having a chronic issue of blood showed by her secret touch her faith in Jesus that led to her immediate healing,—by which was symbolized His spiritual power for the healing of the corruption that is destroying humanity, while the deed proved the power of the Great Physician to be of a different order from that of any earthly physician.—Jesus entered the house of death with the Chosen Three who were to be witnesses of the deed, restored to life the dead maiden and silenced the scoffing crowds by this manifestation of Divine power.

“Jesus never waits too long or comes too late. It seemed as if He had tarried too long, but when we see how it all came out, we are sure that He made no mistake. True the child died while He lingered; but this only gave Him opportunity for a greater miracle. He waited that He might do a more glorious work. There is always some good reason when Christ delays to answer our prayers, or come to our help. He waits that He may do far more for us in the end. Even in answering our prayers it is best to let our Lord have His own way as to when and how to come to our help.”—Miller.

Section 2. Claims of Jesus to the Kingdom Pressed upon the Galilean Jews and His Disciples.—Ch. ix. 1-50.

This Section contains the conclusion of Luke's consecutive history of the work in Galilee. He sums up what He has to say on this subject in—(1) the Sending out of the Twelve and the events following thereupon (ch. ix. 1-17); (2) the Claim and Confession of Messiahship, with the beginning of the preparation of the Disciples for His Coming Death (ch. ix. 18-50).

This Section is a revelation of the defective faith of the Disciples, through the power of sin and false teaching, and of the way in which Jesus sought to overcome it.

Thursday, May 24.—Luke ix. 1-17.

The Sending out of the Twelve and Some Events Following.—Luke's account of the Mission of the Twelve and the Charge of Jesus is very brief. Endued with power by Him, they departed at once and went through the towns preaching the Gospel and healing. They went forth trusting absolutely in His care and protection, to call men to decisive acceptance or rejection of themselves as representatives of the Coming Savior.—The terror of Herod would indicate the great number and marked character of the miracles performed by the Disciples while on their mission, and by Jesus as He followed them. Conscience brought back to Herod the ghosts of his deed of wickedness in beheading John.—The report of the Apostles on their return led Jesus to withdraw to a desert place across the Lake, where their faith was strengthened by the miraculous Feeding of the Five Thousand.

"The general spirit of the instructions merely is, Go forth in the simplest, humblest manner, with no hindrances to your movements, and in perfect faith; and this, as history shows, has always been the method of the most successful missions. At the same time we must remember that the wants of the Twelve were very small, and were secured by the open hospitality of the East".—Farrar.

"This prohibition of all provisions is, if narrowly examined, itself a glorious equipment; for He who thus forbids thereby permits and commands them to expect in faith what they need, and to be fully assured beforehand of that which they afterwards were constrained to confess—that they should lack nothing".—Stier.

Friday, May 25.—Luke ix. 18-36.

The Confession of Peter and the Shaking and Confirmation of the Faith of the

Apostles.—The Claim of Jesus to be Messiah and the Confession of Peter belong to a later stage in the history, after His successive withdrawals to the borders of Tyre and Sidon, to Gadara, and to Cesarea Philippi. It was at the latter place—as Jesus pressed His Claim to Messiahship upon His Disciples and taught them the lesson of His suffering and death—that the crisis came when He was alone praying. The faith of Peter that led to His confession, gave way before the lesson of His death and resurrection, and that of self-denial that immediately followed. It was therefore necessary to re-establish their faith by the Transfiguration, in which they saw Him glorified.

"When in the desert He was girding Himself for the work of life angels of light came and ministered unto Him; now in the fair world when He is girding Himself for the work of death, the ministrants come to Him from the grave—but from the grave conquered—one from that tomb under Abarim, which His own hand had sealed long ago; the other from the rest into which he had entered without seeing corruption. There stood by Him Moses and Elias, and spake of His decease. And when the prayer is ended, the task accepted, then first since the star paused over Him at Bethlehem, the full glory falls upon Him from heaven, and the testimony is borne to His everlasting Sonship and power—"Hear ye Him".—Ruskin.

Saturday, May 26.—Luke ix. 37-50.

The Confirmation of the Faith of the Twelve, and the Second Lesson of Death.—The healing of the demoniac child led to a new manifestation of the mighty power of God that confirmed the faith of the rest of the Twelve who had remained below.—A period of wonder followed over this strange and unexpected truth of His

suffering and death that had been revealed to them, of which Jesus took advantage to press the great importance of it, while repeating the Lesson in a second and different form. As their minds were filled with false Messianic fears and hopes, they failed to catch His meaning, and feared to ask concerning it.—Their false notions

and hopes led to a dispute among themselves concerning who should be greatest in the Coming Kingdom, the folly of which senseless dispute Jesus showed them by the object-lesson of the little child, and by rebuking their treatment of the man they had found casting out demons in His name.

Part II. The Work of the Divine Man as Savior for the Universal, Gentile or Heathen World, including the Perean Ministry.—Chs. ix. 51—xviii. 30.

The events in this portion of Luke's Gospel chiefly occurred during the time between Jesus' leaving Galilee for Jerusalem and the Last Passover. It has been called the Ministry of Wandering, also the Ministry in Perea, from the fact that a large portion of the time was spent in that region. Most of the material contained in it is not to be found in the other Gospels. It is Jesus' Gospel to humanity outside of the Chosen People. It contains along with many other things, the Mission of the Seventy and the great Parables of God's love for universal humanity. The course of its teaching may be considered under the following Divisions:

Section 1. Beginning of the Last Journey to Jerusalem, and the Sending of the Gospel (by the Seventy) to the Gentiles, of whom Jesus is the Needed Savior (chs. ix. 51—xi. 13).

Section 2. Portrayal, Judgment and Condemnation by Jesus of the Religious World of that Age,—the place or places of the teaching being uncertain (chs. xi. 14—xiii. 21).

Section 3. Exhibition of the Universal Love of God and the Grace of the Gospel for Sinners (chs. xiii. 22—xv. 32).

Section 4. Teachings of Jesus concerning the Life in the Kingdom (chs. xvi. 1—xviii. 30).

Section 1. Last Journey to Jerusalem and to Death begun, and the Terms of Discipleship Laid Down (chs. ix. 51—xi. 13).

Sunday, May 27.—Luke ix. 51-62.

Last Journey Begun, and the Terms of Discipleship.—The Mission and Teaching of Jesus to the Jewish World in Galilee and in Judea was now practically ended. There remained before Him only the completion of the time for His being "received up", that is, the final termination of His earthly manifestation as Savior. From this point on He seems never to have put out of mind the final goal; but made all His journeys "with the continual, unshaken consciousness that they, wherever they led, were properly a going-up to Jerusalem".—In His first advance He was turned back apparently by the hostility of the Samaritans to the Jewish company that attended Him, which brought out the character of James and John that had led to their being named Boanerges, "Sons of Thunder".—The terms of Discipleship in the Kingdom are here illustrated by several instances. These instances—probably drawn from different periods of Christ's ministry and

supposed by some to apply to cases of the different Disciples—show the decision as well as the wisdom and love of the Savior's manner of dealing with men of the most different temperaments, and furnish a lesson of great usefulness and importance to His followers who are seeking to win men for Him.

"But the reality, the genuineness and fervor of self-surrender, which Christ expects, is met by equal fulness of acknowledgement on His part alike in heaven and on earth. In fact, there is absolute identification with His ambassadors on the part of Christ. As He is the Ambassador of the Father, so are they His, and as such also the ambassadors of the Father. To receive them was, therefore, not only to receive Christ, but the Father, Who would own the humblest, even the meanest service of love to one of the learners, 'the little ones' ".—Edersheim.

Monday, May 28.—Luke x. 1-24.

The Mission of the Seventy to the Gen-

tiles, with the Law of Evangelistic Effort.

—The Mission of the Twelve Apostles had been especially to Israel; the Mission of the Seventy was apparently to people more or less remotely connected with Israel. Their Mission seems to have been a brief and temporary one, and to have been an effort to reach out beyond the limits of the former ministry.—The directions given on this occasion, while containing much that was addressed to the Twelve when they were sent out, were yet different. Jesus followed these directions by a prediction of the terrible judgment that should follow their rejection—more terrible than the judgment that had come upon men in the past by as much as they were the servants of the Son of God sent out to announce the Coming Kingdom of God.—When the Seventy returned and reported their successful Mission Jesus rejoiced “beholding Satan as lightning fall from heaven”, and being assured of the triumph of the Kingdom of God.

“The sending forth of the Seventy is a new revelation of the glory of the King of the Kingdom of Heaven. It is a repetition of that which had already begun in smaller measure in the journeyings of the Twelve through Galilean towns and villages; an evangelization in a field that is yet strange or hostile, a Home mission upon a continually enlarging scale. Here also do the messengers of Christ go two and two, as it were in remembrance of the words of the preacher (Eccl. iv. 9, 10) The image of the genuine minister of the Gospel is, in the address of our Savior to the Seventy, placed vividly before our eyes. The demeanor which becomes him is meekness, contentment, self-denial, on the one hand. on the other hand, a demeanor of dignity when despised and opposed”.—Lange.

Tuesday, May 29.—Luke x. 25-42.

Two Supreme Lessons Taught,—Man-kind is but One Family; there is but One Thing Needful.—To a teacher and expounder of the Mosaic Law who tempted Him with his question, Jesus showed with overwhelming power the twofold requirement of the Law; and then that everyone who is in need and can be helped was his neighbor, as shown by the example of the

Samaritan.—The incident in the home in Bethany probably occurred when Jesus was at Jerusalem at the Feast of Dedication (John x. 22, 23). It brings out the contrast between two typical Christians, always to be found in the world among the disciples of the Lord: Martha, practical, busy, energetic in the affairs of this world, often officious and harassed, and so prevented from attaining the highest spiritual blessings; Mary, sentimental, devotional, almost forgetful perhaps of the obligations of this life in earnest attention to the “gracious words” of the Master; but reaching out after and securing the better spiritual gifts.

“Christ teaches that there is no limit or exception to the love of man; and that the sphere of the Christian’s heart is the whole world, and that the sphere of his hand embraces everyone he can help Be not content with sluggish sympathies. Be a good Samaritan among the needy in our land. Heathen lands too are near us now. The field of Christian service is the world”.—Wells.

“Christ taught Martha that all things are secondary to the one great thing—love to Himself. Let all learn the lesson of serving the Master in the sphere for which we are best fitted, and withal be tolerant, yea, appreciative of those who serve Him in different ways”.—Davies.

Wednesday, May 30.—Luke xi. 1-13.

The Lesson of Prayer as the One Way of Securing the Kingdom from the Heavenly Father.—This lesson was taught at a time when Jesus was praying in a certain place, and when the matter and manner of His prayer probably attracted the attention of His listening Disciples. This led them to make the request, “Lord, teach us to pray, as John also taught his disciples”. Jesus gave them what has been called “The Lord’s Prayer”, although He never prayed it, which He had given in similar form as recorded by Matthew (vi. 9-13).—The form given by Jesus suggests the subjects of prayer. Everything centred in the restoration of the Kingdom, that is, in obedience to the Father on earth as in heaven.—By the Parable of the Man going to his friend at Midnight, who by his urgency accom-

plished that in which he otherwise would have failed, Jesus encouraged earnestness and perseverance in prayer until the answer is received.

"The beauty and value of the lessons in the Lord's Prayer arise from: The tone of holy confidence. . . . its absolute unselfishness. It is offered in the plural—not for ourselves only, but for all

the brotherhood of men. Its entire spirituality. Only one petition is for any earthly boon, and that only for the simplest. Its brevity, and absence of all vain repetitions. Its simplicity, which requires, not learning, but only holiness and sincerity, for its universal comprehension".
—FARRAR.

Section 2. Portrayal, Judgment and Condemnation by Jesus of the Religious World of that Age,—the time and place of the teaching being uncertain.—Chs. xi. 14—xiii. 21.

Thursday, May 31.—Luke xi. 14-36.

Jesus Malignantly Accused of Being in League with Satan, and His Defence.—As Jesus was at one time casting out a demon, some of His adversaries, who were always on the watch, accused Him of being in league with Satan, and receiving His power from him, while others tempted Him by demanding a sign from heaven.—By His omniscience reading their thoughts He overwhelmed those who accused Him of being in league with Satan, by His unanswerable argument from the Divided Kingdom and the Parable of the Strong Man Armed and Keeping His Palace.—To the woman of the company who gave expression to her profound admiration of His message and wisdom He replied by declaring that true blessedness comes from hearing the Word of God and keeping it.—To those who sought a sign from heaven—notwithstanding all His many and mighty

miracles—He gave reply, when the people were gathered thick together—"No sign should be given to that evil generation but the sign of the prophet Jonah", which should be fulfilled in Himself in His own death, burial and resurrection.

"The assertion of the Pharisees assumed that there was an organized kingdom of evil with a personal ruler. Our Lord uses this assumption as a terrible fact, which, however, proves the absurdity of the charge made against Himself. This organized kingdom of darkness, because it is only evil, is racked with discords and hatred, but against the Kingdom of God it is a unit. The point of the argument there is, not that discords are fatal, which is not always the case, but that an organization which acts against itself, its distinctive aims, must destroy itself".—**Popular Commentary.**

OUR LETTER BOX

We receive many letters from readers of "The Bible Student and Teacher", commendatory of the magazine and the aims which it represents. Specially helpful have been the feature of the magazine started this year, "Daily Bible Readings and Study", as attested by many readers. We propose under the heading of "Our Letter-Box" to publish letters, or extracts from letters, of interest and encouragement to others.

Might Have Saved Long Wandering

Winthrop, Mass., March 31, 1906.

Enclosed please find one dollar to continue my subscription. Permit me at the same time to express my appreciation of the magazine and the work of The American Bible League. Had they been in active existence ten years ago, I might have been saved a long wandering in the wilderness when I had to fight with the beasts of the desert for my faith. I for one feel very grateful to the older men who have dared face the entrenched scholarship in our Seminaries and prove to it its false claim to inerrancy. The weapons you are forging will, in the hands of students, help to keep humble henceforth the hitherto high and mighty.

Yours cordially,

Frederick M. White,

President of the Massachusetts Baptist
Young People's Union.

Call for Scholarly Replies

Bible House, Constantinople, Turkey,

February 20, 1906.

I am receiving, now for the second year, "The Bible Student and Teacher", and I wish just in a word to say that it gives me very great satisfaction. For years I have watched the discussion touching 'Higher Criticism', and have waited impatiently for calm, scholarly replies to the theories and assumptions of German critics and their followers in England and America, and I thank God that replies are now coming in the work of Professor James Orr, of Glasgow, following Professor Margoliouth, of Oxford, Professor Beecher, of Auburn, and the late Professor Green, of Princeton, and others. The great jury of intelligent Christians, if only properly

instructed, will never accept those extreme views touching the origin and authority of God's Blessed Word, which so disturb and unsettle the minds of plain Christian people. We have in Asia Minor and Bulgaria 132 evangelical churches, with more than 16,000 members and more than 50,000 adherents, and here too the new destructive views are attracting the attention, more or less, of native Christians. If only fitting replies follow betimes the destructive criticisms, the safety of our missionary churches, and of our own missionary and Christian position in the eyes of Oriental Christians, will be assured. Your League is doing a splendid work, and our prayer is that God Himself may help those who rally to the defence of our precious Bible.

For 47 years a missionary of the American Board in Turkey, I can assure you that it is quite enough and more than enough that we battle against the flesh, the world and the devil. May God save us from the pernicious attacks on His Word. The calm, sober, scholarly replies of able men is what we want. Then, when the attack reaches native Christians, we shall be provided with a remedy.

Yours faithfully, with many thanks,

Joseph K. Greene.

Call for Popular Literature

A resident of a University town writes in part as follows:

The critics fascinate many by their pretensions to 'scholarship' and 'culture' And their satellites dread the charge of lack of culture as a greater stigma than that of the lack of piety or spirituality. But some of them might be frightened from the enemy's camp if their eyes were fully opened to the real design and end of these enemies of the Bible. The radical critic is an assassin, but his dagger is hidden in his sleeve, and he covers his design by the profession of great scholarship and deep love for the Bible..... I shall hope to see you issuing leaflets such as indicated below. I enjoy the Bible Student, and often see in it articles which I wish were in tract form.....

It is hardly probable that students or people can be induced to read large books on these vital subjects—most of them have not time; but what we need here, as it seems to me, is a lot of small tracts which a friend of the old Bible might purchase and scatter broadcast; tracts succinct, trenchant, unanswerable, on such subjects as the Pentateuch, the creation, the flood, the miraculous in the Bible, the person of Christ, His resurrection, etc., etc., all treated from the standpoint of present-day discussions. Just now, for example, I wish I had some brief, pointed, scholarly tract on the Mosaic authorship of the Pentateuch which I could put into the hands of students, one that would completely and satisfactorily offset the statement of our professor that “it is established beyond all reasonable question that Moses did not write the Pentateuch.”

* * * * *

I have not the least fear for the Bible; it is an anvil around which lie many broken hammers, and, as H. L. Hastings used to say, it has been ‘upset’ many times, but like a cube is still always **right side up**; and though “blown up” by somebody every once in a while, like a cat it always comes down on its feet and runs faster than ever on its mission of salvation. No, I am not afraid for the Bible, but I am sorry for the ‘broken hammers’; I fear for the young men being trained for the Gospel ministry under such teachers (as the one referred to in my former letter), and for the congregations these young men may serve in the future. What is to be done for the people who are perishing for the “true bread”, and are instead given a “stone”?

Spread the Magazine Broadcast

A Subscriber writes from New York City under date of January 26, 1906:

“Your publication is an excellent and most necessary periodical. The pity is that it is not better known and more widely circulated..... The daily papers contain whole columns of accounts of Prof. Delitzsch’s lectures, and people are becoming convinced that the Bible is a book of fairy tales. They read what Delitzsch and the critics say, but never have an opportunity of reading the answer; consequently they think them unanswerable..... Several of the articles in this number.....are worthy to be printed in letters of gold and spread broadcast....I hope the League will be able to enlarge continually the scope of its activities and energies in order to cope with unbelief. Now, if ever, the Bible needs defenders, and not only the Bible but Christianity as well..... With a prayer for your success in helping to win the Twentieth Century for Christ, I am,

Yours truly,

A Subscriber.”

The Magazine “a Treasury”

Presbyterian Board of Publication and Sabbath-School Work, Philadelphia, Pa., April 19, 1906.

I beg you to accept a word of appreciation of the April, 1906, number of “The Bible Student and Teacher”. In all that informs, inspires, confirms, and builds up Christian faith in these days surrounded by opposing forces, this number is unexcelled by any periodical published.

The articles are rich, fresh, up-to-date.

If only the Christian Church knew what a treasury “The Bible Student and Teacher” is!

Yours truly,

James A. Worden,

Secretary.

SOME TOPICS OF CURRENT INTEREST

Why is the Radical Higher Criticism Popular?

The battle of the Bible is the greatest struggle of to-day. Some fight the Book because it attacks their sin, and their conscience struggles against its stern truths and belligerent attitude toward disobedient man. Others want the Bible to fit in with their own views, while still others constitute themselves the censors and critics of Holy Writ, accepting this part and rejecting that and making their own judgment the arbiter of God's truth and the condemner of the scholarship of the ages. These rationalistic higher critics are pert and colossally conceited, as well as shallow and unscientific. Why, then, are their works popular; for it is undoubtedly true that a large class of readers eagerly swallow the sugar-coated pills of these glib critics who make the claim that the best scholarship is on their side, whereas it is and always has been, in all ages, on the side of the defenders and not of the destroyers of the Bible.

Alexander Pope wrote so many smooth, rhythmic verses that have passed into household words that we are apt to overlook that they embody, like proverbs, the wisdom of the many in the wit of one. Two of his couplets run as follows:

"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian
spring."

"We think our fathers fools, so wise
we grow;

Our wiser sons will doubtless think
us so."

It has been the good fortune of the writer to know personally many learned and scholarly men, known equally well on both sides of the Atlantic. What has always struck him most, when sitting, so to speak, at the feet of Gamaliel, is the humility of such scholars, their lack of self-laudation and arrogance in learning, in such marked contrast to the pseudo-savants loudly proclaiming their own wisdom, and their "little learning." The true scholar is all too conscious of the

truth of Milton's lines on the vastness of knowledge and the smallness of human compassing thereof. The intellectual braggart calls attention to himself by superficialness that seems brilliant and deceives into a belief that it has a solid foundation of learning and thought to support it.

Lord Bacon deplored the fact that most men in all ages had followed a few leaders like a flock of sheep and had not thought for themselves; and pointed out how much intellectual progress might have been achieved if there had been independent thought and mind-action. But Bacon overlooked the still more deplorable fact that the majority of people are incapable of thinking for themselves, or dislike to exercise thought because that means expenditure of energy, and it is so much easier to get predigested intellectual pabulum, without going through the fatigue of mental operations. This is the *raison d'être* of the enormous output to-day of ephemeral, trashy, tid-bit literature, the tabloid tendency which is disinclined to read anything that requires concentration of thought and mental effort. The criticism of the radical school of critics saves such persons the trouble of arriving at conclusions by their own efforts, and supplies a short cut and a royal road to "knowledge". And the more superficially brilliant and iconoclastic the criticisms are, the greater would seem to be their favor with the intellectual dyspeptics who prefer the jugglery of words and the conjuring with arguments of the self-assumptive rationalistic critics to the scholarly interpretation of the most profound and earnest thinkers of all time, who, as attack after attack has been made upon the Scriptures, have triumphantly defended the eternal verities, and by their giant erudition and spiritual wisdom have vanquished the pigmy intellectual pretentiousness of the radical critic, who, with his conceit and bombast, must have been in the mind of one who wrote:

"He thought he thought great thoughts,
and thought
No other thought a thought;

If others ever thought he thought,
They thought he thought he thought."
F.

Different Guises in which the Deceiver of Men Manifests his Presence

We are told in the Scriptures that there are opposite guises in which the arch deceiver of men presents himself. In the early part of the last century, following the days of the French Revolution, "he went about as a roaring lion" uttering his voice in the blatant infidelity of the period; but in the early years of this century, he approaches men as "an angel of light", talking of sweetness and light, thereby winning the ear and confidence of many, even sincere souls; yet the doctrines that he is teaching, and that are being proclaimed, not from the infidel club, but from the Professor's chair in the college and theological seminary and from many a pulpit, are the same as those of the infidel a century ago, only revamped and slightly changed in dress and euphemistically called "the modern view". The Agag of error to-day approaches us, saying in softest and blandest tones "Surely the bitterness of death is past". And the

prophet of truth, should, in the defence of God's people, to save them from his corrupting influence, be as unsparing as Samuel of old, in hewing him to pieces. (The old deceiver roared like a lion through the lips of Peter when he vehemently denied his Lord with oaths and curses; but he was just as truly present and operative through Peter's lips, when with insinuating earnestness, he protested against the carrying out of his Master's announced program of suffering.)

We live in a time of very dangerous, because very subtle and plausible, error, and there probably was never a time when science falsely so-called, the philosophies and speculations of men, and a superficial scholarship were more aggressive than they are to-day in seeking to undermine and overthrow the faith of many in "the sure testimonies" of God's word, and to deceive, if it were possible, the very elect.

M.

The Bible Student and Teacher

Monthly Magazine, Issued by the Education Committee of The American Bible League.
Daniel S. Gregory, Managing Editor, 86 Bible House, New York

League Notes and Points

A New Edition at Last

Bible League Primer No. 1, which has been so long delayed in reprinting owing to causes beyond the control of the management, is now ready for delivery. Price for single copy, 20 cents; in quantity, 15 cents. This "Outline View of the Bible",

by the Managing Editor of "The Bible Student and Teacher", has proved very useful to teachers and private students and supplies a need that has long been felt. It is the first of a series of primers which the League contemplates publishing.

Removal of the Office of the League

In order to secure larger space for the increasing work of the League, the Office has been removed from Room 39 on the first floor of the Bible House, to Room

86 on the fourth floor, on the West side of the building, facing the new store of John Wanamaker. The patrons of the League, will always be welcomed.

Pittsburgh Branch and Conference

Our readers will be pleased to know that a strong Branch of the American Bible League has recently been formed in Pitts-

burgh, Pa., for the purpose of carrying forward the work of the League in that city and region. In this number we print

the Constitution adopted by the Branch, as a model for use in the formation of Branches in other cities.

The Conference to be held in Pittsburgh, April 30 and May 1, of which we print elsewhere the arranged Program, promises to be a notable one, and to mark an epoch in the forward movement and constructive work of the League. Strong men will give utterance to weighty words in favor of God's Word, at this great centre of Bible faith and teaching.

Appeal of the League's Work to Christ's Stewards

Never, perhaps, has the necessity for the League been greater than at the present time. The recent movement of the "Liberal" wing of the Protestant-Episcopal Church, both in Great Britain and the United States, and of other bodies, in the direction of rationalistic propagandism, shows a trend that requires to be met by a firm and insistent stand for the principles of the League.

It is evident that a large sum of money could be profitably used at the present time in the preparation and dissemination of the right kind of literature. It is equally obvious that work of this kind must be done by the League, or some similar agency; because the capital of the great publishing houses is largely interested and absorbed in pushing the works

The inauguration of the Branch has been largely due to the cordial co-operation of the brethren in Pittsburgh with the capable Executive Secretary of the League, Rev. Oliver C. Morse, D.D. A peculiarly gratifying feature is found in the fact that the Branch has not been content to lean upon the Central League, but has itself taken the initiative in organizing the Conference, and proposes to take up aggressive work in promoting the constructive enterprises of the League.

of the destructive critics including Bible Dictionaries and other Works of Reference, and Text-books for Schools and Colleges, in most of which the main element is made up of the so-called "assured results" of rationalistic scholarship. We are satisfied that when our strong Christian men understand this, the funds will be forthcoming for the publication of a series of conservative and constructive manuals, as well as a great and sound Bible Dictionary and Encyclopedia, prepared with the aid of the best conservative scholarship of the world,—works that shall make their way, by reason of their superior excellence, into Christian homes and schools and into the studies of teachers and preachers, and there, at the sources of influence, counteract the evil tendencies of the false views now so prevalent.

Reception of the Executive Secretary

Secretary Morse has recently had occasion to visit many of the leaders among our constituency, and we have been gratified at the cordial reception accorded him. The Executive Committee desire to commend him warmly to all who are interested with them in sustaining the claims of the Bible to be the Word of God, and in promoting a better and more profitable study of its teachings. The work of the American Bible League has been beset with many difficulties, as is usually the case with new enterprises however important or even indispensable; but we are glad to believe that the obstacles in the way are now being rapidly removed, and that Christians everywhere are being aroused to the paramount importance of the work of the League.

The slow development hitherto made has been due in large measure to inadequate financial support. Until Dr. Morse became Executive Secretary, with the mission of making known the objects of the League and appealing to Christians in all parts of the country for funds to carry on its work, no proper provision had been made for bringing its cause before those who believe in the Bible and in maintaining its claims as the revealed Word of God. We are convinced that these constitute the majority in our Churches, especially among the laity, and that they only need to have the situation fully set before them to lead them to recognize the importance of what the League stands for and the work it is doing, and to give it adequate

financial backing. Almost daily, letters are received testifying to the indispen-

sable service that the League is rendering to the cause of Christ.

The Gospel for the Jews

In Greater New York there are now three-quarters of a milliom of Hebrews, for whom very little is being done by the Christian Churches. What can be done for them? This is a question that has long burdened some Christians in this city.

There has been in contemplation a movement to establish a great central Mission from which to carry on evangelistic work among the Jews, but that is held in abeyance. In the meanwhile, Mr. B. A. M. Schapiro is doing an important work for the Christianizing of the Jews in his Quarterly entitled, "The People, the Land and the Book", which treats on "the old and historic people of Israel, their native land, Palestine, and the book, the Bible, and Jewish traditions and literature",—a magazine well known to many of our readers.

We note from this magazine for April, 1906, that Mr. Schapiro, whose home is now to be among the Berkshire Hills, is about to undertake an important evangelistic work in behalf of the Jewish families that are fast occupying the deserted farms in that region, and that are quite accessible to the Gospel. His own ser-

vices will be furnished without compensation, but a moderate fund will be needed for providing the requisites for the work, including Bibles in Hebrew, Yiddish, Russian, Polish, German, Hungarian, Roumanian and English, to reach the Jews coming from different lands; tracts in these languages, histories, biographies and Christian books and periodicals, that shall form a Travelling Library to be used from farm to farm, from hamlet to hamlet; and to sustain a converted Jew as Missionary and Colporteur among the people. The Educational Secretary of the American Bible League has consented to act temporarily as Treasurer for whatever sums may be donated for this purpose. Such sums may be sent to **Rev. D. S. Gregory, 86 Bible House, New York City, U. S. A.**, and will be duly acknowledged and judiciously applied.

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86 Bible House, New York.

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THE BIBLE STUDENT AND TEACHER

Issued by the Education Committee of The American Bible League

NOTES EDITORIAL AND CRITICAL :

First Questions about the Bible; Essentials in Present Day Theology; The Bible the "Sheet Anchor"; "Aims and Methods of the American Bible League"; "Journalistic Honor"; Joseph in His Times—A Portrait; Higher Criticism and the Virgin Birth; Pfleiderer's False Theory of Christian Origins, etc.

"The Origin and Permanent Value of the Old Testament"—A Review of Professor Kent's Book

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Outline of Professor Orr's Lectures on the Virgin Birth

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The Great Apostasy—Some Ways of Meeting It

William Phillips Hall, President American Bible League

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The Bible Student and Teacher

Volume VI.

JUNE, 1907.

Number VI

The Bible Student and Teacher

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THE BIBLE STUDENT AND TEACHER

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Some ways in which friends of the Bible can assist the work of The American Bible League.

First, Through constant prayer that the League, through its magazine and other literature, and through conferences and lectures held under its auspices, may so "hold forth the Word of Life," so "speak the truth in love," and so boldly, faithfully, wisely and withal lovingly "contend for the faith once for all delivered to the Saints," that both the habit of devout meditation upon the "sacred writings" and of truly reverent and scholarly investigation of the same may be promoted, and thereby increasing numbers have their faith in the Divine origin, integrity and supreme authority of the Bible established or reassured.

Second, Through identification with it as a subscribing or sustaining member, or contributor to its support.

Third, By calling the attention of friends to its aim and work and to its monthly magazine and other literature.

Fourth, By sending to the office of The American Bible League, names of persons who might be interested to join it and become its friends and helpers.

Will You help it in these four ways?

The Bible Student and Teacher

Volume VI

JUNE, 1907

Number 6

Notes Editorial and Critical

* * * * *

There are two fundamental questions that every intelligent Christian needs to ask, and to be sure that he has the correct answers to them: Is the Bible the Word of God? What does the Bible Teach?

The first of these questions is especially important in this critical age, when scepticism is in the air. If the Bible is not the Word of God,

*Is the Bible
the Word of
God?* tion from God in the
ordinary Evangelical
sense of that expres-
sion ; if it is a merely

human and natural evolution from the religious experiences of the Jewish race,—then the second question—What does the Bible Teach?—becomes comparatively unimportant. If the Bible is simply *one* book of religion among many, and having *no more authority than the others*, the inquiry about its teachings becomes mainly a matter of curiosity, devoid of practical interest.

Here is where the *Evidences of Christianity* come in: What *reasons* are there for believing that the Bible is the Word of God, and, as a revelation from God, possessed of divine authority? For a generation and more this has been a neglected question, particularly in the pulpits and the schools. As sensible people cease to believe what they have no

reasons for believing, there are multitudes in our Christian communities at the present time who have no intelligent faith in the Bible as a revelation from God. Hence the crying need for a revival everywhere of the teaching of the Christian Evidences. This is the only way to arm men against the blatant scepticism that insists upon putting the Bible on a level with our human books, and attributing to it only the same order of inspiration that is accorded to Homer or Vergil or Shakespeare or Milton.

When one has adequate reasons for believing that the Bible is the Word of God, an authoritative Divine Revelation, then the question, How is it to be interpreted? is in order.

It would be a simple matter if the Bible had no more authority than the works of Shakespeare or Milton. Each man might then accept

and act upon what pleases him, and reject what does not please him ; and no practical harm would come of it. Or he might misinterpret it or repudiate all its alleged teachings at will, with no evil consequences. But if the Bible is God's own message to man, containing God's final and supreme utterances concerning Himself, and man, and the eternal des-

tinies, then there is but one course left, and that is *to find out just what it says, and to receive, believe and act upon that.*

The answer given to the first question decides the answer that must be given to the second by every reverent Christian man. Both questions demand, just at the present time, most thoughtful and prayerful attention.

* * * * *

A symposium is running in the current issues of "The Homiletic Review" on the question: "What are the Essential Articles of a Present-day Theology such as May be of Use as a System of Faith in the Church"? Able men from both sides of the Atlantic are taking part in the discussion. We have noted that most of the articles contributed take the attitude that has been held by the

Evangelical Church

Present-day in the past centuries.

Theology There appear to be few advocates of the

New Theology among the writers selected; indeed, the only pronounced one we have observed is that of Professor Clark, of Colgate University. There seems to be a very general agreement concerning the doctrines that are regarded as fundamental and essential.

This discussion has recalled to mind a statement made in 1862, in a very able series of the Bampton Lectures, by Adam Storey Farrar, of Oxford University, entitled, "A Critical History of Free Thought in Reference to The Christian Religion". The writer sets forth at the outset the standard of truth which he adopts as his point of view in criticism. That standard is, "The Teaching of Scripture as expressed in the dogmatic

teaching of the creeds of the Church". In order to make the matter clearer, he proceeds to the following more detailed statement:

"Three great truths may be specified, which present themselves to the writer's mind as the very foundation of the Christian religion: (1) the doctrine of the reality of the vicarious atonement provided by the passion of our blessed Lord; (2) the supernatural and miraculous character of the religious revelation in the book of God; and (3) the direct operation of the Holy Ghost in converting and communing with the human soul. Lacking the first of these, Christianity appears to him to be a religion without a system of redemption; lacking the second, a doctrine without authority; lacking the third, a system of ethics without spiritual power. These three principles accordingly are the measure, by agreement with which the truth and falsehood of systems of free thought are ultimately tested".

Atonement by the sacrifice of Christ, a supernatural Revelation in the Bible, and Regeneration by the Holy Spirit are thus

Three Great the three great essen-
Doctrines tials of the Old Theology,—or, as the late

Professor Henry B. Smith would say, the great essential doctrines of the True Theology of all ages.

There is just one other doctrine, to which all three of these seem to us to be subordinate, which is left practically unmentioned by both the later theologians and the older: the doctrine of the Great Commission given to His Church by Christ and marking out for that Church the evangelization of the world as the supreme reason for its existence,—a fourth doctrine; as a foundation for which the atonement was made, as an infallible record of which the Bible came into being, and for the effectual application of which the

Holy Spirit has been sent forth with His regenerating power.

It seems clear to us that *this fourth doctrine* should be made to bulk large at the present time as a *fourth essential*, apart from which the other three would be left without practical results. A complete Christianity would then stand

*A Fourth
Essential*

based on four great corner-stones, all resting upon Christ, the Chief Corner-Stone. This last is the really vital and practical element in the creed. The teacher or the church that forgets it might as well go out of business.

* * * * *

The doctrine of Evangelical Christianity has been, that the Bible is the Word of God, the only and infallible rule of faith and practice. As men have laid fast hold upon that truth their Christianity has been virile,

*The Bible
the "Sheet
Anchor"*

aggressive, progressive and victorious. As they have ignored or departed from it, they have missed their bearings, and lost power with God and with the world of mankind. "The Watchman", of Boston, lately summed up this matter in a single paragraph:

"The Bible must be held as a sheet anchor of truth. To call it antiquated or obsolete is to break from a firm hold on the divine verities. It is pitiable to see the wandering and looseness of the minds of men who renounce the Bible as the handbook of truth. The manifest heresies and errors of men in Christian history are due to their leaving the great highway of Biblical revelation and entering upon a path of personal speculation. It is one thing to advance along Biblical lines into larger conceptions and advanced views, and another to enter upon an independent course that extends off into space".

A generation ago began a new effort to cut loose from this sure anchor, or, in other words to secure *freedom from authority*, especially from the authority of God's Book. As a consequence a

*Cutting Loose
from
Authority*

great mass of thoughtless people—and of thoughtful people too—have had their faith in the claims of the

Bible weakened or destroyed, and are aimlessly asking what they are to believe and whom they are to believe. They have broken away from the old moorings and are helplessly drifting before the tide of scepticism.

The formulating of the false philosophy, that underlies this declaration of independence of God and the Bible, would appear to have been an evolution proceeding from various individual points of view. Ritschl may perhaps be said to have prepared the way for it in Germany, by denying the possibility of any such thing as *judgments of fact*, i. e., *truths*, in religion. As there is nothing left but *value judgments*, there remains in religion—the Christian included—only what one wishes or chooses to believe. The natural and inevitable outcome is, as many views—none of which is truth—as there are individual wishers and choosers; the only thing saving from absolute disintegration and anarchy of thought being that the unthinking follow the "thinkers" as the sheep of the flock follow the bell-wether.

Sabatier reaches the same erroneous conclusions in tracing the struggle for freedom from authority through what he regards a succession of victories—over church and Scripture and everything else—to the *autonomous mind*,

which he regards as the primal and supreme authority,—thereby reaching the same goal of subjectivism as Ritschl by another route, and agreeing with him in remanding the decision of each man's theology to his own sweet will. In this country Professor Foster has parroted the same views in his book, "The Finality of the Christian Religion". Emerson had reached this apotheosis of humanity long before, and taught that all one needed in order to have his shoutings acknowledged and accredited as eternal truths, was to shout loud enough and long enough. By these so-called "thinkers" man has been enthroned in the place of God.

The natural and inevitable outcome of this "break for liberty" is now very much in evidence. In parting with the Bible as the authoritative rule of faith and practice, the unbelieving multitudes have not only broken away from their old faith, but have also thrown away their spiritual chart and compass, and in their bewilderment are seeking some substitute. The old Bible as an authority is gone, and the Gospel with it. The

Some Natural Consequences Supernatural has been swept away, and there is no appeal left but to *man*, man antonomous or a law to himself. As men can not in matters of life and death rest upon an uncertainty, they go groping blindly about for some *human authority* to take the place of the lost Divine authority. Cardinal Newman was an illustrious example in high places of this nemesis of unbelief, when loss of faith in the authority of the Scriptures drove him for refuge into the arms of Rome. With human author-

ity uppermost, instead of Bible and Church, the multitudes who have cut loose from their moorings and lost their spiritual bearings, are *waiting for some human leader of strong will* who shall take control of their destinies, and utter the loud and positive word of command *which they must have from some source*. Self is not sufficient; they must have something outside of self to rest upon.

Is not this the rational explanation of some of the strangest phenomena of the present day? "If we can not have God or the Bible, what *man* or *ism* will you give us"? And there is always some professed prophet or some mountebank to respond. Emerson uttered himself in confident assertion, and in due time Emersonism

Some Man replaced the Gospel and the old orthodoxy in *with his Ism* half the pulpits in New England. Joseph

Smith made his authoritative appeal to depraved human nature, and Mormonism now enthralls and curses whole States and "holds up" the United States Senate, in spite of, nay, by means of, its degrading tenets. Colonel Olcott and Madam Blavatsky give the work of command, and Theosophy, the New Buddhism, becomes a contagion. Mrs. Mary Baker Eddy says her say, in a book that has neither rhyme nor reason, and so potent is the tone of authority that Christian Science, Eddyism, claims that it is sweeping the continents. John Alexander Dowie by the blast of his brazen trumpet gathered a great host of followers, and Dowieism flourished like a green bay tree, until the thunderbolts of God blasted its prophet. And now comes the New Theology, *with like exaltation*

of man above God, seeking by its Babel voices to lure the compassless and chartless multitudes still further away from the old moorings and the only right course for the voyager to eternity, while trying to boost Campbell and Abbott and Foster and Clark and Crapsey and men like them, with their petty and senseless isms, into the leadership of the Church and the age!

How long will sensible men continue to wink at this taking advantage of the needs and weaknesses of men to exploit them for petty and selfish ends? These movements all have their root in a great craving of soul that none of them ever satisfies. Is it not time to hark back to the Bible, and the Gospel with its authoritative message of atonement for sin and its commission for the conquest of the world, which can satisfy the human soul and exalt humanity?

* * * *

Editor Bible Student and Teacher:

In your April number "A Min

* * * *

"Aims and Methods of the American Bible League"

Findings of An Investigator

[The Rev. Dr. James M. Buckley, editor of "The Christian Advocate" (New York), has a habit of investigating whatever comes within his view that seems to him to be worth looking into. Some time since he entered upon an investigation of The American Bible League and its organ "The Bible Student and Teacher". The results of his inquiry were printed in "The Christian Advocate" for May 2, 1907, in an editorial contribution.

The occasion for this editorial was furnished by the sending out of a circular letter to several thousands of the ministers of the Methodist Episcopal Church, a copy of which was sent to Dr. Buckley. That letter bore the signatures, not only of the President of the League and its Editorial

ister" asks "what we ought to do" in view of the radical change in the character of "The Homiletic Review".

Another
Answer

The writer can only tell what he did, on making the discovery that the Review, which began and for some

years was continued in harmony with the Evangelical faith, had, as it seemed to him, betrayed its trust and gone over to the enemy. He paid up his subscription and stopped the Review. It appeared to him that the Review, having secured a large support under the Evangelical banner, suddenly hauled down that banner and ran up the piratical flag of the New Theology. We presume there was a reason for this. Piracy is often more profitable than honorable commerce. At all events theological filibustering is just now a good deal more popular than honest adherence, to, and contention for, the faith once delivered to the saints.

Another Minister.

Secretary, but also of several Bishops of the Methodist Episcopal Church who signed it, not officially but personally and individually, with a view of commending the League and the Magazine to the preachers of their own faith. As our readers will doubtless be interested in the views of this distinguished editor, who writes as an outsider, we reproduce it here for their perusal.—Editor.

We have lately inquired of some of the officers of this body concerning this association, its status and purpose.

The American Bible League has enlisted in its support some of

the best known of the scholars and theological professors of the country. Among them are Professor Willis J. Beecher, of Auburn Theological Seminary; Henry A. Buttz, President of Drew Theological Seminary; Principal McLaren, of Knox College, Toronto, Canada; Dr. Howard Osgood, of Rochester; ex-President Patton, of Princeton University and now President of the Princeton Theological Seminary; Dr. A. H. Plumb, one of the principal ministers of the Congregational collection of churches, of Boston; and Dr. J. B. Remensnyder, the well known Lutheran pastor of this city.

The League, of which William Phillips Hall is President, the Hon. Henry B. F. McFarland, Vice President, Dr. Daniel S. Gregory, Educational Secretary, Oliver C. Morse, Executive Secretary, and Rush Taggart, LL.D., Treasurer, was formed for the organized and aggressive defense of the Bible against attacks of the rationalistic and destructive school, whose joy seems greater in proportion to the number of weapons they can furnish to those who absolutely deny the supernatural origin and inspiration of the Scriptures. It places great emphasis upon "the systematic promotion of better methods of Bible study and teaching", and aims to introduce everywhere and confirm where it already exists, the natural, constructive and cumulative method of studying the Bible. It is strictly undenominational.

It sends an address to the Churches signed by Mr. Hall and Dr. Daniel S. Gregory, the Educational Secretary and Managing Editor of "The Bible Student and Teacher", and

others. This magazine is now in its sixth volume and is issued monthly, the subscription price being one dollar per annum.

Whatever the views of ministers and thoughtful laymen, this magazine will be found a valuable addition to their repertoire. In the Department of Notes, Editorial and Critical, a pleasing variety appears, and with the constructive spirit mingles the controversial spirit, sometimes acidulated but without that drastic element which makes ecclesiastical and theological controversy a bane. Its editor, Dr. Gregory, was a long time chief editor of "The Homiletic Review". The eighty pages of the April number indicate well its purpose and the methods by which it promotes it. There are Critical Notes, an article on the Critical Revisions of the English Version, a Review of Professor Paton's Review of Professor Orr's book, by Professor James Orr, himself, in which he certainly annihilates several of the points made by his critic. There is a semi-sarcastic but interesting editorial entitled, "Criticism According to 'Punch's' Rule", an Archæological Department, and a valuable Survey of Critical Thought in Germany, by Professor G. H. Schodde. Biblical Archæology is illustrated by another writer, and there are additional articles too numerous to mention. Dr. Gregory contributes an Exposition of the International Lessons in their Literary and Historical Setting, very useful to Sunday school teachers as well as ministers.

Some represent that the Bible League is at the extreme of blind unprogressive conservatism, but the

League disavows this and we are authoritatively informed that it intends to act in harmony with the disavowal. The dictum of some, that each and every word in the Bible is as important as any other, that no inaccuracies or discrepancies of any kind are to be found in the manuscripts, that it is improper to apply to any book in the Bible any of the principles of reasonable criticism, and profane to make any investigations into the possibility of error in the ordinary conceptions of the time when particular books were written or of the persons who wrote them, is not accepted by many, if any, members of the American Bible League. They all believe that there is a widely diffused tendency to a

reckless, irreverent, and an unduly confident criticism. We are assured that the League contends against that with all its strength. It declines to admit that "all scholars" agree with that stream of criticism, and that if one attempts to guide and, if necessary, restrain that tendency he is not "scholarly". It proposes to point out errors or exaggerations in its statements of results. It affirms that the presumption is in favor of an unbroken line of tradition, and that it should not be given up until unmistakable evidence makes it necessary. The spirit of competition for success in raising doubts it distrusts, and believes in the union of reason and faith, rather than in their opposition.

* * * * *

"Journalistic Honor"

[Bishop Charles Edward Cheney, D. D., of the Reformed Episcopal Church, sends us the following Critical Note, sent also to "The Evangelical Episcopalian". In the January number of "The Bible Student and Teacher", we printed an address by Professor Wilson, at the Chicago Conference, on "The Possibility of Self-Deception" in which the Professor called attention to this incident as an illustration of his theme. It is certainly a striking example!—*Editor.*]

Several months ago "The Evangelical Episcopalian" published a brief review of a remarkable and exceedingly timely book. I refer to the work entitled "Did Daniel Write Daniel?" by the Rev. Joseph D. Wilson, D. D., Dean of the Reformed Episcopal Theological Seminary in Philadelphia. It is probably well known to your readers that the persistent effort of the so-called "Higher Critics" has been put forth to dis-

credit the book of Daniel, by an endeavor to prove that, instead of having been written during the captivity of the Jews in Babylon (some 500 years before the Christian Era), it was produced during the time of the Maccabean rulers—nearly 400 years later, and only about 160 years before Christ. Of course, it will be seen that such a view destroys all possible confidence in the prophetic value of the book, because written long after many of the events predicted had come to pass.

In a review of another work, "The Outlook"—a magazine of wide circulation and influence, but thoroughly committed to the modern criticism of the Bible—assumed that the book of Daniel was written 400 years later than the Babylonian exile of the Jews. The principal reason, assigned

by "The Outlook" for its conclusion was that Daniel uses the term "Chaldeans" in various places—conspicuously in the second chapter—to designate not the people of Chaldea, but a guild or class of "wise men" or astrologers; and that such a use of that word was not known in the days of the Babylonian captivity, nor until a period 400 years later. Dr. Wilson thereupon called the attention of "The Outlook" to the fact that Herodotus, who visited Babylon in the same century in which Daniel is supposed by orthodox Christians to have lived and written, uses the word "Chaldeans" to indicate, not a nation, but a guild; and that so far as Babylon is concerned, the Greek traveler and historian used it in no other sense. This letter elicited a reply—not through the columns of the magazine which had by its error misled its readers, and thereby impaired their faith in the book of Daniel—but by means of a personal letter to Dr. Wilson. This reply admitted all for which Professor Wilson had contended, viz., that Herodotus in the same century with Daniel used the word "Chaldeans" in precisely the sense in which it is used in the book of Daniel. It was, therefore, a confession that "The Outlook" had been mistaken in its assertion that that book of Scripture was written 400 years after the date accepted by the generality of Christians—so far, at any rate, as that

assertion was based upon the use of the term "Chaldeans". But no such acknowledgment appeared in "The Outlook" itself to undo the mischief wrought. When appealed to by Dr. Wilson to correct its mistake in its own columns, "The Outlook" distinctly refused to do so.

In all this is a valuable lesson. The class of destructive critics of the Bible, who are now so prominent, profess to have a supreme reverence for the *truth*. They charge upon believers in the inspiration of the Scriptures, that they are afraid to carry the torch of fearless investigation into every book of the Bible; but claim for themselves that, however faith in the Word may be undermined by their speculations, they are moved solely by a desire to establish the truth. Yet here stands the plain, unvarnished fact, that "The Outlook" deliberately refused to tell its readers that it misled them in an important historical fact—and persists in its refusal to rectify its error publicly, even when that statement has been called in question.

Upon the above statement of facts no further comment is needed—except to ask whether the course pursued by the popular magazine referred to, is an honest course? If it professes to desire the truth vindicated, "though the heavens fall", it does not look well to refuse to correct its own blunder, lest its Biblical theories should be upset in the minds of its readers!

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"Scientific Criticism Can not Discover God in the Old Testament"

REV. M. E. WELCH, HARTFORD, CONN.

This is a statement of Professor Paton in a notice of Professor Orr's "Problem of the Old Testament", in

the "Hartford Seminary Record", January, 1907. Professor Orr has made his own reply to Professor

Paton, and we have nothing to say in general of Professor Paton's argument. We simply turn attention to the remark quoted above. Professor Paton criticises Professor Orr's method! He should have worked from phenomena to doctrine and not from doctrine to phenomena. He, Professor Orr, should not have considered the religious problem before the critical problem. The first argument is "admirably stated". But the argument respecting the critical problem "is inadmissible". Professor Paton's summary of Professor Orr's argument is as follows:

"Since the Bible is a revelation from God, men who have no appreciation of it as a revelation are incompetent to pass judgment upon it as literature, and theories constructed by rationalists can never commend themselves to men who realize the religious significance of the Bible".

He quotes Professor Orr as saying, that the theory of Graf-Kuenen-Wellhausen is rationalistic in its basis and every fiber of its constitution: and Professor Orr asks, Is it such a theory as Christian faith would ever have evolved from its own pre-suppositions? Can it ever be purged of its rationalistic leaven and adapted to the use of Christian churches, without a complete recasting in principles that are the direct antitheses of those which obtain in the schools in which it originated?

This argument, says Professor Paton, is inadmissible, for the simple reason that the scientific conception of the Old Testament and the religious conception of the Old Testament are reached by independent faculties of the soul, neither of which has the right to pronounce judgment in the field that belongs to the other.—

"Scientific criticism can not discover God in the Old Testament".

Professor Paton speaks of *faculties*, Professor Orr of *men*. If man has faculties that are distinct and separate in the mind, not cognizant of one another's work, or not consciously or unconsciously modifying it, such a view of the processes of the intellect might pass without much criticism. Professor Paton goes on to speak, not of faculties, but of *men*. Referring to Professor Orr's remarks, he says, If it is true, then a man of science, as such, is incompetent to speak in regard to the religious significance of the Old Testament. But this is not what Professor Orr says. The little phrase "as such" has put a meaning into Professor Orr's remark that does not belong there. It is not the man of science *as such* simply, that Professor Orr has in mind, but the man of science *with rationalistic pre-suppositions*, who is kept by these pre-suppositions from a true judgment upon the Old Testament. It is because of his rationalistic prejudice, and not because of his science, that, in Professor Orr's opinion, the man of science plus rationalism is incompetent to pass judgment on the Bible as literature.

If Kuenen or Wellhausen had said that scientific criticism can not discover God in the Old Testament, we should have known how to take it. It would have been a statement of the rationalistic prejudice with which they came to the study of the Old Testament. But it is not so easy to understand it in Professor Paton's mouth. Does it mean that scientific criticism can not discover God, because *He* is not there in a supernatural way? We do not think that

this is Professor Paton's thought. Does it mean that the man of science is investigating the origin, date and literary structure of the Old Testament writings, and that these subjects are aside from religious questions, so that the man of science does not discover God in *them*? If so, it is a much narrower statement than, that he can not discover God in the Old Testament. Or does Professor Paton make a distinction between scientific criticism and the man of science, and say of the former what could not be said of the latter? We do not at all think that this is a true explanation. It is not easy to understand the remark, that scientific criticism can not discover God in the Old Testament.

Scientific criticism deals with the *personalities* of the Old Testament. These personalities form a part of the environment of the subjects under discussion. The critics have to do with Abraham and Moses and David, and to discover their reality and the quantity of the reality. Scientific criticism's chief work with them seems to be to reduce their personality to a minimum. Nevertheless, these men are a part of the environment, and have to be reckoned with. Scientific criticism discovers *them*. And they seem to be much in the way, and in consequence are belittled. But it can not be denied that criticism *discovers them*,

—unless Abraham be excepted, who does not seem to be visible to some scientific eyes.

How is it with *God*? Is he not a personality, a character, in the Old Testament? Does not His personality loom as large as that of Moses and David? Is He not a part of the environment which scientific criticism must take account of, if it is scientific, and in the proportion in which it is scientific?

Very much of the battle of criticism has been waged about and around *religion*. And this could not be without much mention of the object of worship, be it fetish or ancestor or Baal or Yahweh. Can scientific criticism deal adequately with this subject without discovering God?

There are devout critics, Christian scholars, men who hold to the doctrine of a revelation of God in the Old Testament. One wonders how the devout higher criticism and the rationalistic higher criticism contrive to dwell together in the same camp. It would seem as though the camp could not long continue divided as it is. It would seem that it must become all one thing or all the other.

Is there an unconscious drift towards the rationalistic school? And are there not also signs of a tendency to return to some modified and acceptable statement of the traditional view?

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Did Jesus Walk on the Sea?

PRESIDENT J. W. MCGARVEY, LEXINGTON, KY.

My attention has been called to reports in the Philadelphia Press, of April 19 and 20, respecting Prof.

William A. Lamberton's attempt to prove that Jesus did not walk on the sea, as represented in our transla-

tions of Matthew, Mark and John ; and I am requested to express myself in regard to it.

The learned Professor seems to have adopted the theory of Bernard Weiss, set forth in his life of Jesus, that, instead of walking *on* the sea, Jesus was walking *by* or *along* the sea, and on the shore ; and he undertakes to strengthen the position by a criticism on the Greek words employed. I regret that the terms in which he expresses himself are not quoted in full ; but I think that I can not well be mistaken as to his position or as to his argument in support of it. He would translate the clause involved, "They beheld Jesus walking *by* the sea".

The verb here rendered "walking" (*peripateo*) occurs nearly one hundred times in the New Testament, and it is rendered, as Prof. Lamberton must know, with only one exception, by the word *to walk*. The exception is where it is said of Satan, that he "*walketh about seeking whom he may devour*". Whether the walking, in any given instance, is *on* something, or *in*, or *by*, *above* something, depends on the preposition following the verb. This also must be well known to Prof. Lamberton, if he is, as represented, a competent Greek scholar. It is followed in the New Testament by

Greek prepositions having all of these meanings. In the passages under discussion it is followed by the preposition *epi*, *upon*. See Matt. xiv. 26 ; Mark vi. 48 ; John vi. 19. In every instance, too, the walking is on *the sea*, not on *the shore*.

To show still further that Prof. Lamberton is mistaken, it so happens that two of these evangelists have occasion to speak of Jesus walking *by* the sea, and they use the same word for walking, but they follow it with a different preposition. In each instance the verb is followed by the preposition *para*. See Matt. iv. 18 ; Mark i. 16. This makes it clear that if they had intended, in the narrative under discussion, to say that Jesus was walking *by* or *along* the sea, they would have used the preposition *para*, instead of *epi*. Prof. Lamberton had forgotten these two passages, if he had ever observed them ; or he would not have advanced his criticism.

It would be easy to show that, apart from this criticism on the rendering of the Greek words involved, the theory by which Weiss, followed by Professor Lamberton, attempts to get rid of this miracle, is contradicted by various statements in the text of our three Gospels ; but this can be done by any English reader who will study the passages carefully.

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Joseph in His Times—A Portrait

REV. MELVIN GROVE KYLE, D. D.

When in the history of Egypt, the glory of the Amen-emhats and the

Usertsens had passed the zenith, and the old Empire was drawing to a

close, there came Egypt's "Dark Ages". Her Huns and Vandals came not from the *Egypt's* North, but from the "Dark Ages" East. There settled down upon Egypt and upon Egypt's history a pall darker than that which obscured Roman civilization and Medieval history in Europe. The Hyksos, Josephus says, were "Shepherd Kings". Doubtless they were. Whatever mistake may be found in Josephus' etymology of the name of these kings, he is certainly right in making them to be nomadic princes, tribes of the desert and the mountain-land, wanderers with flocks and herds, "Bedouin Princes".

The exact etymology of the word is somewhat in dispute; some contending for "Hag-shashu", "Bedouin Princes" literally; *Bedouin* some for "Desert *Princes* Princes", i. e., "Bedouin Princes"

in fact. They invaded Egypt, settled down like a black pall upon the fair province of Goshen, and drew the veil of obscurity over the glorious civilization of the Old Empire.

Time wrought changes. As when the hordes of the North conquered Roman civilization, and in turn were conquered by it; as when the Normans overran the simple life of England, and in turn were conquered in civil life by those whom they had conquered on the field of battle,—so these wandering "Bedouin Princes" yielded at last to the seductive refinements of Egyptian civilization, outwardly pandered to the religious predilections of the Egyptians, and founded a great and splendid capital.

Yet they never became completely assimilated, never ceased to be foreigners, but continued to remember their own tongue, secretly cherish their own religion and favor their own kinsmen. So when another "Bedouin Prince", with his flocks and his herds and his retinue of servants, *Another Bedouin Prince* Abram by name, from the land of Rutennu, fled from famine to the garden of the world, they received him with the distinction due a fellow "Bedouin Prince" who, though of narrower domain, was of princely rank, who spoke their mother tongue, whose cousins and theirs, the Phoenicians, were the foreign business-agents of the country, as the English are in China today; and they loaded him with gifts and sent him away with honor.

Two generations passed away, the "Bedouin Princes" were still on the throne in Egypt, and the "Bedouin Princes" of Abram's tribe still in the land of Retennu. But at last one of these was seized by jealous brothers and sold to Ishmaelite traders, carried down into Egypt and bought as a slave for service in Potipher's house; and then, under false charges, thrust into the King's prison. But the very goodness that brought him into prison brought him to the head of the prison, and then to the notice of the King.

The "Bedouin Princes" on the throne in that day had not wholly forgotten the native tongue, nor even yet the native religion. Amidst all

the gross polytheism and animal worship of Egypt, Pharaoh could still speak to the "Bedouin slave" of the true God and His wondrous ways. And, when the grace of God was manifest in the young man, he scrupled not to make again the "Bedouin slave" a "Bedouin Prince". Then he gave him—

A Royal name, a Royal ring, a Royal chain, a Royal chariot and a Royal out-runner.

From the long list of his own royal ancestors, he gave him an honored name, borne by three and suited also to his own national character: Zaphnath-Paaneah, "The one who supplies the nourishment of life", in more modern phrase, "The Chief Steward". And "he went out"

according to the extent of his authority "over all the lands of Egypt", storing up the grain during the years of plenty that the world might not perish in the years of famine. Officials in every province superintended the storing of the grain, and when the famine came distributed it to the people. One of these, Baba by name, under the vassel king Se-kenen-ra-taa III. of Upper Egypt, had recorded on his tombstone: "I collected corn as a friend of the harvest-god. I was

An Epitaph watchful at the time of sowing. And when a famine arose, lasting many years, I distributed corn to the city each year of famine".

Thus, though no word of Joseph is found in Egyptian inscriptions, the lineaments of his career appear woven in the web of Egyptian history.

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Higher Criticism and the Virgin Birth

MR. F. J. LAMB, MADISON, WIS.

Denial of the Virgin-birth of Christ seems to be another of the alleged "assured results" of Higher Criticism, for preaching which, with other such "results", Rev. Dr. Crapsey was lately tried. For convenience in considering the contention of such Critics, one may take the statement of the claim made by a writer, in an article on "The Virgin Birth", in the well-known English Periodical, *The Nineteenth Century and After*, for July, 1905. This magazine boasts of being the exponent of the highest culture of our day. In the article referred to the critic insists, that, if the Apostle John wrote the Fourth Gospel, then—

"The truth of the story of a miraculous birth must be altogether discarded"; for "the writer of it had no knowledge of His miraculous and divine birth".

After further discussion, the writer reaches the following conclusions:

"That the first followers of Christ knew nothing of the Virgin-birth seems plain, from the fact that there is not the smallest allusion to it in any of the Epistles. If, then, the writers of the earliest treatises dealing with the principles of the Christian faith, never heard of the Virgin-birth, and felt no necessity for it, why should belief in such a doctrine, resting as it does on scanty and unsatisfactory evidence, any longer be insisted on?"

It is a matter of common knowl-

edge that many men in the Christian ministry and in educational work, while they shrink from the labor of investigating the Higher Criticism of the Bible, yet accept as verity these claims of the Higher Critics, *on the professed ground that such claims are assured results of investigations by EXPERTS*. A few days since the writer of this paper met a minister of that class, a Doctor of Divinity, pastor of a prominent church of one of the leading Protestant denominations, when the subject of the Crapsey Trial, with which the Doctor seemed fully familiar, was briefly discussed. The Doctor repeated the statement of the English Critic, with considerable emphasis; insisting that, aside from the brief notice by Matthew and the account by Luke of the Virgin-birth, there was no statement or scrap of evidence in the whole New Testament, to show that any other disciple of Christ had any knowledge of, or belief in, the alleged Virgin-birth. This claim of the Higher Critics not having been previously brought specially to the attention of the writer, he determined to look into the matter, and did so with the following results:

Luke was a friend and companion of Paul, and joined with Paul in sending from Rome salutations to the Colossians (Col. iv. 14) and to Philemon (Philemon 24). He was with Paul at Rome at a later time, when Paul's second letter to Timothy was written (2 Tim. iv. 1). Luke wrote the "Acts of the Apostles", throughout which he gives clear indications of his presence and association with Paul in much of his extensive missionary work. This he does especially by the use of "we"

in recording the events of the times when he was with Paul, constituting what are known as the "we sections" of the Acts.

On the Apostle's second missionary journey, Luke joined him at Troas, and went with him to Philippi. He joined Paul again, at Philippi, on Paul's third journey, and went with him to Jerusalem. It appears that Luke remained in Palestine during the two years Paul was in prison in Cesarea, and sailed with Paul to Rome. His familiarity with the Church at Antioch is evident in much of the book of Acts. This wide acquaintance with the disciples of Christ undoubtedly brought Luke into connection with the testimony of the Virgin Mary, who was necessarily the principal witness in the matter.

His writings show that he was a man of unusual ability, of extensive education and thorough culture. He was a physician by profession, which was the cultured profession of his day. In short, the evidence shows that Luke was exceptionally well informed as to the facts concerning the knowledge and beliefs of the disciples of Christ throughout the civilized world at the time when he wrote his Gospel and the book of Acts. His candor and veracity are unquestioned.

About the year 63 A. D., a generation after the crucifixion, Luke wrote his Gospel narrative. He addressed it, as well as the book of Acts, to one evidently a convert and a disciple of Christ, whom he called Theophilus. And, according to the Fathers, his Gospel was endorsed by Paul. Luke therein sets forth his purpose, to write down in order "those things which

are most surely believed among *us* ”.*

Note, first, that by the use of “*us*”, Luke here identified himself with the entire body, then existing, of the disciples of Christ. Luke knew what the disciples knew and what they believed of the Virgin-birth, from living with and laboring with them all, in Christian work and activity, in the region of Rome and the cities of Greece, in Europe, in Antioch, in Asia, in Jerusalem and Palestine. Luke speaks for all disciples of Christ in the world, at the time he wrote.

Note, further, that, if in matters of form or temporal activities, there existed any diversity of sentiment among the disciples, Luke *does not discuss that*. Indeed, by clear implication, he excludes it; for he confines his narrative to the things which the *whole body* of disciples *most surely believed*, i. e., to matters regarding which there was no dissent. The first thing, so most surely believed, which Luke recorded, is the Virgin-birth of Christ, the detailed facts concerning which Luke wrote in eighty verses of the first chapter of his Gospel narrative.

Thus—instead of the assertion of the Higher Critics, “that the first followers of Christ knew nothing of the story of the Virgin-birth . . . never heard of the Virgin-birth”—the evidence shows the fact to be,

*The Greek is *peplerophoremenon*. Other approved English renderings are, “fully believed”, “confirmed with the fullest evidence”. The verb *plerophoreo* means to “certify; “assure a person”, “give full proof of”. So the noun *plerophoria* (Col. ii. 2) denotes “full conviction or assurance”. Comp. Rom. iv. 21; xiv. 5; 2 Tim. iv. 17. See any Greek-English Lexicon. Also Spencer's Edition of Greek N. T. with English Notes, p. 163.

that thousands upon thousands of Christ's disciples, living a generation after the crucifixion and ascension of Christ, *the entire total of them all*, knew distinctly the doctrine and fact of the Virgin-birth of Christ, even as Luke records it; and all, without dissent, believed it.

Should any question be raised as to the correctness of the translation from the Greek, in the Authorized Version, from which we have quoted; still the other approved translations, as seen in the foot-note, would show that the whole body of disciples knew and believed the Virgin-birth of Christ—“most surely”, “fully believed” it. It had been to them “confirmed with the fullest evidence”, and they held the belief in the Virgin-birth with “fullest conviction of assurance”.

The facts as to Luke's information regarding the knowledge and belief of the whole body of disciples, and Luke's ability to describe that knowledge and belief, and his probity as a witness in recording it, are before us; and Luke's testimony is clear and conclusive that *all the disciples*, without exception, knew and believed the Virgin-birth of Christ as verity.

Hence, having this sure knowledge, Luke in the closing words of his poem, declared to Theophilus that he wrote to him that he might “know the certainty”—the *unfailingness*, or *infallibility*, that is the very expression in the Greek—of the things which he had been taught by word of mouth.

In view of all the facts, what then should be said of this contention of the critics—what less than this, that its falsity is *not only gross but inexcusable*?

Pfleiderer's False Theory of Christian Origins *

PROFESSOR WINSTED PAINE BONE, PH. D., LEBANON, TENN.

Professor Pfleiderer's book on "Christian Origins" is based on public lectures delivered at the University of Berlin during the winter of 1904-05 before students of all departments and non-collegiate visitors of both sexes. The omission of many technical terms shows that the lectures were intended for a non-theological public. The author professes to write from a view-point that is "purely historical". In reality, he writes from the view-point of Hegelian philosophy; for he belongs to the new Tübingen school of critics, accepting in the main the presuppositions of Ferdinand Christian Baur, a disciple of Hegel. He proceeds on the presupposition that miracles are untrue. In his view, the supernatural has not intervened in history. Hence Christianity had a purely natural origin. It is very evident that our author rejects a part of the New Testament without making the effort usually made by the historian to determine what are the facts in the case. His work is very different in this respect from the work of scientific theologians like Sanday, Godet, Chase and Ramsay—men who look at the evidence for the intervention of the supernatural, and give some account of it in their conclusions as historical critics. Professor Pfleiderer apparently does not know that there is any such evidence.

The only presupposition which he claims to work by is, so he says,

**Christian Origins.* By Otto Pfleiderer, D.D., Professor in the University of Berlin. Translated from the German by Daniel A. Huelsch, Ph. D., New York.

"one common to all historical research". This sounds well. But what he really has in mind is the rejection of miracles. In his opinion, miracles were not performed by Jesus, because miracles are not performed by men to-day. But this, according to men like Sanday and Ramsay, is not historical criticism; it is dogmatic criticism, pure and simple. It is dogma ruling history: and yet that is the very thing which Professor Pfleiderer, in so many words, and rather vehemently but inconsistently, objects to.

According to our author, the real historical conception of the origin of Christianity is of recent date. He admits that Jesus was a historical personality, and that Christianity partly had its origin in this personality. But he rejects much of the story of Jesus as given in the Gospels. He apparently forgets that Church belief makes as much of the Christ of history as he does, and far more. Believers in a miraculous Christianity are not debarred, as Professor Pfleiderer seems to think, from using the historical method of study. They certainly have as much material with which to work as has the author of "Christian Origins".

Our author rejects more than the tenets of evangelical theology. He rejects also the romanticism of Herder, the idealism of Schleiermacher and the value-judgments of Ritschl. He comes nearest of all to the mythical theory of Strauss and the tendency theory of Baur. He does not agree with Bruno Baur, Robertson or Kalthoff in deny-

ing that Jesus was a historical personality.

In stating his opinion as to the origin of Christianity, Professor Pfeiderer says that it is not the resultant of the one person, Jesus, but that it is the product of a many-sided development, in which various factors have long been at work. He finds the preparation and foundation of Christianity in Greek philosophy; in the Jewish-Greek philosophy of Philo; in Judaism; in Jesus; and in the Messianic Congregation. There are, so he finds (and not incorrectly), some faint resemblances between Christianity and the ethical teachings of the best of the Greek philosophers. He does not show that Jesus studied Greek philosophy, or how he was influenced by it. He does not show that Greek philosophy was really any more of a preparation for Christianity than is usually admitted by evangelical writers. The same remark might be made of the chapters on the Jewish-Greek philosophy of Philo and Judaism.

The most interesting, as well as the most startling, chapter deals with "Jesus" himself. The author thinks we have no historical knowledge of the childhood and youth of Jesus; for the infancy narratives are, so he says, "religious legends of no historical value". We can not be sure that Jesus was baptized by John, or that

he was baptized at all. He admits that the mystery of Jesus' personality can not be revealed entirely. There was a "spiritual kernel of his life work . . . that remained and marched triumphantly across the world, so that even to-day it is the saving and educating force which gives eternal content and value to human life in the individual and the human race".

According to the view here presented, early Christianity passed into the Church by a process of evolution. There were five principal points of interest in the process: The Apostle Paul, who made departures from Christianity; the Three Older Gospels; the Gnostic Movement; the Gospel of John; and the Establishment of Church Authority.

This, in brief, is the Berlin professor's account of the origin of Christianity. It is the presentation of an earnest thinker, of a man of great learning, and one who writes in the maturity of his years. He is the pathetic example of a man who labors for a lost cause. He belongs to a decadent school, discredited years ago. In the field of historical investigation, one finds, and will continue to find, hosts of others who are just as learned and just as honest as he, but who have a different attitude toward Jesus Christ and the supernatural.

"The Origin and Permanent Value of the Old Testament"*---A Criticism

PROFESSOR WILLIAM M. MCPHEETERS, D. D., LL. D., COLUMBIA, S. C.

To write a book of even the most modest dimensions and of even mediocre merit within any reasonable time-limits may be regarded as

no mean achievement. To produce

*The title of a recent work by Professor Kent, of the Theological Department of Yale University.

a book of two hundred and eighty pages, the style of which is almost without exception

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Feat even formally consecutive, and the matter of which is informing—at least as to the positions for which its author stands, even though its arguments may not strike every reader as convincing—this, of course, is a much higher achievement. But to produce such a book “within the all too brief limits of a Christmas vacation”, this, to us at least, seems to be a remarkable literary feat. To Dr. Charles Foster Kent belongs the distinction of having performed such a feat in the case of his very readable, and in many ways informing, book, “The Origin and Permanent Value of the Old Testament”.

Dr. Kent modestly speaks of his book as “simply a very informal introduction to the Old Testament”.

It is written, of course, from the point of view of what may without offense be called the radical criticism. But it at least shows how the larger meaning of the books of Scripture fares, when the raw material furnished by that particular school of criticism has been wrought over and brought into relation to interpretation through Introduction. The results, if not as encouraging as Dr. Kent personally believes them to be, are at least illuminating.

The preface to Dr. Kent's book contains the following acknowledgment: “To the Reverend J. M. M'Farland, D. D., of the Bible Study Union, to the Reverend S. A. Cooke, D. D., of the Methodist Book Concern, to Mr. John H. Scribner, of the

Presbyterian Board of Publication and Sunday School Work, to the

Rev. M. C. Hazard, D. D., of the Pilgrim Press, and to the Reverend F. K. Sanders, Ph. D., of the Congregational Sunday School Publishing Society, who have

generously read the manuscript of this book, I am deeply indebted, not only for their valuable suggestions, but also for their strong expressions of personal interest in the practical ends which it seeks to conserve”. The “practical ends” to which reference is here made are, to state in suitable form and commend to the acceptance of “earnest pastors, missionaries, and Sunday-school teachers” the view-point and the results of the radical criticism.

There is nothing to indicate, and much that utterly forbids the notion that the endorsement, of which acknowledgment is here made, was given by the gentlemen who furnished it in their official character. Still his end being what it was, no one can fail to observe the wisdom displayed by Dr. Kent, in seeking to have his book endorsed by those occupying just the respective positions of those to whom he here so naturally and so properly makes his grateful acknowledgments. It would have been surprising indeed had not Dr. Kent felt under obligation for such a service from such sources. He is seeking to get the ear of “earnest ministers, missionaries, and Sunday-school teachers”, and he is fortunate enough to have “the practical ends which” his book “seeks to conserve”, endorsed by men to whom three of the

great evangelical Churches have committed their publication and Sabbath-school work. What less could he do than to make his most gracious bow to them before the public; and though, as we have said, there is no reason to suppose, and many reasons that make it utterly un-supposable, that the endorsement for which this bow is made was of an official kind, it would obviously have been difficult, if not impossible, for Dr. Kent to have properly recognized the service that had been rendered him without spreading out *in extenso* before the public, the respective official titles of those by whom it had been rendered.

He would be a rash man who in our day would venture to speak dogmatically as to what performances in manners or morals must cause embarrassment—a t

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Dr. Kent's, natural as it unquestionably is, has in it the possibilities of embarrassment for somebody—either for Dr. Kent himself, or for the excellent gentlemen to whom the acknowledgment is made, or for some of the Churches whose officials these gentlemen are. The reasons are obvious to a moment's reflection. Certain of these Churches whose officials have given Dr. Kent "strong expressions of personal interest in the practical ends which" his book "seeks to conserve", are upon record as having proceeded to extreme measures with some of their ministers for holding and propagating the views for the propagation of which among our Sabbath-school teachers Dr.

Kent's brochure was prepared. Now those in these Churches who take themselves seriously can scarcely be expected to read this acknowledgment from Dr. Kent, without feeling a little queer to find that the men at the head of their respective publication and Sabbath-school agencies are thus expressing their strong personal interest in "the practical ends" at which Dr. Kent aimed in writing his book. And then again, the attitude of some of these Churches towards the views his book was written to commend and to disseminate must certainly have been known to Dr. Kent himself when he approached the agents in charge of their publication and Sabbath-school work, to get from the latter an expression of their approval of "the practical ends" for which his book stands. It was not a mere chance, so to speak, that Dr. Kent, when about to bring out a book for "earnest pastors, missionaries, and Sunday-school teachers", turned to these particular men to secure from them "their strong expressions of personal interest in the practical ends" that he was seeking to effect. And no more was it a matter of chance that, in making his acknowledgment to these gentlemen for their purely "personal interest in" his purely "practical ends", he publishes not only their names but their official relations. When submitting his manuscript to the officials of these Churches, it no doubt wholly escaped Dr. Kent's attention that there was an obvious and a most unpleasant similarity between his actions and what is known as "wire-tapping". When this similarity stands out clearly before his mind, as it must upon reflection, it can hardly

fail to be disagreeable to a man of his fine sensibilities.

And if Dr. Kent knew the attitude of some of the Churches from whose representatives he sought expressions of their strong personal interest in his "practical ends", surely this attitude could not have been unknown to these gentlemen themselves. Under these circumstances it is at least possible that upon reflection they may feel that Dr. Kent's acknowledgment, gracious and merited as it no doubt is, is after all a trifle embarrassing.

Now as there are always those upon the alert to champion human rights and personal freedom of opinion, and as these champions are frequently more eager than discriminating, it may not be amiss before dismissing this matter to call attention to the fact that we have not challenged the right of Dr. Kent to do what he did, nor his motives in doing it. Neither have we challenged either the right of the excellent gentlemen to whom Dr. Kent makes his acknowledgments to do what they did, or their motives in doing it. With the ethics of the case we have at present no concern. "All things may be lawful to me, but all things are not expedient". Our ambassador at the Court of Saint James does not have to sneeze every time the administration at Washington takes snuff. At the same time it would prove not a little embarrassing to both, should our ambassador permit himself to be interviewed upon matters regarding which the administration at Washington had a well defined and openly declared policy, by some one not friendly to that policy, and authorize the latter to publish to the world his (our ambass-

ador's) "strong expression of personal interest" in the "practical ends" of those who were seeking to defeat the policy of our government.

The following passages, mainly from the Preface to Dr. Kent's book, when read consecutively will be found to possess at least a certain curious interest:

"During the past generation the Old Testament has commanded equally with the New the enthusiastic and devoted study of the great body of Biblical scholars throughout the world. * * * * At the same time, the tendency of the rank and file of the Christian Church within the past decade has undoubtedly been to neglect the older Testament" (p. v). "If, on the other hand, the prevailing apathy and neglect are due", etc. (p. vi). "In divine Providence mighty forces have been quietly at work during the past century removing false rabbinical traditions, etc., etc. * * * * The result is that in the Old Testament the Christian world is discerning a new heritage, the beauty and value of which is still only half suspected even by intelligent people. This fact is so significant and yet so little recognized that one feels impelled to go out and proclaim it on the housetops" (p. vii). Again (p. 9, bottom) we read: "Yet one can not escape the conviction that if in this age of enlightenment and open-mindedness the positive results of modern scholarship had been presented first, this latest chapter in God's revelation of himself to man would have been better understood by the leaders of the Church, and its fruits appropriated by those whose

interests are fixed on that which is of practical rather than theoretical import. At least *many open-minded people might have been saved from the supreme error of writing, either consciously or unconsciously, Ichabod across the pages of their Old Testament* * * * *; but the vital question which every honest man should ask is, Do they (i. e., the conclusions of the radical criticism) "destroy the Bible, or simply the false traditions that have gathered about it? Fortunately, *most of the leaders of the Church and most intelligent laymen have already discerned the only emphatic answer to this question*" (p. 16).*

When read consecutively, the inconcinnities of these passages smite the reader so violently in the face that he is momentarily dazed. It seems impossible that they could have proceeded from so vigorous a writer as Dr. Kent unquestionably is. One is interested to know just how the author would "harmonize" the mild "jerimiad" on page v. of his Preface with the jubilant note that he strikes—though it breaks on his very lips—on page vii. of the same Preface; the lack of discernment on the part of "leaders" and "laymen" on page ten, with their clear insight on page sixteen. To some Dr. Kent will seem like one who, seeing the havoc that the views for which he stands have wrought, and the yet greater havoc that they threaten to produce, is "whistling", as well as he can, "to keep his courage up". Inconcinities nothing like so gross and palpable, if they had been found in the Old Testament, would have been

brought forward by Dr. Kent as incontestible evidence of the "composite authorship" of the writing containing them!

As for the statement that, "In the Old Testament the Christian world is discerning a new heritage", etc., etc., one must be pardoned for saying that it is *A Statement becoming flat and Grown Flat stale. One could and Stale trace it back in the Biblical World* (and its predecessors) in an unbroken stream for twenty years. The radical criticism has had abundant time in which to "make good", as they say. It has failed. It has not promoted interest in the Bible—except it be of a purely scholastic kind. Dr. Kent himself is witness to the fact that, instead of increasing the interest of "the rank and file"—by whom apparently he means "preachers", "teachers and scholars" (outside of university circles)—"the tendency of the rank and file of the Christian church within the past decade"—that is after a "century" of this "rediscovering" and revivifying of the Old Testament—"has unquestionably been to neglect the older Testament". It is he himself who advertises us that, as the result of these "rediscovering" revivifying efforts, "many open-minded people" have written "*Ichabod* across the pages of their Old Testament".

For the benefit of those who may still be in doubt as to the final outcome of the view for which he stands, it will be as well, perhaps, to let Dr. Kent himself verify some of the predictions that have been

*An Unim-
peachable
Witness*

*The italics, except in the case of "*Ichabod*", are mine.

made as to what that outcome would be. The following from this point of view, is significant:

"In these latter days God has taken the Bible from the throne of infallibility upon which Protestantism sought to place it" (page 32). It will be observed that Dr. Kent does not trouble himself here to make any nice distinctions between the "infallibility" of the Bible in matters of "faith and practice", as distinguished from the matters of science, or history; between "essentials" and "non-essentials". He says very directly, comprehensively, and—for this we thank him—perfectly plainly that "God has taken the Bible from the throne of infallibility upon which Protestantism sought to place it". Of course, in this statement "the wish is father to the thought"; and the "oracle" here, like that of "the wicked" (Ps. xxxvi. 1), comes to Dr. Kent "from his own heart"; and the "god" to whom he refers the dethroning of the Bible is a mere impotent "deus ex machina", controlled by ropes and pulleys manipulated by Dr. Kent himself. But, for all this, the fact stands out clearly enough that, in the judgment of Dr. Kent, the outcome of the radical criticism is to divest the Bible of its "infallibility", in the large, common, historical, Protestant sense of that term.

We are not surprised, then, to hear Dr. Kent say, "The Church is undoubtedly passing quietly through a revolution in its conception of and attitude toward the Bible, more fundamental and far-reaching than that presented by its precursor the Protestant Reformation; but its real significance is daily becoming more

apparent". It is, of course, encouraging, as far as it goes, to have Dr. Kent's own word for it that, despite this "revolution", "Not a grain of truth which the Bible contains has been destroyed or permanently obscured". One regrets to have to add that, while this may be true, no thanks are due the leaders of this "revolution" that such is the case. And, but for the risk of appearing ungrateful, I should further add, that, so far as we who hold to the conception of the Bible, that Dr. Kent himself recognizes as the conception of historic Protestantism, are concerned, Dr. Kent might have spared us his superfluous comfort. The Bible has already survived too many "revolutions" for intelligent Christians to be panic-stricken as to the final issue of that of which Dr. Kent is a distinguished leader. The only fears that need agitate any breast are not fears for the Bible, but for the leaders of this 'revolution', and for those who under their influence are turning their backs upon the authority which the Bible claims for itself, the authority which the prophets, apostles and Christ Himself claim for it.

Here is another of Dr. Kent's frank statements: "Again, he" (i. e., God) "has told us that only in the sanctuary of the human soul is the Infallible One to be found". Dr. Kent

does not tell us where

A very Fallible he gets this information. But he does
One say, "To place the

example of the patriarchs or of David, who lived when ethical standards and religious beliefs were only partially developed, on an equality with the exalted ideals of the

later prophets, is to misinterpret these ancient Scriptures," etc. (p. 31). Further, referring to these same patriarchs, in part, Dr. Kent, with a warmth that he evidently intended should fire the hearts of his readers, speaks of the Old Testament as the "many-sided record of ten centuries of strenuous human endeavor to know and to do the will of God, and of his full and gracious response to that effort" (p. 30). From all which it appears, that when Dr. Kent wrote the words that I have cited from page 32, he had at least so far imitated the great apostle as to "forget the things that" were "behind". His statements taken together strike one as either a trifle mixed, or else as uncommonly depressing. It seems from what he says, that the patriarchs were not lacking in strenuous endeavors to ascertain from "the Infallible One in the sanctuary" of their several souls what his will was, and further that "God" met this endeavor of theirs with a "full and gracious response"; and yet the "ethical standards and religious beliefs" that were the result of this "strenuous ** endeavor" and this "full and gracious response", were so defective that they had in many instances to be shelved by "the later prophets". Nor is there lacking evidence, as we read Dr. Kent's pages, that certain of the "ideals" which these "later prophets" themselves certainly regarded as "exalted ideals" which they derived, according to Dr. Kent, from "the Infallible One" within their respective souls, had in their turn to be shelved by the apostles and Christ. Nor as we read is there lacking evidence that certain "ideals"

which to the thinking of the apostles, and of Christ himself, were "exalted ideals", vested with the authority that comes from the sanction of the God of truth himself, will have, in the judgment of Dr. Kent, to be shelved to make place for more recent "ideals" revealed to Dr. Kent and his confreres by the private infallibilities within their several souls. And yet, these are the gentlemen who find, in the alleged differences in point of view that crop out, let us say in a book like Genesis, indisputable evidences of "composite authorship". By the same token, it would seem, we are bound to recognize the existence of many divergent infallibilities.

One is tempted to ask, Is God divided? Or is infallibility, after all, a thing of more or less, so that God along with the rest of us is groping his way forward as best he can—sorry to find that he has landed in a bog some of those who look so longingly to him for "light and leading", but open-minded, and *manly* enough to acknowledge and correct his blunders when once it dawns upon them that blundered he has? If so, few, we imagine, will be found hastening to say, "This god, is our god: he will be our guide even unto death, and our portion forever and ever"!

Again, Dr. Kent says, frankly, "We do not to-day demand, as did our forefathers, a supernatural origin for our sacred books before we are ready to revere and obey their commands. With greater insight we now can heartily sing, 'God moves in a natural way his wonders to perform'. Our ability to trace the

Another
Frank
Statement

historical influences through which he brought into being and shaped the two Testaments, and gave them their present position in the life of humanity, does not in a thoughtful mind obscure, but rather reveals more clearly, their divine origin and authority "(p. 65).

There is much in this curious mixture of thought upon which I have not time to pause. It is enough, in a word to direct the reader's attention to the fact that, after all the assurance we have had to the contrary from radical critics with evangelical antecedents and predilections, Dr. Kent reveals, so plainly that a blind man may see it, the disposition of that school to eliminate the supernatural from the origins of Christianity.

Among many others that invite comment, the last statement of Dr. Kent that I have space to note is the following—

"***** the Christ, the perfected revelation and supreme demonstration that man, though beset by temptation, baffled by obstacles, deserted by friends, and maligned

"The Peerless Knight of Nazareth" by foes can nevertheless, by the invincible sword of love and self-sacrifice, conquer

the world and become one with God, as did the peerless knight, of Nazareth" (p. 33). Nothing that I have crossed is to my own mind so clear and convincing a demonstration of the level, the low, the mean level to

which the school of criticism represented by Dr. Kent ever tends to drag our Christianity down, as the remarkable words with which this intended eulogy closes—"the peerless Knight of Nazareth"! Tawdry and execrable as is such rhetoric, that is as nothing to the dismal tawdriness of the conception of which such rhetoric is perhaps as suitable an expression as any. If the rhetoric offends, the conception that dictated it may well dismay us. One is ready to ask himself, And must it come to this, that he who has been hitherto known, loved, worshipped as "Saviour", "Lord", "Son of God", "the only Begotten of the Father", the brightness of the Father's glory and the express image of his substance", "upholding all things by the word of his power"; that he of whom we have been in the habit of thinking as "the Light of the world", "the Way, the Truth, and the Life", "the Word" which was in the beginning with God, and "was God"—that this One is henceforth to be known as "the peerless Knight of Nazareth", who won his jingling spurs and meretricious fame by a wretched melodrama from which he might and ought to have saved himself by the use of ordinary foresight and sane prudence? In this phrase we have something of a measure of the descent—might not one say the degradation?—that threatens Biblical and historical Christianity, were it possible that "the gates of Hades" could prevail!

Survey of Current Critical Thought in Germany

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Critical Theology and Church Theology and Church Life

Germany is the headquarters for practically all the advanced and neological thought of the age in the sphere of theology. Other countries, as Holland, England, and America, have developed no independent trend or tendency in this line, but have been content with appropriating, or at best expanding, the ideals and methods of which the land of Luther is the source and fountain-head. It is well then to inquire what have been the fruits of this theology in the German Church? Does critical theology meet and satisfy the religious wants of the people? Does it supply the Christianity of the Empire with its faith and spiritual strength, and enable it to do that work which, according to the command and the example of the Founder of the faith, it is the mission of the Church of Jesus Christ on earth to accomplish? Does a critical type of Christianity, in the sense of a radical and revolutionary theology, furnish a living faith and become the salt of the earth? Is it possible for it to do this? To these questions, so far as Germany is concerned, only one answer can be given, and that is, No! Measured by results and fruits, or rather, absence of fruits, in Church life in that country, neological theology, both Biblical and dogmatical, has been weighed and everywhere found wanting.

Negative thought, pure and simple, is in the very nature of the case barren of results. Notwithstanding the claims set up by the advanced school to furnish substitutes for conservative and traditional evangelical theology, it scarcely admits of either doubt or debate that its teachings have been, to all intents and purposes, almost totally destructive and not constructive. True, we have in Wellhausenism a reconstruction scheme of the religion of the Old Testament, as to its origin and the factors and forces that were operative in its development, but this scheme is con-

fessedly in direct antagonism to that which the Old Testament books claim to teach. It is undeniably a purely subjective production, without a scintilla of external evidence, being founded solely upon subjective analysis and combination, and based on the substantial denial of the direct teachings of the Old Testament books as always understood.

The Church at large in the Fatherland has in countless ways shown that it is not satisfied with the teachings and tenets of the critical professors at the Universities. Facts attest that the radical theology, for which Germany is best known abroad, however strongly it may be represented at the Universities, is *not* the theology of the Church at large. Indeed, the German Church at large, in so far as its confessional status and evangelical faith is concerned, is much better than its reputation. In fact, at heart and in its kernel and core, the Protestant Church of the German Empire is evangelical and positive, confessing and professing the essentials and fundamentals of the positive positions of traditional orthodoxy. There can, of course, be no denial of the fact that destructive theology has to a certain extent found its way into the pews also; but it is more than doubtful if denial of positive Christian teachings is any more widely spread there than it is in this country. The unfavorable impression made by the condition of affairs in Germany is to be accounted for by the fact that, owing to the union of State and Church in Germany, by virtue of which everybody is born into some Church, these discordant voices seem to come from within the Church itself and to be indicative of disintegration; while in our land those who antagonize the Church have heretofore been without the Church, not within. In this way there are tens of thousands of Social Democrats in the Fatherland, who internally broke with

the Church long ago, and are pronounced in their denunciation of her creed and her work; yet they will not sever their connection with the State Churches. This was evidenced by the recent crusade calling for a "Massenaustritt" on the part of these people, which agitation induced only a handful to yield to the appeal and withdraw from the Churches. And as this element, still nominally connected with the Church but in no sense of the Church, is exceedingly blatant in its declamations, it is only natural that the impression prevails that, as a result of neological theology, the Protestant Church of Germany is rotten to the core.

But facts go to attest that the congregations through the length and breadth of the land have only to a limited degree yielded to the swan-song of the critic. There has even as yet been no cry for "creed revision". Legally, the historical creeds of the Lutheran or the Reformed Churches are in force in all the three dozen and more State Churches in Germany, and no system of doctrine has any official or legal recognition except such as the Augsburg Confession, the Heidelberg Catechism, and others, expressing the leading truths of evangelical Christendom. It is no doubt true that, in perhaps not a few cases, the doctrinal positions of pastors do not conform to the confessional standards of the State Church to which they belong; but this spirit of dissent has never been strong enough to effect anything like an organized effort to abolish the time-honored creeds.

Recent facts show to what extent the old truths are yet entrenched in the Churches of the land. A significant case in this direction was the Apostolic Controversy. Several years ago a number of theological candidates, almost ready to enter the ministry, who had become advocates of the newer theology promulgated at different universities, asked Professor Harnack, of Berlin, what they should do in view of the fact that the ordination vows demanded an acceptance of the Apostles' Creed, which they considered in conflict with the "results" of modern theological research. Harnack advised them to

petition the church-governments to omit the Apostles' Creed from the ordination vow, especially since the propositions, that Christ was "conceived of the Holy Ghost and born of the Virgin Mary", could not stand in the presence of modern criticism. In other words, he advocated the elimination of the Divinity of Christ and his Virgin Birth from the creed of the Church. The storm of protests that this proposal aroused throughout the length and breadth of the land—in special works written against Harnack, in resolution of synods, provincial and general, and in the action of conferences and congregations—was so great that nobody even tried to present such an innovation to the authorities of any of the State Churches, much less succeeded in having it adopted. Even in those countries, such as the Thuringian States and in Baden, where the Church government is exceedingly liberal, the confessional status of the Church was not changed, and the advanced men were only too glad to be permitted gradually to drop the matter.

Another indication of the confessional conservatism of the German Churches is seen in the fact, that, in a number of instances, the sentiment of the Churches has forced the Government to appoint Evangelical professors in faculties which had been entirely in the hands of the Liberals. In Germany, it should be understood, the faculties propose names of candidates to the Government for filling vacancies in a professorship, the Government selecting usually one of the men proposed. The Church has no voice or vote in the matter, but solely the State, even in the case of theological professors. In a number of cases the protest of the Church organs against liberal professors has been so loud and determined, that conservative men have been forced upon liberal faculties. These "Straffprofessoren", or punitive professors—so called because they are regarded as having been appointed to punish the radicals for their heterodoxy—are found in a number of Universities. Probably the most pronounced example is that of Koenig, now of Bonn, taken from Rostock, the most orthodox faculty in Germany. Even radical Heidelberg has a con-

servative man in the person of Professor Lemme.

The Prussian Government officially takes the position that it wants both schools, the conservative and the advanced, represented in its faculties; and this is the case in the Universities except in Greifswald, where no advanced man has ever found admittance. It is a singular thing that the advanced men, theoretically at least, maintain that both schools should be represented in the theological faculties; while in practice it is always observed that they never admit a conservative man if they can keep him out.

The Prussian Government, too, is seemingly beginning to see that, if the pulpits of the country are to be supplied with faithful pastors, then the conservative faculties must be strengthened and the teachings at the Universities be brought into greater harmony with the faith of the Church. Accordingly, in Breslau, in the place of the recently deceased radical Wrede, the positive and evangelical Professor Geine, of Vienna, has been selected. In fact, the chasm between the University theology and that of the Churches at large is making itself felt in this, that the number of students in the theological faculties has become steadily smaller. People naturally ask themselves, Why should young men attend the Universities and learn a theology which they dare not use in the pulpits? Complete statistics of the theological faculties recently published show that, while, as late as twenty years ago, there was a total enrolment of Protestant theological students in Germany of 4572, or 149.32 to every million inhabitants; this has now decreased to 2329, or 62.4 to every million. While in every other profession there has been a phenomenal increase in the absolute and relative size of the student body, in the department of Protestant theology there has been a phenomenal decrease. Here at least there is no danger of a "learned proletariat", as there is in medicine, law and other professional callings. The most rational and natural explanation of this condition of affairs is to be found in the fact, that parents with pronounced evangelical convictions will not send their sons to study at Universities

where the fundamentals of Christianity are denied. Some time ago, Professor Krueger, a sort of *enfant terrible* of the radical theological seminary in Giessen, declared that it should be the purpose of a theological teacher "to endanger the souls" of his students,—meaning to say, that the latter are to be enabled to judge most objectively for themselves even of the most cherished creeds and articles of faith.

The truth of the matter is, however, that in positive circles there is a deep-seated distrust of the advanced theological faculties, which shows itself, not only in the fact of the small number of students in this department, but also in the fact that, as a rule though not in all cases, the radical faculties repel students and the conservative faculties have the largest attendance.

Another indication of the fact, that the radical teachings of the Universities do not represent the creed of the Churches, is seen in the great number of "cases" that have recently perplexed, and still vex, the Churches of Germany. The *Chronik*, of Tübingen, recently counted some four dozen of these that have occurred in the last twelve or fifteen years. In nearly every instance they are similar to the Crapsey Case in America. Men come forth from the Universities, filled with radical notions on even such subjects as the Divinity of Christ and the Atonement, and, when they begin to preach them in the pulpits, they are reported to the Consistories. These, being, as a rule, conservative and in harmony with the official faith of the Church, exclude the radicals from the pulpit. Occasionally, however, the advanced positions are maintained, as in the case of Dr. Fischer, of Berlin, who was sustained although denying the Divinity of Christ. But in most instances such "cases" are decided against the radicals, even if the congregations are satisfied with the newer views. In this way, in Dortmund, a congregation recently called repeatedly a Pastor Cesar, a brilliant man whose Christology was rotten to the core. In spite of the rabid protests of the radicals, which reached almost national proportions, the Consistory refused to sanction the choice, and the Dortmund pulpit has remained

closed to the protagonist of the advanced views. The Consistories, standing nearer to the people and consisting generally of pastors who have long been in the service, can usually be depended upon to decide in favor of the old views. Sometimes, indeed, they do not succeed. When Harnack was called to Berlin, the whole Consistory protested; but the Emperor, as the *Summus Episcopus* of the Protestant Church of Prussia, insisted on having the brilliant Church historian in Berlin, and now intends to make him the Cultus Minister of the Kingdom, and accordingly the highest Church official in the State.

One very singular thing, in this whole matter, is the fact that many young men, after they have left the Universities and entered upon Church work, discover that the neologies of their theological teachers will not satisfy human souls; that these new views are useless in the pulpit and in pastoral work, and accordingly drop them and return to older and more evangelical convictions. Critical chaff will not make the soul fat. No one observed this loss of ground more quickly than the critical men themselves; and it was they who began some years ago the system of "Vacation lectures" (*Ferienkurse*), to which they invited the rank and file of the pastors in order to acquaint them with the "later and latest results" of critical research. To meet this move the conservatives also established such "courses", and the latter have always been better attended than the former.

Again, the whole Church work of Germany, with its magnificent Inner Mission enterprises, its Mission Societies, Home and Foreign, in fact all Christianity in Germany, is carried on by the conservative Church and in direct opposition to the radical wing. The joint convention of Mission Societies, at a late meeting, declared officially and unanimously, that the chief hindrance to the further and full development of this work was the neological theology of the advanced clans. In Germany radical theology is likewise barren in Christian life and work; and the fact that Germany does so much in this line is only a further proof that the radical theology, found entrenched through the power

of the Government and through the false ideals of "scientific" research in some of the Universities, is not representative of the Church at large. Radical organizations, such as the "Protestantenverein" and the "Freunde der Christliche Welt", with practical purposes in view, have found their spheres of influence confined to limited circles.

One of the most interesting chapters in the history of the German Church is that dealing with the rise and fall of the different advanced Schools of Theology. As a rule, these start, not from a Biblical basis, but from some philosophical standpoint. The New Testament school of Baur, of Tübingen was only an adaptation of Hegelianism to the New Testament books. Ritschlianism was Kantianism applied to systematic theology. Wellhausenism is Darwinism forced upon the Old Testament. As a rule, these schools of advanced theological thought have affected the actual creed of the Church at large but little; an exception to this being found, possibly, in the vulgar Rationalism of a hundred years ago. Indeed, until recently the advanced clans have tried to keep their views from the Churches at large, regarding them as a kind of esoteric wisdom, and being content to leave the average congregation to retain its old creed and confession. Only recently have the New School men adopted the plan of popularizing their new discoveries, by having them introduced into the pulpits, the pews and the literature of the Church. The former position can be readily understood when it is remembered, that these Schools regard these teachings, not as the final truth, but as a step towards the discovery of this final truth. Naturally, they expect to give way sooner or later to another School that will supersede them. Not so, the conservative Church at large; it considers its confession of the Biblical teaching as the absolute truth, which will accordingly admit of no other claimant by its side. This explains why the advanced men are willing to tolerate the conservatives in the same State Church and congregation; but the conservatives do not admit the possibility of such toleration in the case of the advanced. But this noteworthy contrast

shows how little the Church at large, and generally its representatives in the Consistories, share in the views of the ad-

vanced men. The latter can not therefore reasonably claim to be representative of the faith of the Church at large.

Abraham: A Man or a Myth?*

PROFESSOR WILLIS J. BEECHER, D. D., LL.D.

In some of its aspects this question is exceedingly important. If we answer it wrongly we shall have a wrong view of the whole history of the religion of Jehovah. Nevertheless it is true that the Spirit of God may supposably teach us through fiction as well as through fact.

Many of the lessons of the story of Abraham do not depend on the question whether the story is fact or is fiction. It might be a mistake for you to exhaust your energies in trying to settle this question. It may be wiser to leave the question open, and begin by mastering the contents of the story as it stands. By this procedure you will accomplish two things: you will get for yourself the lessons taught by the story as a story, and you will make the best possible preparation for deciding as to the character of the story.

The mastery of the contents may require more intellectual effort than some imagine. These stories have been transmitted to us in the form of folklore, whether they were transmitted to the biblical writers in that form or not. Very few of us learned them originally from our printed Bibles. We received them orally, and with much ornamentation, when we were little children, from persons who had received them in the same way back through untold generations. When we came to read them we read into the text the meanings we had learned through the oral transmission. In more respects than we imagine our traditional understanding differs from the printed account. For example, most persons think of Abraham as having perhaps half a dozen households of herdmen and

other dependents; if the Bible account is consistent, he was at the head of a clan the population of which reached into the thousands (see Gen. xiv. 14). Many think of Abraham as the father of the Israelites in the sense of being the lineal progenitor of them all. Look and see how this is contradicted, for example, in Genesis xvii. 12, 13, 27. A man of ability and resources, Abraham for instance, or Ishmael, or Midian, would gather around him a following, and thus come to be the "father" of a clan in the sense of being its founder. In the revelations made to Abraham we are prone to think of God as uniformly assuming human shape. We have in detail an account of one manifestation of this kind, that in Genesis xviii. Was this one instance exceptional, or typical? The narrative gives no answer to this question.

Lay aside your baby ideas of the matter, and your theories, and learn from the Bible text just what the story of Abraham is. This is worth doing for its own sake, and until you have done it you are not qualified to discuss other questions concerning Abraham.

We first find Abraham in Ur of the Chaldees. The data for exact synchronisms are lacking, but it is safe to say that his migration to Hharan and his migration from there to Canaan both occurred within the fifty-five years of the reign of Hammurabi of Babylon. In the earlier part of that reign an Elamite dynasty held Ur in subjection, and claimed suzerainty over Canaan. Later, Hammurabi made himself suzerain to Elam and all its dependencies. Ur was the seat of an elaborate civilization and a magnificent religious cult. Abraham and his kindred were doubtless men who combined agriculture with the

*This paper, which appeared in a recent number of the "Sunday School Times", is an able and comprehensive presentation of the argument for the historicity of Abraham. Copyright, 1907, the Sunday School Times Co. Reprinted by permission.

keeping of cattle and sheep (see, for example, Gen. xxvi. 12). His kindred, and possibly Abraham himself, were polytheists in Hharan (Josh. xxiv. 2, 3, 14, 15), and therefore probably in Ur.

Migrations were a common thing with the Semites of that time. To his contemporaries the migrating Abraham seemed to be doing only what many others had done. His movement differed from others mainly in its motive. Somehow he had become convinced that Jehovah desired him to migrate to the far west on the Mediterranean, and that if he did so consequences of benefit to all men would follow. We have no details as to how the message came to him. Providential indications, the local situation and politics, may have entered into the revelation by which the mind of Deity was made known to him. At all events he first joined in a large migration of his kindred, across the Euphrates and up the river to Hharan.

Concerning the cities of the Circuit, we are told that "twelve years they served Chedorlaomer, and thirteen years they were in rebellion" (Gen. xiv. 4). If we take this as it reads, instead of changing it to "in the thirteenth year," it suggests that possibly Abraham waited in Hharan until the Elamite power in Canaan was broken. At all events the time came when he parted with his kindred, recrossed the Euphrates, and reached Canaan, while they remained in Mesopotamia, and became the Aramaean clans and kingdoms of later history.

And so the story continues. That it is genuine biography, and not something else, appears from such considerations as the following:

There is no opposing theory that holds the field. That is, those who deny that the narrative is fact are not agreed as to what it is. Some hold that it is strictly mythical, Abraham being originally the name of a tribal god. Others make it a personified tradition of prehistoric movements of tribes. Cheyne says (Encyc. Bib. I. 24) that there are those who "would throw aside that story as an outworn and useless myth." He thinks that there may possibly be "a kernel of tradition in the narrative", to the extent that there may per-

haps have been a legendary hero named Abraham, in some way connected with Hebron, but having no relations "with Jacob or Israel". His own theory is that with the earliest Hebrew writers Abraham "was not so much a historical personage as an ideal type of character". "A school of writers . . . devoted themselves to elaborating a typical example of that unworldly goodness which was rooted in faith, and fervently preached by the prophets". Dr. Ryle says (Dic. of Bib. I. 15) that the accounts now found in Genesis "have preserved the historical facts of the remote past in a form in which personal details are inextricably intertwined with racial movements, and . . . the destinies of a future nation are anticipated in the features of family experience".

These several views are as contradictory each to the other as they are to the view that the story of Abraham is biography. If the story is a myth of the moon-god, then it is not a personified legendary history of early Semitic tribes. If it is either of these it is not religious parable for the purpose of presenting prophetic ideals. The fact that these various views are held proves that the men who hold them do not know of any one type of folklore with which the story of Abraham can properly be classed. There is a good reason for this. The story has not the marks of folklore; it has the marks of facts.

The narrative bears the marks of fact and not of folklore in its freedom from grotesque elements. Every one is familiar with folklore in some shape: Mother Goose, Uncle Remus, the tales in the Greek and Roman classics, Tanglewood Tales, the Nibelungen Lied, the latest translation of the legends from Finland, the collection in Professor Fiske's "Myths and Mythmakers", or other works of the kind. Think them over, fairy tales, children's tales, myth, saga, legend, or what not. Is not the grotesque an unflinching element in them all? Can you reduce them to the form of simple, sober statement of fact without emptying them of their interest? Many of them are exquisitely human in places, but presently they yield to the natural tendency toward distortion. The

story of Abraham lacks this fundamental characteristic of folklore; there is humor and pathos and the marvelous in it, but it is free from the grotesque.

Equally it is free from soberly incredible statements. The affirmations that really give rise to the most difficulty are those which pertain to the ages of Abraham and the members of his family. He lived to be 175 years old, and Isaac to be 180, and Jacob to be 147. Isaac and Esau were each 40 years old at his marriage, and Jacob much older. Abraham raised a second family of children after he was 137 years old. Sarah was a fascinating woman at the age of 65 and older. The idea of the writer who gives us these numbers evidently is that the stock of Abraham was exceptionally robust, long-lived, and slow maturing. Why should we deny the possibility that he is correct? And even if one denies this possibility, the difficulty with the numerals is not sufficient to invalidate the whole history.

Even the most extreme agnostic will not regard it as incredible that Abraham may have regarded himself as conscious of having revelations from Deity, or even of having interviews with Deity manifested in human form. No phenomenon is better attested than that men sometimes regard themselves as having communications with Deity. And a person is very extreme in his agnosticism if he doubts that phenomena of this kind are sometimes real. Therefore the fact that our narrative represents Abraham as frequently conscious of communication with Deity is no argument against its truthfulness to fact.

That the narrative includes traditions concerning the early movements and interrelations of certain kindred peoples is of course true. It is further true that these traditions are colored with the Israelitish sense of the inferiority of the Aramaeans and of Ishmael and Moab and Ammon and Midian. But even if you regard these ethnical matters as partly romance, that does not compel you to regard the biography of Abraham as also romance. Our American Pocahontas was an actual woman, notwithstanding all the romancing in regard to her Indian relatives. Further, the biog-

raphy of Abraham is as easily detachable from the alleged romance as is that of Pocahontas. It is not true that the "racial movements" "are inextricably intertwined with" the "personal details".

But what proof is there that even these traditions concerning kindred clans are romance? Abraham is presented to us as belonging to a family distinguished for the abilities of its members. Is there anything incredible in that? Why should it not be true that one or more of the members of the family who remained in Hharan came to be heads of clans? Why should it not be true that Ishmael, with the help of his distinguished father, gathered around him a following, and became the "father", that is to say, the founder, of a clan? Why should it not be true that Moab and Ammon and Midian, being actual persons, did the same? Once get rid of the babyish idea that the "father" of a clan is its lineal progenitor, and there is no reason for denying that the racial traditions connected with Abraham are essentially authentic, the coloring in them being only that which belongs to Oriental habits of speech.

The narrative further bears marks of being fact and not folklore in the fact of its freedom from inconsistencies. Charges of inconsistency are indeed made against it, but they are all manufactured. Not one of the alleged inconsistencies remains if you interpret the narrative in the same kindly way in which you expect men to interpret your own statements of fact. Test the instances for yourself, and you will be sure. For example, the narrative says that Abraham was in the habit of representing that his wife was his kinswoman (Gen. xx. 13). Presumably he and Isaac did this many times. Three incidents of the kind are recorded (Gen. xii. 11-20; xx. 2-18; xxvi. 6-11). They are given with details, and clearly claim to be three different events. What right has any one to say that this claim is false, and that we have here three contradictory traditions of the same incident? Inconsistency is a characteristic mark of folklore stories. The story of Abraham as told in Genesis has not this mark. The attempts to place this mark upon it by interpretation are both unfair and exegetically bad.

We need not here decide upon the correctness of the theory that the story of Abraham was framed by piecing together three earlier stories, now commonly designated as J and E and P. On this theory the absence of contradictions is natural provided the three earlier stories are all true to fact, but if they are not true, it is well-nigh miraculous. In support of the folklore theories strenuous efforts are made to prove that these alleged earlier stories are in conflict, but the confiction is in every case merely conjectural. It is said, for example, that P affirms that Abraham came from Ur (Gen. xi. 31), while J affirms that he came from Hharan (Gen. xii. 1; xxiv. 4; comp. Deut. xxvi. 5; Josh. xxiv. 2, 3, 14-15). But none of these passages deny that Abraham came from Ur to Hharan, and his coming from Ur is twice mentioned in the J sections as we now have them (Gen. xi. 28; xv. 7). In this and other instances the parts of the evidence are not in contradiction until they have been manipulated in order to make them so.

The narrative shows itself to be fact and not folklore in its representation of the human character of Abraham. Abraham is presented as a man, with human weaknesses, and also with manly strength, natural, yet many-sided, persistently and consistently human. As a character in literature he is among the few that are greatest. He is not in the least like the characters in folklore. They are ordinarily either grotesque or merely mechanical or narrowly one-sided. There is here no room for details, but this consideration is in itself conclusive. The petty processes of folklore never created such a personality as Abraham. Such a personality gets a place in literature only in one of two ways: either he actually existed, or he is the product of the creative imagination of some great genius. No one, not even Dr.

Cheyne, regards Abraham as the creation of some great genius. He is certainly a person who actually lived.

Less decisive in itself, but of no small importance, is the fact that we know something of the historical environment of the story of Abraham, and we know that the environment fits. Our details are incomplete, but we know much concerning Hammurabi, and something of the relations then existing between Babylonia and Elam and Ur and Canaan and Hharan, and something concerning Egypt, and something concerning Semitic Migrations. The political world in which Abraham appears is a real world, and not a mere creation of fancy. This does not by itself prove that Abraham was a real person, but all its bearings are in that direction.

No one doubts that the final author or authors of Genesis regarded Abraham as a real person, and that the Old Testament writers generally take the same view. No one holds a theory that the story of Abraham was written in good faith as a piece of religious fiction, for the sake of the lessons it teaches. The denial of its historical character is a part of the general denial of the trustworthiness of statements of fact found in the Bible.

Abraham is mentioned nearly seventy times by name in the New Testament, nearly twenty times in the recorded words of Jesus. Anyone who will take a concordance and look up the passages will be sure that Jesus and his first disciples and their opponents all alike thought of Abraham as a man and not as a myth. It is upon Abraham as a historical person, and upon God's promise to mankind through Abraham, and upon the rights accruing to men through that promise, that Jesus and Peter and Stephen and Paul build the whole structure of their history of the religion of Jehovah.

"The Scientific Creed of a Theologian"*

REV. JAMES MCLEOD, D. D., PRINCETON, N. J.

[We recall reading, twenty-five years ago, with much pleasure and profit, a work by the same author entitled, "The theories of Darwin and their Relation to Philosophy, Religion and Morals". Professor Schmid was then President of the Theological Seminary at Schonthal, Würtemberg. The book was translated, with the approval of the author, by Rev. G. A. Zimmerman, and the edition was furnished with an Introduction by the late Duke of Argyll. Writing of Darwin's Theory of Evolution, the Duke said:

"It is well known that Mr. Darwin's theory on the Origin of Species has been accepted in Germany more widely, with more absolute faith, and with more vehement enthusiasm, than in the country of its birth". He then called attention to the fact that, "the most extravagant conclusions had been drawn from it—invading every branch of human thought, in Science, in Philosophy, and in Religion. These conclusions have been preached, too, with a dogmatism as angry and as intolerant as any of the old theologies. It is the fate of every idea which is new and fruitful, that it is ridden to the death by excited novices".

In his earlier work, Professor Schmid essayed two things:

(1) "To ascertain how far the Theory of Evolution represents a universal fact, or only one very partial and fragmentary aspect of a great variety of facts connected with the origin and development of Organic Life;"

(2) To "estimate aright, or as nearly as we can, the relative place and importance of these facts in the Philosophy of Nature".

The Duke of Argyll concluded his Introduction by his estimate of the author:

"Knowing the author personally, as I have done for many years, I recognise with pleasure in his work all the carefulness of inquiry, and all the conscientiousness of reasoning, which belong to a singularly candid and patient mind".

This first work was a critical discrimination of the true and the false elements in Darwinism, or rather in the broader

evolutionary scheme underlying it, and a philosophical forecast of the disastrous results, to State and Church, Morals and Religion, that must inevitably follow upon its acceptance and dominance. The Second is an attempt, after the lapse of a quarter of a century with Darwinism in the saddle, to grasp and summarize the actual results.

The latest work of Professor Schmid is conceived and executed in a similar spirit and with a like thoroughness, and can be understood only in the light of the first.—*Editor.*]

This is a title of a recent book by Rudolph Schmid, D.D. He has dedicated it, "with grateful esteem, to the Protestant Theological Faculty of the University of Tübingen". Dr. Schmid's "scientific creed" is brief. It is not at all new, but it is all true. He believes that between Science and Religion there is "absolute peace". He holds that there can not be any conflict between them. This position is impregnable, for surely that which is true in Science can not be false in Religion. "What is certain to my mind", says Dr. Schmid, "is the fact from which I have always set out—which has always led me to an absolute harmonious solution, viz: that the two factors can not contradict one another, because Truth can only be One,—indeed, that contradictions first emerge when one or another of the two factors oversteps its proper bounds".

Dr. Schmid recognizes the marvelous achievements of Science during the past Century, especially in the fields of Geology and Cosmic Physics. It has opened up "a magnificent vista of the earth's history and inhabitants", the results of which have been "fresh surprises year by year". While travelling over the field of scientific research, Dr. Schmid kept his eyes wide open, and he gives us a clear outline of what he saw, so that one who is not a scientist can appreciate the force of his words.

*"The Scientific Creed of a Theologian", by Rudolph Schmid, D.D., translated from the second German edition, by J. W. Stoughton, B. A. (Cantab.). Published by A. C. Armstrong and Son, New York.

In attempting to account for the origin of life and of all things, those who claim to be students of Science have reached conclusions as wide asunder as the Poles. Truth and falsehood are not any further apart than is "the conception of Creation as recorded in the Bible", from that of some who claim to be true exponents of Science. But these contradictory doctrines are not to be attributed to either Science or Religion. Rather are they chargeable to false views either of Science or of Religion—or of both.

Dr. Schmid quotes Darwin with approval, who, in his "Origin of Species", says that life, with all its energies, was originally breathed by the Creator into one or two forms. He also gives due credit to Haeckel for his great ability and great industry—as is evidenced, in the "Natural History of Creation", and in his "Riddle of the Universe", and in his latest book, "The Wonders of Life". But great industry and great ability have often been employed in a wrong way. Some rank heretics have been men of great ability and of untiring industry; and in the rank of heretics, Haeckel is entitled to a chief place! In his own sphere, he has done and said much that is worthy of praise, but in the sphere of religion he has been guilty of glaring sins. When Haeckel calls the God and Father of our Lord Jesus Christ "a gaseous Vertebrate", Dr. Schmid does not hesitate to characterize his vulgar words as "blasphemous".

When Haeckel asserts that "the origin of life is finally solved by the modern theory of evolution", his assertion is that of a bold and bald materialist, and it is contrary to both Science and Religion, as affirmed by their ablest exponents. There are experts in science who believe in God and in the Christian religion, and who therefore believe in the supernatural. But they are modest enough and wise enough to admit that some things are beyond their ken, and they are willing to wait for a day of clearer vision. Dr. Schmid reminds us that it is no evidence of their intellectual weakness if, in reply to many questions, they should say: "Ignoramus", "We don't know", or perhaps, "Ignorabimus", "we shall never know".

Haeckel can indeed show us the multitudinous and enchanting forms and colors of microscopic life, but he can not show us, through his microscope, how life began. Let the existence of life be granted, then evolution has much to do with its multitudinous forms. But evolution can not derive the living from the dead. Evolution can not account for the origin of life. Professor Hurley stands high in the ranks of men of Science, and he says: "Our present state of knowledge does not furnish us with any link between the living and the not living". Professor Maxwell, as a Scientist, is entitled to respect, and he says: "None of the processes of Nature, since the time when nature began, have produced the slightest difference in the properties of any molecule"; and he further says that he agrees with Sir John Herschel, who makes it plain that the existence of molecules and the identity of their properties "preclude the idea of their being eternal and self-existent". Hence they must have had a Maker, and their Maker must be the Author of Life. Professor Tyndall was by no means hyper-orthodox, but he says: "Every attempt made in our day to generate life independently of antecedent life has utterly broken down".

But Darwin and Huxley and Maxwell and Herschel and Tyndall are dead; has not science made great strides since their day? Yes, they are dead, but though dead they yet speak, and they have successors who hold fast the truths to which they gave expression. But Lord Kelvin is not dead; he is very much alive, and in the sphere of Science he stands preeminent. He holds, to-day, the same position that he held years ago, when he said: "I am ready to adopt it as an article of scientific faith, true through all space and through all time, that life proceeds from life, and from nothing but life". Science has made great progress along some lines, but on this line it has not moved forward the short distance measured by the breadth of the spider's most attenuated thread. When masters of science like Lord Kelvin and others, living and dead, tell us that life is produced by life and by life only, we must be excused from accepting as fact the mere assertions of Haeckel

or his school. These preachers of evolution who have tried to get rid of God, and who discredit the teachings of the Bible, have only furnished irrefutable proof of their own folly.

It is to be regretted that Dr. Schmid, whose evangelical spirit is manifest throughout his book, still clings to the notion he formerly expressed, touching the first and second chapters of Genesis. He claims that they are contradictory. He goes still farther when he asserts that the Bible story of Creation is a myth. He is so enamored with this idea and he is so cocksure of it, that he says this Bible story "must be scouted on all hands". He is kind enough, however, to assign to this story a most conspicuous place in mythology—but to regard it as aught but a "myth or parable" he says, is 'a profanation of its beauty'.

Dr. Schmid believes in a doctrine of inspiration, but he does not believe that "all Scripture is given by inspiration of God". He limits inspiration to those parts of Scripture which he regards as "valuable to the religious feelings, and especially to what relates to our redemption through Christ". This certainly covers a good deal of Scripture ground, for "the testimony of Jesus is the spirit of prophecy", and his testimony pervades the whole Book—but this is not Dr. Schmid's view.

Having assigned an important part of the Old Testament to mythology, we need not be surprised that Dr. Schmid finds some flaws in the New Testament. He has studied the genealogical trees of Matthew and Luke, and he tells us that the two genealogies of Jesus are irreconcilable. "The two narratives do not agree in wording", he says; and he is right. "The two Gospels differ so widely that they defy any verbal harmony". Of course they do, for the two Evangelists do not use the same words. One would like to know just what Dr. Schmid means by "verbal harmony". Surely there may be harmony where there is variety. Two men may truthfully describe the same event without using the same words; or two men may tell a different story about the same person, and yet each tell the exact truth. Have not Matthew and Luke told the exact truth about

Christ's lineage? If one should say that Matthew's purpose is to exhibit Jesus as the Jewish Messiah, and that therefore he traces the genealogy of Jesus through David and back to Abraham, may he not be right? And, on the other hand, if one should say that the purpose of Luke is to exhibit Jesus as the Messiah of the Gentiles as well as of the Jews—that is, the Universal Messiah—and that therefore he traces Christ's genealogy back to Adam, may he not be right? If a sufficient reason can be given for the two genealogies why should they "defy harmony"? Before Dr. Schmid pronounced the story of Creation a myth and utterly unhistorical; and before declaring that the Gospels of Matthew and Luke "defy harmony", he should have noted the fact that theologians and scientists quite as intelligent as he, regard the Bible story of Creation as veritable history, and the genealogies of Jesus, by Matthew and Luke as not at all lacking in harmony. While "the two narratives do not agree in wording" they do not "defy harmony". If Dr. Schmid regarded the whole Bible as God-breathed writings, messages from heaven, he would never have called the story of Creation a myth, nor would he have suggested that the Virgin Birth of Jesus may be only a Galilean legend.

If science will not adjust itself to facts, it will be all the worse for science, because "facts are stubborn things". God is the supreme fact of the universe, and science can not dethrone Him. True science recognizes His supremacy, and *false science is not science*. A lie can not be the truth. True science is entirely compatible with Christian faith; and these inspired words will remain for ever true: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear".

It is pleasant to read what Dr. Schmid has to say about Providence, and prayer, and miracles. In these, he is a firm believer. These are subjects, he says, that "border on science with especial closeness". They are not free from difficulties, but Dr. Schmid well says: "For one who knows he is a child of God, the govern-

ment of the world and the Providence of God are equally true, whether he can or can not disentangle the threads which proceed from God and which weave together the web of the world's course". Dr. Schmid is a strong believer in miracles, but if he believes in the miracle of Christ's incarnation he is careful to suppress that belief. He does say that the "uniqueness of Christ's person and career" place Him "above criticism", but he throws doubt over the story of His Divine Incarnation. Dr. Schmid believes in Christ's Deity, why should he doubt His Virgin Birth? We have no good reason to believe the one and doubt or deny the other. They are both transcendental facts, to which the Bible bears ample testimony. If the story of the Divine Incarnation be only a myth or legend, to be put in the same category as that of the Founder of Rome, who was proclaimed the divinely begotten child of a vestal virgin, or like the martyred son of Semiramis "gazetted Queen of Heaven", whose parentage was similar; then, in that case, why may not the Bible story about Christ's Deity be also a legend? Those who accept the Gospels and the whole Bible as the oracles of God, are not at liberty to deny the genuineness of any miracle there recorded. The Word written and the Word Incarnate are inseparable. They testify to each other. Dr. Schmid declares that he believes Jesus to be the sinless, perfect Son of God. He bases his belief upon the Bible record; why then should he cast a shadow of doubt upon a most significant part of that record?

Upon the subject of Christ's resurrection, Dr. Schmid's trumpet gives no uncertain sound. Some deny his bodily resurrection, but "that tendency", says Dr. Schmid, "will surely be arrested, and the old faith which has prevailed all through the ages will regain its seat; for Christendom can not long endure the spiritual impoverishment that is involved in a denial of the resurrection of the world's Redeemer".

There is not the least danger of any conflict between science and Christianity. It is not science, but *pseudo-science* that

has, from time to time, placed itself in opposition to Bible truth. The princes of science have been steadfast believers in the supernatural. The carnal mind has always been enmity with God, and some students of science have been carnally minded,—this accounts for their opposition to revealed religion. But, notwithstanding their opposition, "the Nazarene has conquered", and He will yet win greater victories. Some gifted students, with the Bible in their hands, may falter and fall and go back and walk no more with Jesus. Some have done so, and thereby have inflicted upon themselves and others serious injury. Some have reached a point where, like Haeckel, they have settled down into a bald and cold materialism, and so are "without God and without hope in the world". Others may heave a sigh as they recall a happy past, and repeating Matthew Arnold's most pathetic words (which probably expressed his own feelings,) may say:

"The sea of faith

Was once, too, at the full, and round
earth's shore

Lay like the folds of a bright girdle
furled;

But, now, I only hear

Its melancholy, long, withdrawing
roar".

This surely is sad enough. But Christians, with Christ's glorious Gospel ringing in their ears, have no reason to chant any such doleful melody. For them "the Sea of faith" is always "at the full", and in it they may bathe their weary souls and be refreshed.

Regarded as a whole, "The Scientific Creed of a Theologian" is a valuable contribution to scientific and theological literature. Its author does not disparage science or bring against it a railing accusation; he only aims to keep it in its proper place. In respect of some Bible truths he is greatly in error, but nevertheless he is a reverent student of Holy Scripture. He realizes the uniqueness of Jesus Christ, both as Son of God and Son of Man; he sees in Him the one only Being, who, by reason of His adorable Person and priestly work, has secured for us sinners and for

our salvation, "Reconciliation with God, Redemption from sin and death, Sonship with God, and Eternal life".

Those whose only creed is science may doubt or deny the value of Christian faith; some may sneer at it; but those whose

creed is the sure word of God, may well rejoice in it, and, clinging unto Him who is "the author and finisher of faith", have abundant reason to look forward to the time when they will enter into the enjoyment of a blessed immortality.

Pantheism, Science and Scripture

REV. JOHN McDOWELL LEAVITT, D. D., LL.D.

Humanity in all ages has imaged and worshiped deities of its own manufacture. Nor was Polytheism inconsistent with culture. Babylon and Ninevah are now famous for their cuneiform libraries. Indeed, the little wedges on their tablets and cylinders formed a universal, international language. We have not yet surpassed the grandeur of the pyramids and the columned majesty of Luxor. Homer and Demosthenes and Thucydides are our models in style. Our ideal in Architecture is the Parthenon, a monument of idolatry, while annual explorations increase our admiration of the templed Forum. In the galleries of Rome and Florence the chief charm is in works of genius from artists who painted and carved and adored the gods of Olympus.

Yet it is also true that, as the ancient nations advanced in culture, philosophical minds seceded from Polytheism. It was first suspected, then rejected, and at last ridiculed, despised and abhorred. Thus the Pantheism of the few arose to battle with the idolatry of the many. The mind of man has always revolved in this monotonous circle. At the root of the difference between idolatry and philosophy is the question of *Personality*. The Personality which Polytheism multiplies Pantheism extinguishes. It absorbs personality in a mystic evolution from nature. In old Hermes Trismegistus we see expressed not only a doctrine of Egypt, but also of Greece and Rome and India and China and Japan, and of our modern unchristian Science in every part of the earth—"Thou art whatsoever I am; Thou art whatever I do or say; Thou art all things, and there is nothing Thou are not". That is,

the universe is god and god is the universe. Pantheism is the grave of personality and obligation and accountability.

I can show that I do not overstate, by proof from the book of a distinguished modern clergyman. He was walled by his written vow from the doctrines he published. By his signature he promised to believe and confess and preach the creed of his articles, his homilies, his offices, and his worship. Yet he broke his fetters and stood forth a champion of Pantheism. And in the ardor of his convictions he flung away an episcopacy! He says: "No living personality apart from material organism". "Soul is organized body". Hence God is matter; man is matter; the universe is matter—matter and matter and matter, the Father, the Son and the Holy Ghost! Such a view of matter we shall try to show entombs all personality, and therefore all obligation, all responsibility, all Christianity. We do not marvel that our clergyman, in his character-building, substituted the X-rays of Science for the Divine Spirit of Scripture. And the "immortality" he sought to prove by his system, he overthrew when he asserted that sin could enter heaven; its palms wither; its crowns fade; its songs cease; its saints fall; and Eternal Life be shattered before the Messiah who died and rose and ascended to make good on his throne his promise on his footstool to His people.

Now against both Polytheism and Pantheism Scripture is a perpetual protest. It denounces the many gods of idolatry, and asserts the personality and sovereignty and creatorship of the Omnipotent and Omniscient Maker of the Universe. The

pronoun *I* in every page of the Old Testament and the New enforces the command of Jehovah and the promise of Jesus. "*I* will bless thee; *I* am thy shield and exceeding great reward; *I* am Jehovah thy God who brought thee out of the land of Egypt; *I* am the first and the last; *I* have formed thee; *I* have redeemed thee; *I* form the light and create darkness; *I* am the vine; *I* am the way; *I* am the truth; *I* am the life".

What does Science say? Does Science agree with Polytheism? Or does Science agree with Pantheism? Or does Science agree with Scripture? We propose to show the testimony of Science.

I begin with light. It robes creation. It reveals the beauties of earth. It unfolds the glories of heaven. Yet Light is impersonal. Not one ray of its splendors from the most brilliant of its suns, can say: "*I* shine!"

Gravity attracts worlds; unites systems; in a fellowship of motion binds together our universe. What a force of the Omnipotent! Yet Gravity can not say: "*I* cause these globes to roll; *I* wheel these suns about each other; *I* do this illimitable work with the exactitude of a mathematical formula!"

Electricity plays an important part in our modern civilization. It propels our cars; talks for us around the globe; drives our ships; illuminates our cities and communicates through air over oceans between vessels miles apart. Yet Electricity, like Light and Gravity, is impersonal. It can not say: "*I* flash; *I* speak; *I* propel; *I* illuminate".

As with worlds so with atoms. Not a solitary molecule in our universe can use the personal pronoun and say: "*I* exist; *I* combine; *I* control creation!"

Nor in our own bodies of flesh is the result different. My physical organism begins in an ovum which is matter. It comes into the light by birth, matter. It is fed by matter. It is matter in bone and muscle and sinew and heart and brain—all matter, only matter, and always matter—and, like Light and Gravity and Electricity and all the primal forces of nature, *impersonal*. So far Pantheism has the argument. Judgment would be in

its favor if the court had no other witnesses. Our modern physicists and scientists and philosophers, dealing only with impersonal facts and forces see the universe as impersonal, and insensibly incline to the impersonal of Pantheism. It is thus without design that our material age banishes God from His own creation.

What accomplishes for man those stupendous results which Science boasts? What paints the picture; carves the statue; erects the edifice? What charms in music; thrills in eloquence; ennobles in literature? What rescues earth from barbarism, and fills it with beauty and comfort and refinement? Is it the hand? Is it the voice? Is it the brain? No! We will show that it is the *soul* which makes art, creates science, delights in literature. *Soul* beautifies earth and reveals heaven. *Soul* discovers facts from laws, and triumphs in locomotive and steamship and telegraph and telephone and telescope, and gives man his mastery over the forces of the universe—*soul*, greater than light, greater than gravity, greater than electricity, greater than wheeling suns and systems, and yet a mighty inner world of power of which its possessor is blindly ignorant. That which searches all and knows all and conquers all is negated by all. To the *laws* which give glory to the *soul* humanity is insensible. This *soul* is the forgotten witness we now introduce into court.

I examine Myself! Through my five senses I know the material universe. Of its existence my Perception gives me assurance and I have no other evidence. My Memory retains and recalls my knowledge, which I reduce to my command by its discoverable laws. Imagination combines my percepts into forms not in nature, ever soaring towards ideals transcending creation itself; while my Reason proves and classifies according to eternal truth. Appetites, desires, emotions, passions are the executive power of my inner self, driving me forward with thrills of joy or agony. Conscience sits my Judge, condemning and approving. Master of my soul is my all-directing Will. And in all thought, in all feeling, in all volition is my Consciousness of Myself as an ineradicable, causative, personal agent.

In material objects, known by my Perception, I find certain universal properties. Each has length; each has breadth; each has thickness; each has weight. Each I can reduce to inches and pounds. Not so my thoughts, my feelings, my volitions! In these I find not one of the properties essential to matter. I can not measure my Memory by the yard; I can not reduce my Imagination to furlongs; I can not weigh Reason by avoirdupois; I can not square an emotion or cube a passion! I can not apply to Conscience a merchant's scales. Thinking and feeling and willing are eternal opposites, sheer contradictories of length and breadth and thickness. If properties differ their substances differ. To soul I can not apply the properties of matter, and to matter I can not apply the properties of soul. A tree think! A mountain feel! A star will! Absurd! Or a soul short! A soul long! A soul broad! Ridiculous! Matter perceive! Matter remember! Matter imagine! Matter reason! Matter conscientious! Inconceivable! Then, soul and matter are essential and eternal opposites and contradictions, united in one human personality in a way which so far is to all our philosophy baffling, and possibly forever inexplicable.

Mr. Hume defines mind "to be nothing but a heap or collection of different impressions united together by different *relations*". And Mr. Mill says: "Mind is a series of feelings with a belief in the permanent possibility of the feelings". These writers make the soul a mere succession of ideas, and consequently the universe a mere succession of events. Having eliminated causality from man they eliminate causality from God. With causality they entomb *personality*. By this philosophy Hume and Mill bring back upon the world the old Egyptian Pantheism.

Admitting their premise their conclusion is inevitable. But in their definition of soul have they not omitted that in it which is most fundamental and universal and distinguishing? Am I a mere "heap" of impressions? Am I a mere "series" of feelings? Am I a mere "succession" of ideas? And are all these impressions and feelings and ideas united only by shadowy, uncausing and indefinite *relations*? For

answer I again look into Myself! What do I find? I will start with this morning. When my eye opened to its light began my thoughts and feelings and volitions, innumerable as the rays of the sun which illuminate our world. For these my witness is my consciousness. But does this testify only to successions in my mental movements? It assures me of infinitely more. Beyond perceiving, beyond remembering, beyond imagining, beyond reasoning, beyond feeling, beyond willing, it gives me the certitude of a fact which Hume and Mill ignore. To its witness of each operation of my soul it testifies that in each *I* am *its personal cause*. As rays from a sun-center, consciousness proves to me that all my possible mental conditions radiate from myself, and can be expressed only by the pronoun *I*. *I* perceive, *I* remember, *I* imagine, *I* reason, *I* feel, *I* will. And when the soul acts upon the body this *I* is the language of humanity. Pantheistic scientists and philosophers and hypercritics can not accommodate their speech to their system, and with the common billions of our race are forced to say: "I see, I hear, I taste, I smell, I grasp, I move, I eat". Nor are there *feelings* exempted from a necessary condition of their existence. Hume and Mill and Hartmann and Schopenhauer and McConnell, with ordinary mortals, are compelled to terms of personality, and exclaim: "I love, I hate, I rejoice, I hunger, I thirst". And, passing into the regions of the masterful Will, they say—"I choose, I determine, I resolve".

In every possible act of body and soul we express ourselves by the *I* as a personal cause. We are driven to it by our constitution. It is a universal necessity. It is witnessed by the language of mankind. It testifies the heart of humanity. Could all men in all nations and all regions: voice their thoughts and feelings and volitions during any single day, their *I* would thunder over the universe and silence the dubious and incoherent utterances of all our skeptical scientific and philosophic and hypercritic and clerical Pantheists.

When a boyish collegian, I was charmed, almost transported, by Paley's "Natural Theology". Its arguments were vividly

stated and unanswerably conclusive. Design in nature! It was painted to my eye. Every atom in the universe, by wise combination, was its witness. Personal Cause was implied, and hence not proved. This truth Paley supposed was involved in his conclusion. Late last century in Berlin Hartmann arose. He became, in his brief day, the oracle of modern Pantheism. He admitted, with Paley, design in the universe. He conceded also *will*; but denied *personality*. He thus swept away the conclusion of the old argument. The ground was changed. With Hume and Mill, Hartmann eliminated from nature the *I* as a *personal cause*. The answer to him is found in the whole scope of our argument and in the testimony of our humanity.

Our proof, however, is not yet exhausted. Here is an octogenarian who was painted in his infancy. Now he sees himself a boy in the antiquated daguerreotype. Then he beholds his photographed face and form as an all-conquering youth; as a battling man in the glory of his physical and intellectual power; and finally himself as old and feeble and wrinkled and tottering. Through all these stages of his life what contrasting changes—revolutions in thought, in feeling, in opinion, in character! Between infancy and age the differences are overwhelming. Yet one indestructible attribute of the man has survived all the transformations in his body and his soul. Within his eighty years the universe has been one incessant whirl. Atoms have changed. Worlds have changed. All sentiment beings have changed. Our shattered pilgrim in his personality has not changed. In terms of *I* he describes his whole life. In infancy, in youth, in manhood he is *I*. He is *I* in his last gasp. Should he live forever he will be *I* forever. Immortal his personality. Tear a man to fragments, blind his eye, blast his ear, destroy smell and touch and taste, reduce to idiocy or lunacy, and still identity survives. The personality of a maniac is acknowledged by the law, which guards his rights; and is testified by the very speech of humanity.

Amid all its triumphs Physical Science, insensible to a fundamental fact, ends in Pantheism. Matter, we have seen, I know

by Perception and soul by Consciousness. Beyond Perception and Consciousness I have no evidence. Discarding Perception and Consciousness I have no foundation. I am a suicidal skeptic in an inexorable universe. Our modern materialists can give no reason for believing anything. Until they know and accept their own personality in all their mental and bodily acts, their whole mental structure is loose and trembling as a house on the sands of the ocean exposed to its cyclones. Before I can be stable in myself I must answer, not only the question, "Why do I believe in Christianity?" but also "Why do I believe in *Anything*?" Agnostics are doubters because ignorant of the laws of their own minds. In matter they forget soul. Yet what knows and controls and utilizes matter? Soul. Then soul is first and matter last. We narrow Science when we include matter and exclude soul. As soul transcends matter Psychical Science is superior to Physical Science. Psychical Science alone takes me down to the fundamental fact of my *personality*, and to those laws of belief which give assurance to opinion. I do not mean here the wild dreams of spiritualists; the absurd claims of impostors; the crude conceptions of an abused and ignorant public. True Psychology is inductive, founded on facts, deduced from observations, ending in laws; and is, therefore, the ultimate of all our knowledge, the "*Scientia Scientiarum*", and as far above Physics as the soul of man is above the stars of heaven.

We have now come to the inference from our argument.

Does my Consciousness assure me that I am a person? Is my soul a cause? Am I indeed an *I*, in all I think and feel and will and do? Then I reason upward from myself to my Maker. Each effect must have adequate cause. How can an impersonal cause produce in me personality as an effect? How can an unconscious cause produce in me consciousness as an effect? How can the impersonal and unconscious as a cause produce anything but the impersonal and unconscious as an effect? If I am a conscious person, God is a conscious Person. The *I* in me proves the *I* in my Creator. Myself, the

finite I, and He, the Infinite I, my Sovereign Maker!

Nor is this truth merely philosophical dogma. It revolutionizes all moral relations. To the impersonal and unconscious we can owe no obligation. Pantheism buries responsibility. And so does Philosophy with its Rule of Right. This she traces to the "Nature of Things", the "Fitness of Things", the "Good of our race and universe". Shadowy mental conceptions, involving no idea of *duty*; and which leave every man to his own rule. Pantheism and Philosophy thus alike and together prepare the way for moral anarchy. But is God my Maker? Do I owe Him all? Is He an Infinite Person? To Him then, a Person, I owe allegiance as a person. The I in man feels obligation to the I in God; I, the finite, is responsible to Him, the Infinite. His Sovereign Will is now my sole law. To find it and to study it and to obey it, become my supreme duty. Science has brought me back to Scripture! Science argues from the personality in man to that Personality in God which is the foundation of Scripture. And in this, Science not only harmonizes with Scripture but with the common sense of mankind.

The Personality of God, witnessed in every part of the Bible, has special and emphatic testimony in Moses. He was educated in the palace of Rameses the Great, monarch and hierarch. Priests were the teachers of the young Hebrew during forty years of his wonderful life. They unfolded to him all the occult wisdom of Egypt. Not unlikely they were educating the ward of the daughter-wife of Rameses for the crown of his vast dominion. From his youth Moses was familiar with philosophical Pantheism and popular Polytheism. In his palace priest-school he learned the creed of the one, and over the land he saw the shrines and altars and temples and images of innumerable deities, Center of all this idolatry, Apis, a disgusting bull, adored as a god! Opposed to Egyptian Pantheism and Polytheism were all the beliefs of Israel. Written traditions of Jehovah, Moses must have found among his people. These his masterful and inspired genius trans-

formed into inimitable Genesis. In creation he found Jehovah as I; in Paradise, Jehovah was I; in the building and floating and resting ark, Jehovah was I; covenanting with Abraham and Isaac and Jacob, Jehovah was I; to himself in bush, in plague, in sea, in cloud and fire; in wilderness and on mercy-seat and between cherubim, from shekinah, Moses heard constantly repeated. "I am Jehovah". More impressive and sublime than all, the words from the flame when Moses received the rod of his power!

"I am He who I am". Commission packed with personal pronouns. And all through the Old Testament, in promise and prediction and command, the prophets accentuate the same great fundamental and eternal truth. Jesus-Jehovah renews and repeats their testimony,—*"I am the Resurrection and the Life; I will come again and receive you to Myself; Where I am ye shall be also; I am He that was dead and am alive forevermore; I make all things new"*.

Scripture and Science but express the voice of humanity. Mr. Herbert Spencer attributes to a fish the consciousness Pantheism denies to God. If one fish is conscious, all swimmers of the sea are conscious. All birds of the air are also conscious. And conscious all the beasts of the earth. Men and angels too are conscious. Yea! Conscious the very animalculæ of a dewdrop. Yet we are told by our scientific and philosophic and hypercritic Pantheists, that He is impersonal and unconscious—the *Creator* of all—who moves the atoms, who revolves the worlds, who wheels the systems, who governs an infinite universe by mathematical and mechanical law; who fills it with innumerable personal and conscious intelligences, and is yet Himself an impersonal and unconscious stupidity, not knowing his own existence! I will accept their conclusion when I can believe that angels and cherubim and seraphim and all terrestrial intelligences and celestial hierarchies are evolved from protoplactic jelly fish. But until that hour I prefer—with Scripture and Science, in protest against Polytheism and Pantheism—the words of my Creator, "I am Jehovah that

maketh all things; I have made earth and created man upon it; I, even my hands

have stretched out the heavens and all the hosts of them have I commanded".

Some Bible Stories Re-Told on the Monuments

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The most valuable and interesting ring in the world, provided the things believed about it are actual, is in the collection of the Earl of Ashburnham at his palace in Hyde Park, London. It is a rectangular block of gold revolving on swivels, at the ends of a thick hoop of gold, and is beautifully engraved on both sides with hieroglyphics. On one side is the cartouche of Thothmes II., the friend of Joseph, and the hieroglyphs on the other side have been translated to read: "Revealer of secrets; Preserver of the world; Protector of Egypt"; which were, you will remember, the titles given to Joseph. This ring was discovered in the early part of the first half of the past century at Sakkara, near the ruins of old Memphis; and many antiquarians positively believe it to be the actual ring referred to in Genesis xli. 42, 43: "And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot that he had; and they cried before him; 'Bow the knee'; and he made him ruler over all the land of Egypt". Whether we hold that in this ring we have the original ring of Joseph or not, matters little; for other identifications are so numerous as to make quite unnecessary any straining of a point to substantiate this.

The migration of Abraham, as told us in Holy Scriptures, is a weird, unnatural and almost unbelievable narrative as it stands alone; but, with the lights thrown upon it, it is seen to fit in perfect harmony into the general setting of the times. Ur, the ancient city of the Chaldees, the very existence of which was long stoutly denied, is now known beyond any reasonable doubt to have been, in Abraham's day, a port on the Persian Gulf, where the Eu-

phrates emptied into the sea. Though the site is now about a hundred and fifty miles away from the sea, the four thousand years having filled up the shallow gulf with the rich alluvial deposits of the river, precisely as the Nile delta has been formed; yet in the days of the Patriarch his native city was one of the most influential commercial cities of the world, the great gateway between the East and the West. So Abraham went out on his pilgrimage, like the later Paul, "a citizen of no mean city".

There is a strange break in Egyptian history from the 14th to the 18th Dynasties. This break was long the source of much perplexity. We now know that it was caused by the incoming of a band of marauders who overthrew the ruling power and subjugated the country. This strange people were later known as the "Hyksos" or "Shepherd" Kings, and they ruled Egypt with a rod of iron, Manetho says, for 511 years. The priceless history of Manetho is as yet lost to us. Many a student-digger in Egyptian sands is on the constant outlook for its recovery; and loud would be the rejoicing if it might be restored to us, for it would answer many a question in which the world has the deepest interest. In a fragment of that history preserved to us by Josephus, Manetho says; "It came to pass, I know not how, that God was averse to us, and men of ignoble birth out of eastern parts made an expedition into our country and subdued it".

Just who these people were we can not as yet with any certainty tell. No history precedes them. No history follows them. They flash on the historic stage suddenly and astound us by their accomplishments. After about five hundred years of supremacy they as suddenly disappear; probably swallowed up in the Egyptian national

type. They left but few remains behind them; now and then a sculptured head and some personal articles. But these heads show a totally new type of men: broad, flat faces, high cheek bones, thick lips, wide jaws, strong mouth, bushy hair and beard. It seems quite clear that they were of Syrian extraction, speaking a language akin to the Hittite, and hence racially allied to the Hebrews.

Within a year Dr. Petrie has uncovered their frontier, and probably capital, city of Avaris. It shows that while in many respects they were a crude people, yet they were masters of the best then known methods of warfare aggressive and defensive. Its chief gateway is most interesting as a study of adroit warfare. Up an inclined plane of stucco for a very considerable distance all who would enter the city must pass. While so doing there were three lines of archery-attack upon the oncomers possible; one a direct attack down the long inclined plane, and then both a right and left flank attack from the high walls on either side. It was a city literally impregnable to any and all possible military sieges known to that day.

Up this inclined plane, without any reasonable doubt, Abraham came in the long ago. These Shepherd Kings were his racial kinsmen, and when he went into Egypt they were just becoming the master-lords of the land. Indeed, his very going into Egypt may quite possibly be a part of that great tribal movement among the Semites which accounts for the presence of the Hyksos peoples in the land of the Nile. How else could Abraham have been so familiar with some peculiar domestic customs on the part of a nation supposedly utterly strange to him, and because of which he sought protection in the pathetic and humiliating half lie by which he planned to deceive the Egyptian King?

Later, the attention and honor shown to Joseph are to be accounted for on the same basis. That he should be given the place of honor in the household of Potiphar, and that afterward he should be exalted to the second place in the kingdom, indicates that something more than appears upon the surface commends him to the favor of his masters. While recognizing

Jehovah's special blessing, may not that something more in part be seen in the strong Semitic racial tie which to this day unites the peoples of this persistent blood?

There is a story told in Egypt, known as the "Tale of the Two Brothers". It is most positively believed by many antiquarians to be the Egyptian version of the Bible story of Joseph and Potaphar's wife. Perplexities in an exact examination of this story and in a full verification of its similarities, in a public congregation like this, will at once suggest themselves to the most of you. Perhaps the most that can be said is, that I have minutely compared the two narratives and have noted and catalogued nineteen striking similarities in the two stories—similarities so peculiar that it is scarcely possible for them to exist without a common source. Certain it is that again and again men have been hung on less evidence than a careful study of these two stories presents.

In the Louvre are two fine reliefs which attract the attention of the thoughtful. One represents a lad of something like twelve years, with a bow in his hand, standing by the side of a lion. His hair is plaited in a peculiar manner, which among the Egyptians was the sign of boyhood and was always laid aside upon reaching manhood. The other represents the same boy, but with unmistakable marks of kingly authority upon him. An asp surmounts his crest and his titles are carved about the figure. This boy is Rameses II., and these two reliefs show beyond question that the chronological difficulties, of which so much has been made, are all satisfactorily adjusted by observing that, according to the Egyptian custom, Rameses II. was associated with his father, Seti I., in the administration of the kingdom.

This boy became, all in all, the greatest king Egypt ever knew. Particularly was he noted for the profusion and magnificence of his public buildings. He erected twenty-one of the thirty-two great obelisks of Egypt; of the eight ruined temples of Thebes, he was the creator of seven; He carved the great temple at Abu-Simbel out of the solid rock; he built Tanis-Zoan, of which more later; here he set up the

monster statue of himself, the largest ever sculptured by the hand of man, standing from tip to toe, ninety-two feet, or, including its pedestal, one hundred twenty-five feet. But even a narration of his stupendous works would be a weariness of the flesh—he was the greatest builder, not only of Egypt; but of all the world; this man from whose face Moses fled away.

But where did he secure the laborers for these unusual and stupendous works? Listen—"Therefore, they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Rameses. And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard bondage, in mortar and in brick and in all manner of service in the field". In wall case "one", thirty-eight in the British Museum there are, or were, some of these bricks. They are about eighteen inches long by about eight wide, made of mud mixed with straw and dried in the sun and stamped with a wooden die bearing the cartouche of Rameses II. There can be little question but that some of them, at least, are from the hands of the oppressed Israelites.

You will remember that in the Bible story Pithom was one of the Treasure Cities built by the Israelites for Pharaoh. That city is now a rubbish heap, and known as Tel-el-Maskhuta. In 1883 Naville discovered its treasures, and in 1885 gave the secret of them to the world. Only an entire evening would do justice to this fascinating narrative; but ten minutes is better than nothing. Here is a choice bit of that story. Here in this treasure city's ruins Naville discovered some strange treasure chambers which he examined with the utmost care. They were strongly constructed, separated from each other by great partitions eight to ten feet thick, and occupying almost the entire area of the city. Come closer with me and let us examine minutely these interesting walls. Note with care, please, that the lower strata of these walls are built with the usual unbaked brick, mixed with a cut straw, which is the usual and normal manner of all ordinary Egyptian brick-making. But these massive walls do not seem to be

uniform. Higher up the straw disappears and a crude mixture of rushes and reeds from the Nile is substituted. But the strange variety in this building material does not stop here. Still higher up the reeds and rushes disappear also, and the upper courses are of plain sun-dried mud. Can you recall any Bible story that has a similar sound to this story told by Pharaoh's Treasure Cities? Listen—"and Pharaoh commanded the taskmasters saying: Ye shall no more give the people straw to make brick; let them go and gather straw for themselves. And the people were scattered abroad to gather stubble instead of straw". And here is all that pitiable, pathetic tale in the solid walls of these old treasure vaults!

But there is another tale of even more thrilling meaning; listen to it. There is an unfinished tomb in the Land of Egypt. I will not say that it is the only unfinished tomb; but it is the only one which has attracted any notable attention. At Gebel Silsila there are some tablets representing the Royal Family in the deepest distress. The king in the center of the group is clearly Menephtah, the successor of Rameses II. He is making a funeral offering before his God. His family are about him. Grief, bitter and heart-rending, is depicted on every face. Underneath is this inscription: "The heir to the throne of the whole land, the great royal son of Menephtah, *deceased*". Ah, that accounts for the heart-break everywhere!

But does this situation fit into any other story we know? You will remember that this is the Pharaoh of the Exodus; that before the Hebrews were allowed to depart plague after plague fell upon their oppressors. You recall what the last plague was; how one midnight there arose a bitter cry in Egypt because "from the first-born of Pharaoh unto the first-born of the captive that was in the dungeon . . . there was not a house where there was not one dead".

There is an added sidelight on this event worth recalling. Great men seldom have great sons, and Rameses was no exception. While Menephtah came into his throne, the practical ruler of the whole earth then known, it was immediately ap-

parent that he was to be tested as to his powers to hold the great empire his father had won. Revolts arose on every hand. For a time he fought most valiantly. For five or six years he hurled his troops against rebel province after rebel province, and while he was not eminently successful, yet he showed a man's courage and fought like a king of true royal blood. But suddenly he seemed to lose heart. Something entered into his life at about the sixth year of his reign which seemed to take all the courage out of him, and from that hour he allows province after province to throw off his yoke, until the great kingdom of Rameses has shrunk to the narrow limits of the Nile Delta, never more to become a world-power among the nations of the earth.

Can we discover what it was that entered into the life of this strong son of a stronger father at about the sixth year of his reign? This much at least we know: that at about the sixth year of his succession this tablet at Gebel Silsila was erected—we also know that at something like about the sixth year of this reign Israel went forth from bondage and that at this same sixth year the heart of the king became as water. You must draw your own conclusions; but many a devout Orientalist believes that this tablet at Gebel Silsila commemorates the death of the King's first-born, on that awful night in Egypt when God spoke in judgment, and that because of these awful disasters he lost all courage and cared no longer that his kingdom remain to him. Are there not fathers and mothers who can understand this hour, the anguish of Egypt's king? Out of other lives besides his has all courage and zest in life gone, because on some dark night the first-born of the home has lain dead.

Now, with clearest appreciation, recall the age-long history of these striking narratives. One class of facts comes to us across nearly four thousand tempestuous years of most changeful and varied experiences: first, a strange desert people are the custodians of the story; after long centuries Western nations inherit it, and it is retold in strange lands and by foreign tongues. Vicissitudes almost too many

to appreciate, much more to narrate, attend the passage of the centuries; yet in some unaccountable fashion the narrative persists and seems to have a strange fascination for the hearts of men, so that, in spite of its strangeness and almost unnaturalness, literal multitudes believe it, trust it, build their lives upon it, tell it to their babes as the holiest truth they know, and dying pass it on to their children with benediction and in prayer. So much for one side of this wonderful story.

When, lo, after the passage of these centuries, curious and thoughtful men are digging in the relics of bygone and forgotten nations; peoples who for many centuries have had no relations whatever with these strange, olden stories. There are intervening centuries separating them, and wider than the centuries are the social and religious separations which set off the sources of the two narratives. But in these far off times men wrote things on the rocks and in the tombs; we discover that the conditions of life are plainly set forth in these inscriptions. We become interested and dig deeper, and story after story finds its parallel, corroboration after corroboration stands out until the matchless messages that our mothers taught us are repeated, in new words and with some modification in form but in all essentials unchanged, from the monuments and the mummies. To many of us the inevitable conclusion is that the old story is again certified, and we bow our heads, and, with the old psalmist, say reverently, "Many, oh Lord my God, are Thy wonderful works unto the children of men".

During the awful siege of Sebastopol, the Allies were suffering tortures from thirst; but were so closely hemmed in that they could only with the greatest difficulty secure a sufficiency of water. The situation was becoming most critical, and the officers in command were in deep distress. One day a Russian battery opened up on the center of the line most terrifically, and much concern was felt under the galling fire. In the very midst of its heat, one of the Russian shells struck the hillside just behind the Allies, burying itself deep in the earth, and in so doing opened up a great spring of pure, cool water so volum-

inous that it flowed down the hillside into the very camp of the suffering men! Ah, brothers, the guns of the enemy have been in the past playing with deadly havoc on these old stories; but the very forces that have seemed so dangerous have opened

afresh springs of living water, where the weary, troubled souls of men may drink and live. Of these springs we may say as One said to a timid, penitent woman in the twilight of an Eastern day, "If a man drink of this water he shall never thirst!"

Skepticism in Our Schools*

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In Acts xix. 8-9, we find the Apostle Paul reasoning daily in the school of one Tyrannus, which he continued for the space of two years. Paul was a scholar; at home in the schools. The school is a good place in which to present the truth. To it repair youth, who are always open-minded, or else those who, though more advanced in life, have retained their anxiety to learn. In our country, in this age of investigation, the school is naturally one of the most marked features of our civilization. Everywhere in evidence, its purpose is supposed to be the impartation and reception of truth.

It will not be disputed that skeptics have chosen the School as *the seat of discussion* of Biblical questions. To the discussion of these questions, if it be candid and fair and scientific, no one can reasonably object. The acquisition of Bib-

lical knowledge, like every other kind, involves investigation; and proper investigation sifts and certifies truth. The foundations must be examined, if one would know why he believes in the Bible *versus* the Koran, and clings to the Sacred Scriptures as against the Zend-Avesta. There is not an intelligent conservative who has any contention with the student or investigator. He may object to the *critic*, for criticism is commonly a weakness of human nature, and imagines the flaws to which it objects more often than it corrects existing ones. We simply ask for scholarship *versus* speculation; for science *versus* skepticism.

Our objections to the work of the Radical Higher Critics have to do, not with the *fact* of their investigation, but with its *character*. We invite your attentive consideration to some of these objections.

I. We Object to the Sinister Methods of the Radical Critics

We charge that they have deliberately introduced intellectual processes that may be properly defined as *Sinister*.

Permit us to call attention to *four objectionable elements* in this method:

1. The Adoption of a False Term, "Science".

"Science" is a good word, and is properly employed when it is applied to the realm of certified knowledge; but when pure speculation is denominated "science", language suffers and the unthinking are

deceived. We do not hesitate to say that this is just what the "Radical Higher Critics" are doing. Their attitude towards the Old Testament, and ever increasingly their attitude towards the New, is not the attitude of scientific investigation, but of skepticism. What one of them has ever demonstrated by archeology, or history, that the Old Testament characters were mythological; and when did he do it? Or, that the Old Testament history is only "tradition" finding an eventually improved form and literary expression? What one of them has massed his "many infallible proofs" against the Deity of Jesus Christ, the record of His miracle-working, His

*This is the second of a series of five discourses on Skepticism, delivered by Dr. Riley to his own people. They will be printed later in book form with the title, "The Finality of the Higher Criticism."—Editor.

atonement sacrifice, His resurrection from the grave, His ascension to the right hand of God, His ability to make good the promise of return and the establishment of His throne in the earth?

Now upon all these matters they are in greater or less agreement; but the agreement is an *assertion*; not a demonstration. Prof. Geo. B. Foster demands, with reference to the bodily resurrection of Jesus Christ, that "If it is to be proven, it is to be proven to everyone, the most unbelieving—a scientific pagan for instance". When did these gentlemen present any such proof as that of their critical positions? Who, outside of themselves, have been convinced by their array of arguments, except it be some of the students who have sat at their feet, and whose mental furnishing was so poor that even doubt found ready reception?

To hear these men exploit the defects of the Bible reminds one of the story of the two gentlemen, who, as they were walking down a business street saw an owl perched in the window of a taxidermist. "There", said one, "the man who stuffed that owl did not know what he was about; the feet are not properly placed; the pose of the head is bad; the arrangement of the feathers is unnatural". Just then the owl turned his head and winked; and the self-appointed ornithologist went his way in chagrin! But Higher Critics are not so easily shamed; ten thousand of their speculations have fallen to the ground before living facts; and yet practically every one of them still calls his vaporings "Science".

2. *The Creation of a False Forum.*

Critics remind us that, since the age is a skeptical one, the school is the proper place for its presentation. They argue: "Men and women must meet this attack upon the Scriptures, and they might as well do it in their early life"; and so, men like W. N. Clark, George Burman Foster, H. G. Mitchell, Milton S. Terry, Borden P. Bowne, President Hyde and Chancellor Day, Drs. Curtis, Little and Raymond, not to speak of a multitude of others, take the boys at Colgate, Chicago, Boston, Yale, etc., and proceed to champion infidelity in their presence, and to array their argu-

ments in favor of its reception. And when the conservatives complain that such is not the purpose of a theological seminary, the answer is, "These men must meet skepticism some time; why not in their youth?"

That question is not difficult to answer. Youth is not as capable as maturity; the pupil is not supposed to be the equal of the professor; the boy fresh from the farm, or the shop—with little knowledge of either science or Scripture—has no fair chance against the man who has practiced polemics for ten, twenty or forty years. This is a world in which men have to fight their way, but that would never justify me in putting my babies into a roped ring against a John L. Sullivan, to let him bruise their eyes, smash their noses, and knock out their teeth! To call a class-room, where a professor dogmatizes and where the students are practically compelled to receive unquestioningly what is said, a "forum of debate", is to juggle with terms, with evil intent! To justify the destruction of the faith in which one was born, and in which his forefathers lived victoriously and died triumphantly, before he becomes capable of deciding whether he should surrender or retain, that faith is a piece of robbery compared with which the work of highway robbers is a venial offense.

To see how such men as these would fare if pitted against their equals, and see how soon the suave professor would lose his sweetness, and what appearance he would make when the conflict is over, one needs only to read the controversy which took place a few years since between Prof. George Burman Foster and the editor of the "Indiana Baptist"; or the report in the Chicago daily papers of the tilt between Prof. Milton S. Terry and Evangelist L. W. Munhall. Or, if one take pleasure in a fight between preachers, let him read Dr. Horton's series of "Tentative Suggestions" and Joseph Parker's reply to them in "None Like It". In every instance, he will see illustrated what Parker said in answer to the argument of those who, while they do not themselves accept the conclusions of the skeptics, nevertheless object to their excoriation by their con-

servative opponents, on the ground that "These are nice men and perhaps honest in their convictions". Parker remarks:

"I tremble when I am introduced to 'a nice man': such a 'nice man', such a 'quiet man', such a 'gentleman!'"

You never know what a man is until you have interfered with his vested interests, or until you have seen him under insult. Then you will know how very "nice a man" he is; how "extremely quiet", how absolutely "modest". I have had to do with "nice men" until I dread the very term. As James Russell Lowell put it,

"There's a deal of solid kicking
In the meekest looking mule".

All this sweetness of temper, about which professors from the Chicago University once boasted at the mention of Foster's name, faded when he rose to call the editor of the Indiana Baptist a "liar", "knave", and other such names. The halo of gentleness left the head of Terry when he likened Dr. Munhall to a "cur sitting on his back-haunches, and barking at the blowing of Gabriel's trumpet!"

In a real *forum* these men fare so badly that sweetness is impossible; but in a school-room, where their titles, dominating position and vested powers, can compell attention, why should they not be suave for the very sake of seduction?

3. *The Adoption of a False Philosophy.*

One seldom meets a young graduate from the skeptical theological seminary, but he will find him thanking his stars that he has studied under "higher critical" professors. If he has accepted their conclusions he is as cock-sure of the results as they are; and if he has rejected them, he is taught to believe that he is all the better for having passed through a period of awful doubts; that his standing-ground is all the more sure, because for a while he was without standing-ground; that the Bread of Life is all the more palatable by contrast with the poison of which he has tasted. Is such a philosophy sound? Some time since the steamer Larchmont was sunk at sea, and one hundred and seventy people suddenly found themselves struggling in the cold waves. Seventeen of them were finally saved; 153

found a grave in the deep. Shall those seventeen toast their shins at a comfortable hearth and express their gratitude that the Larchmont ever went down, since but for its sinking, they never could have appreciated as perfectly as they ought, the delights of standing upon the solid earth? Such a sentiment would sound like the gibberish of the insane; and would express an utter indifference to the fate of the dead.

A few years ago, one of the noblest men I ever knew in the flesh cut from the park what he supposed to be a basket-full of mushrooms. His entire family feasted upon them. Four of the five who had partaken finally recovered, but in less than forty-eight hours the noble father was dead. Would our theological professors advise the eating of toad-stools that those who escaped the evil results might appreciate all the better, real mushrooms? And yet, if one had to make choice between surrendering his friend's body to the poison of the toad-stool, or his soul to the deadly effects of unbelief, he would be a false friend indeed who hesitated for one second to choose the former; for is it not written, "Whosoever goeth onward, and abideth not in the teaching of Christ, hath not God"?

4. *The Employment of Foul Politics.*

It is one of the wonders of the present day that skeptical men have so speedily succeeded to so many professorships. The great denominations, an overwhelming majority of whose members believe the Bible from cover to cover, can not understand how it comes about that so many instructors are skeptical. The unsuspecting are told that this is in consequence of the superior education of these men; and that intellectuality and doubt are now almost synonymous. It is a cute *ruse*, but it can not forever escape being uncovered. Every man who gets at all close to the denominational machine, shortly discovers how these results are secured. There is many a loyal Methodist who goes back from the great church gathering sick at heart by reason of the political features of the assembly. The wires that were supposed to be laid under-ground have protruded, and we have seen them pulled! While they sometimes appear in the can-

didacy of the bishopric, and more often in connection with appointment to the pastorate, it is in the school offices—its presidency and professorships—that the great “scoop” is attempted; and where the skeptical, and of course the “smart”(?), men have succeeded.

In the Baptist denomination, where the church polity is different, the political aspirant is not lacking. The time is now on, when a successful essential to school-appointment seems to be that a man should have expressed his doubt regarding the inspiration of the Bible. And yet, to many of the advanced thinkers, this promotion does not occur often enough, and so a Baptist Congress is organized and the honored name of the denomination is compelled to play tail to the kite of the Higher Critics. Standing committees for the ordination of men for the ministry, the general adjustment of denominational difficulties, and, *sub-rosa*, for the power of pastoral nomination, are eloquently argued in the name of “Progress” and “Advance”; while a general Baptist organization is urged in the interest of the centralization of power with the “advanced” among us.

Since the Congregational Church Polity is practically the same, the schemes adopted there follow similar lines; and with similar results. In the effort to coup

the inter-denominational situation, “The Religious Education Association” is formed, and one in ten is a conservative, chosen to keep up an appearance of equity. This association proposes to give us “new [Higher Critic] methods”, and “improved [Higher Critic] helps”.

Among the Presbyterians of America wire-pulling by skeptics has not been so successful; and in some notable instances the men who laid hold upon the wires, found them live wires, and now lie dead at the place where they accomplished the touch. But it is more and more becoming known that in Scotland, once the very home of this stalwart folk, conservatives have been driven from every professorship where unpleasant treatment and political wire-pulling made such a thing possible; so that Professor James Orr is permitted few colleagues “in the faith”. ^A the result is marked by Presbyterian virility in America, and by Presbyterian decline in Scotland.

Sinister methods are always, and everywhere, open to criticism; but when skeptics adopt them in the name of “scholarship” it is an occasion for such a protest as the great denominations ought now to utter; and, by an unequivocal voice, forever end these methods.

II. We Object to the Sorry Results of this Sinister Method of Radical Critics

Time forbids that we should mention more than four of these Results:

1. *The Original Purpose of the School is Thwarted.*

Every school in the land is established in the interest of truth. Even the secular schools are supposed to impart truth—the truth of mathematics, the truth of history, the truth of botany, the truth of geology, the truth of astronomy, and so on. Christian schools, founded and endowed by Christian Denominations, are set for all of these, and for the additional exposition of the truth of the Bible. There are not a half dozen instances in all America, where schools wearing the name of anyone of the great Denominations were not founded and fostered by

men whose faith in the utter inspiration of the Word was unshaken. What right then has infidel teaching within these walls?

It seems bad enough for a University, like that of Chicago, to be framed on a Baptist foundation and yet to permit a man to stand in its walls and deny, in the presence of its theological students, every fundamental of our holy faith; even though it be true that its founder and principal supporter is alive and consents! How much worse when, in such an institution as the Northwestern University, built in the blood of the saints of the Methodist Church, on the occasion of the installation of President James, President Hyde dares to say.

"For bishop, or minister, or trustee, or pious layman, to interfere with the teachings of a competent university professor on theological grounds, is as wanton and brutal an act as it would be for a prize-fighter to step into the pulpit and knock down the minister, because he happened to have the bigger fist".

Have we reached the time when a skeptical professor is so important that he can not be asked to answer to the institution that pays his salary, or to the denomination that founds the schools? Has the order of the age been inverted, so that the servant has become greater than his lord? Have the ethics of the twentieth century, at the touch of the Higher Critics, taken such a turn that Joseph may now despoil the wife of Potiphar and answer neither to him nor to God? If so, the more humble folk have not found it out. God forbid that the secret should leak out! Only a few days ago a young woman, born and brought up in a non-evangelical home, bred in an atmosphere of ceremonialism, accepted the Gospel of regeneration, submitted herself to the ordinance of Bible baptism, and took the consequences of social ostracism. But she had been a teacher in the school of the Church which christened her in infancy, and was now urged to continue in the same position! She answered, "You would not want me to teach your children contrary to your faith; and, believing as I now do, I could not instruct them in accordance with it; and of course it would not be right for me to accept your money for my support while teaching that which you yourselves refuse and reject".

She is a plain girl, in a rural district, where English is poorly spoken; but we insist that her sense of right is the sore need of the so-called "advanced thinkers" of the age; and that, if they enjoyed anything akin to it, there would be a thousand resignations from American professorships before the breaking of another morn. But a false theology never produced true ethics, and it never can! Perhaps, therefore, we should not complain of these men who jealously guard their salaried positions, while they set about destroying the faith that made them possible; for it is an open secret that not all of them could secure audiences, Ingersoll-like, who would

pay \$1.00 a head to listen to attacks upon the Word of our God! The infidel custom has now become so common as to lose its commercial value. And if these skeptics should resign, how could they maintain their families?

2. *The Poor Student is speedily Despoiled.*

We employ the phrase "poor student" to define, on the one side, the deleterious effects of infidelity upon his life; and, on the other, to describe his measure of ability. It is a strange fact, yet an incontrovertible one, that the more stupid the man, the more speedily does he surrender to new-fangled notions. Some of the men we knew at the theological seminary are now full-fledged destructive critics; but not one of those who studied with us, finishing the full course with a grade of 80 to 100, has succumbed; while several who never did finish it, and never could finish it, have, by a short course in the Chicago University, made the great discovery that the opening chapters of Genesis are not history; that Abraham was a tribe; that Jonah was a myth; and that Christ was a mere man of uncertain ancestry and of insecure accomplishments!

There may be another reason for all this! Stupid men—*poor* students—do not speedily rise in the public estimation; and when such see a man, who for ten years, has held an unimportant pastorate in their denomination, surrenders his faith in the historicity of the Old Testament and his allegiance to the great doctrines of the New, and joins himself to a body of so-called liberal thinkers, to be promoted from a salary of \$1200 to one of \$5000, and from ministering to 100 people to a pastorate of ten times that number, and from being ignored by his own denomination—while he remained with them—to a sudden call to be their University preacher, after he has left them, it mightily appeals to the little man! This instance is well-known. Who knows what the surrender of the faith of one's fathers and of one's Christ may accomplish in the way of promotion? Who can understand how subtle a temptation to the superficial man, is the reputation of being "scholarly"?

On the other hand, when the good student is seduced by the skepticism that wears the mask of scholarship, who can tell what sufferings his believing parents and friends endure; and what pangs may yet take hold upon his very soul? I listened a while ago to an honored father relating the story of having dismissed from his home a son whose faith in the Word of God was unshaken, and whose purpose was the Gospel ministry, to receive back at the end of two years an utter skeptic who had, as a result of twenty-six lectures on the "Bible as Literature", decided that there was no Gospel to preach; and, with some pangs of heart, made choice of another profession!

Yet, we ask why so few are entering the ministry? If, perchance, one continues in his ministry, limping his way, until the Lord, from sheer compassion, drops in beside him and unfolds the truth of the Word, as He did to the two on the way to Emmaus, till his holden eyes are open, he may come forth to tell the world. As one has already said of his experience, "Sunday after Sunday I went into my pulpit while my heart was ready to break. I had lost my childhood faith and there was nothing to take its place. The agony of Psalm xxii. I knew; but God drew me out of the engulfing waters, out of the pit of miry clay; set my feet upon the rock; established my goings; and put a new song into my mouth; . . . and now I know that the Bible is God's Book, and that it is true". But he will have to weep his way to the grave over the years he has wasted and the undoings he has wrought!

3. *The Church is Deceived and Crippled.*

How many of the infected graduates of our skeptical seminaries have dared to tell pulpit committees, corresponding with reference to a call, just what their opinion of the Old and New Testament is; just what they should say on the subject of "corrupt texts"; "imaginary history", "myth", etc.? When did one of them write to a committee frankly saying: "If I come to your pulpit, I expect to oppose practically every article your denomination has adopted, and to tear to shreds the one relating to the inspiration of the "Bible"?

Why should not these gentlemen be honest? Time and time again I have said in this pulpit, and I reaffirm it, that if people do not believe this Book to be God's Word, I do not want them in the membership of my church. How many of our critics dare to take the opposite side, and tell their congregations frankly that if they do believe it, it were better to take their letters and go where such a "fossil faith" is preached?

It is related of Sam Jones, that he had a custom of saying to his congregations, "Now, if you don't like what I say, just get up and rack out"; and nobody moved. Some fellow, seeing with what pleasantry Sam's congregations received it, thought fit to adopt it; and he *rued* the result. His auditors moved out almost in a body. Anything like a candid expression of their convictions would empty many of the churches of our Higher Critics. Of course, in answer to this it is said, "One need not preach his doubts". But do our brethren intend to concede, then, that their opinions have reached no firm foundations; that their scholarship is not scientific and positive; that eternal truth is not with them? Hardly; and yet, when one of them remarks, as we have heard a number of them do, "I say these things in this assembly of ministers; I wouldn't care to preach them in my pulpit",—he forces us to one of two opinions of him, either that he is not convinced of the truth, or else that he is a coward.

4. *Finally, Christ is Betrayed by His Professed Friends.*

When Judas Iscariot was ready to deliver Jesus into the hands of His enemies, he turned the trick by a kiss. When the modern critic undertakes the same task, he accomplishes it by an eloquent speech. In the same book in which Professor Foster has stripped Christ of His immaculate conception, His infinite wisdom, His sacrificial death, His corporeal resurrection, and His reputed ascension, he has paid Him a multitude of pleasing compliments. But when Judas faced eternity he was filled with a fear that had "torment"; and no possible search revealed to him a place of repentance!

Higher Critics either know Christ, or they do not! If they do not know Him, we have the explanation of their inability to receive the Word; "for the natural man receiveth not the things of the Spirit". If they once knew Him, and have been tempted away by this subtle appeal of Satan, "It is written" that, "having been enlightened; having tasted of the heavenly gift; having been made partakers of the Holy Spirit; and tasted the good Word of God, and the powers of the age to come, and fallen away, it is impossible to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame".

My hearers, let me implore you not to follow them into this darkness of unbelief. To me the most terrible description of hell is phrased in the expression "outer darkness". Who can tell what it means to lose the light? A young Baptist minister, making his way by ship to the Holy Land, was visiting in Rome when word came that smallpox had broken out on board, and the ship was quarantined against his return. What was his dismay,

a few days later, to find himself in that far, strange city, a victim of the dread malady. A native who could speak English was his nurse. Day after day the disease waxed, and his vitality waned. One morning after a fitful nap, he awakened. His first thought was "It is night!" Then memory wrought, and he said, "But a moment ago and the sun was shining into the window", and with anguish that told the story of his alarm, he cried, "Oh, Antonio! Antonio! are you there?" and then asked, "Is it day?" Being answered in the affirmative, he cried again, "Oh, Antonio; I am blind I am blind!" His sight was gone! The next day the struggle was over. He had awakened in the world of Light and walked the streets of the New Jerusalem where neither sun nor moon are needed, "for the Lamb of God is the Light thereof". But the man who meets the last enemy in "the darkness of unbelief" will be carried down by him into that "outer darkness", of which Jesus spake, the very pall of which is increased by "weeping and wailing and gnashing of teeth". When the blind lead the blind, God pity them both!

Professor James Orr's Lectures on the Virgin Birth of Christ

[The Lectures of Professor Orr, of Glasgow, in defense of the doctrine of the Virgin Birth of the Lord Jesus—delivered in the Chapel of the Fifth Avenue Presbyterian Church of New York City, under the auspices of Dr. W. W. White's Bible Teachers Training School—have been recognized by all who heard them as a distinct and important contribution to Biblical and Christian Apologetics. Although dealing with a difficult subject, the distinguished lecturer was enabled, by his power of lucid statement and cogent reasoning, to make it luminous to anyone of average intelligence.]

We regret that we have not been able to secure a comprehensive and authoritative abstract of the Lectures, but have been obliged to draw from various sources, including "The Bible Record", the organ of the Bible Teachers Training School, the material that will, we think, give a general view of the line of argument followed. The best resume we have seen is that contained in "The Interior" (Chicago), of May 2, from which we have drawn

freely. The Lectures will be published in the autumn by Charles Scribner's Sons.—*Editor.*

The following Propositions will furnish an Outline of the Defense of the Doctrine of the Virgin Birth as unfolded by Professor Orr:

1. The only Two Narratives we have of the Birth of Jesus tell us that He was born of a virgin; and the Gospels containing these Narratives are Genuine Documents of the Apostolic Age, and have come down to us in their integrity.

The attempt to exclude the first two chapters of the present Gospels of Matthew and Luke respectively from the genuine writings of those authors, is supported by no manuscript authority whatever, for not only all known manuscripts but also all known translations contain these chapters

intact. There is absolutely no support, save shadowy subjective guesses, for the idea that they were composed later than the rest of the books. Matthew is now everywhere conceded to be a product of the Apostolic age, written in Judea itself, while the great German scholar Harnack, who does not himself accept the virgin birth, has nevertheless made a brilliant defense of the common opinion that the third Gospel was written by the physician who was a companion of Paul,—a defense that amounts to a demonstration. These narratives therefore come down to us direct from the earliest generation of the Church.

It is sometimes said that the story in Luke was never meant to be a story of birth from a virgin,—that verses 34 and 35 in the first chapter of Luke are interpolations at some later date than the writing of the original. But again there is utter want of evidence for this assertion in the only place to which one can go for proof of such a proposition,—the old manuscripts. There is indeed one old Latin version of the fifth century which omits the 34th verse, but no manuscript leaves out the 35th. Harnack not only takes out these verses without warrant other than his own theory, but inserts another to tell of Mary's marriage. These emendations he says make the story smooth. "Talk about myths; this is myth-making indeed!"

2. The Two Narratives of the Virgin Birth are independent, but nevertheless, are not contradictory, but complementary and corroborative of each other.

Regarding the relations of the two narratives, it was long ago pointed out that their peculiarities suggest that Matthew obtained his information from Joseph and Luke his from Mary. It is singular that Matthew says nothing about how Mary felt in view of the annunciation, nor Luke anything about what Joseph thought. They supplement each other. Yet the stories have larger elements in common than most students allow. By consent of all critics these passages in both Gospels are of a distinctive quality. They are in Greek, but their style is Hebraic. The standpoint in both is strictly an Old Testament standpoint; they are not influenced

by the later spread of the Christian Church among Gentile peoples. Both have the internal signature of primitiveness. They must have come directly from Joseph and Mary themselves. This view would account for the circumstantiality of the chapters, their delicate reserve, their primitive ideals and their literary peculiarities.

It has been claimed that Matthew derived the idea of a virgin birth wholly from Isaiah vii. 14, for which he felt himself obliged to report some fulfillment. But by the testimony of Edersheim and all other authorities on rabbinical views, it is perfectly certain that the Jews never looked upon this prophecy as a Messianic passage. The only way in which Matthew could have come to connect it with the birth of Christ was by noting how it fitted in with the facts of the nativity as he had learned them. There was no reason in current opinion for his referring the verse to Christ. The word for "virgin" which occurs in this passage is often said to mean simply a young woman without distinction as to whether married or not. It may be admitted that etymologically this is true, but as a matter of fact the word can not be found anywhere else in any Hebrew writing in a context which does not indicate that an *unmarried woman* is meant.

3. The silence of the other Gospels respecting the Miraculous Birth of Jesus is fully accounted for by the purpose of their authors and the circumstances of their composition.

Mark was writing a history of the *ministry* of Jesus, and did not include anything about his earlier life. He had no occasion therefore to refer to the birth. As for John's Gospel, its character throughout shows that it was meant for a supplement to the Synoptics. It relates but little that they relate. It was written by a man who had the Synoptics before him, and to a people already informed of the virgin birth. John takes the fact for granted.

4. The claims, that other Scriptures directly contradict the Narratives of Mat-

thew and Luke and that Paul was ignorant of the doctrine, are groundless.

Soltau in one of his books declares, without qualification, that there are six passages in the Acts of the Apostles which say that Jesus was born in Nazareth. But when one looks up Soltau's references, he finds that these are simply six passages in which the Lord is called "Jesus of Nazareth". Others lay stress on the fact that the people of Nazareth termed Jesus the son of Joseph. But it can not be supposed that the mystery of the Lord's birth was ever a matter of village gossip; Joseph dutifully took the place of father in caring for the lad from infancy, and it was perfectly natural that Jesus should have been known as the carpenter's son.

Paul, it is conceded, does not in any place make explicit reference to the virgin motherhood. But, granting that Luke wrote the Third Gospel, it is impossible to suppose that Paul, who so often had Luke as his companion, was ignorant of what Luke reported. And the peculiar care to select a distinctive phraseology, which is noticeable whenever Paul speaks of the incarnation of Christ, indicates that he intended to imply something distinctive in his manner of entering into the world. He never uses the same form of speech in regard to the birth of Christ that he uses in regard to the birth of men. This is particularly apparent in the fourth chapter of Galatians, where the phrases, "born of a woman, born under the law", are quite different in the Greek from the phrases used a few verses farther on to describe the birth of Isaac.

In short, the Apostolic Doctrine of the Incarnation of the Son of God, of which Paul and John were the great exponents, while not based on an explicit statement of the virgin birth, does not exclude such a miracle, but strengthens belief in it.

5. So far as all Historical Knowledge shows, the Early Church was absolutely united in believing this doctrine, except the sect of the Ebionites and a few minor sects of the Gnostics.

This doctrine was never doubted by any party in the Primitive Church except the Ebionites and some Gnostics. The Ebio-

nites were extreme Judaizers, and esteemed Jesus only as a very pious man; they therefore had no place in their theology to give him a divine lineage. The Gnostics never admitted that the humanity of Jesus was real, and therefore some of them denied the story of his human birth. But the greater sects of Gnostics, although giving a mystic interpretation, accepted the Biblical narratives.

The Apostles' Creed is one of the oldest Christian documents. Its earliest known form is what is called the "old Roman symbol". Harnack dates this at about 140 A. D.; other excellent authorities of his own school put it back to 120 and one even to 100. That Jesus was "born of the Virgin Mary", is the distinct affirmation of this great "rule of faith", wherever found, as it is the affirmation of every other Christian creed written in those early times. How came this dogma to be so universally accepted so soon after the death of Christ, in a church which only a little while before had certain of his relatives for its high officers, and in which Mary herself doubtless lived to a good old age? That the doctrine was true is the only satisfactory explanation.

With the creeds the testimony of Patristic writers and preachers everywhere agrees. The venerable Ignatius, who was martyred at a very great age about the year 110, wrote to the churches just before his death, exhorting them to stop their ears to those who denied this holy mystery. The primitive apologists, Aristides, Justin Martyr and others, defended the doctrine earnestly. Tatian, when he made his "Diatessaron"—the first "harmony" of the Gospel—did leave out the genealogies, but he inserted the infancy narratives unabridged.

6. It is granted by a majority of recent critics, that the myth—as they call it—of the Virgin Birth could not have originated on Jewish soil; while it is as conclusively shown by Harnack and others that it could not have originated on Gentile soil.

Harnack and Soltau, the leaders of two opposing schools, are at sword-points here: the one affirming his impossibility

as confidently as the other asserts his possibility; the two clans mutually annihilating each other.

It is certain that Pagan myths do not afford any proper analogies to the Virgin Birth of Christ, or the doctrine of the Incarnation. It is claimed, e. g., that the story of the virgin birth was imitated by the Church from the stories of Greek mythology, in which great men were often reported to be sons of the gods. But the doctrine was already firmly established in the Church at a period when Christian antipathy to Paganism was tremendously strong, and the borrowing from heathen customs and ideas, which did go on extensively later, had not begun. Moreover, there are no stories of virgin birth in any true sense in Greek mythology. The gods of the Greeks were simply exaggerated men, with physical bodies and most immoral habits. The myths are gross, and it is very superficial to compare those tales with the Gospels.

7. But, on the supposition that the Virgin Birth is true, is it an Essential of the Christian Faith?

This question was discussed in the concluding Lectures, on the "Doctrinal Bearings of the Virgin Birth". It is certainly unscientific to brush the matter aside on the assumption that it is unimportant. We are poor judges of what is essential or unessential in so transcendent a fact as the Incarnation. Indeed, it is certainly not scientific to rate any fact or truth as unimportant. Whatever is true, the scientific man desires to know; and he takes it for granted that any fact anywhere must have some significance. Undoubtedly some men have come to faith in

Christ without knowing of the virgin birth; and most men are brought to Christ primarily by some consideration other than the truth of the nativity narratives. But what is not strictly a ground of faith may yet be an important matter in sustaining faith, and ought to be studied for such strengthening of spiritual knowledge and confidence.

The unique character of Christ—his sinlessness, first, and, after that, still more strongly his divinity—creates a strong presumption that some miracle intervened to give him his unique "separateness from sinners", the difference between him and all dwellers on earth. That miracle was in part spiritual, but in order to reach to the bottom of the difference must have also had some physical quality. And the miracle of virgin birth affords such a difference between Christ and every other man.

In fine, the entrance of the Preexistent Son into humanity seems clearly, in the view of the Apostles and of the early Church, to *require* a miraculous birth. To Paul, the Incarnation, "God manifest in the flesh", was the deep "mystery of godliness", necessarily involving the Divine intervention. John, who was familiar with the narratives in the Gospels, doubtless accepted them as the solution of his problem of *how* "the Word became flesh". Their view has always been the view of the Church. Compelled to the assumption of miracle, by the Sinlessness, the Divinity and Incarnation of our Lord, the Apostles and the Church of all ages have accepted the Virgin Birth as answering historically to the conditions which faith postulates for the origin of Christ.

Outline View of Exodus.--Part Second--Chapters xix. 1--xxxiv. 35

THE THEME OF PART SECOND IS--THE GIVING OF THE MOSAIC LAW TO ISRAEL AT SINAI AND THE ESTABLISHMENT OF THE COVENANT, THROUGH OBEDIENCE TO THE REQUIREMENTS OF WHICH THEY WERE TO BE MADE THE CHOICE PEOPLE OF JEHOVAH AND THE VEHICLE OF HIS SALVATION TO THE NATIONS (Exodus xix. 5, 6).

This Division of Exodus is the record of *the Formal getting up of the Theocracy*, or the Kingdom of God in its ancient form, in which Jehovah took up His Abode among His People and Ruled them Directly.

It should always be borne in mind that *the One Aim of the Religion of Redemption*—whether as the Law or as the Gospel—is to Save Man from Sin, i. e., to bring him back to Obedience to God. Since, everywhere and always, obedience to God is life and disobedience to Him death, the only possible way to repair the ruin of the Fall is to restore the Reign of God—the True God—in man's soul and the world. The history of God's Revelation of Redemption is marked by successive advances in the Divine Plan for bringing about this Restoration.

When Jehovah brought Israel, under the leadership of Moses, to Sinai, it was in order to reveal to them a *New and Advanced Phase in His Divine Plan*. The Covenant between Jehovah and the People; the Law as proclaimed from Sinai and embodied in the Book of the Covenant; and the Revelation of the Pattern of Jehovah's Abode, the Tabernacle, all had this end in view.

The Erection of the Tabernacle should have followed immediately upon the Ratification of the Covenant and the Revelation of the Pattern in the Mount, but the Sin of

Israel, in falling into Idolatry even while Moses was receiving his great revelation from God, prevented this by breaking the Covenant. This Apostasy also called for Moses' mediation and the Restoration of the Covenant, before Jehovah could take up His abode among the People. The Erection and Consecration of the Tabernacle were therefore left for the concluding Part of the Book (Chs. xxxv. 1-xl. 38).

The Lapse of Israel into Idolatry, while Moses was on the Mount receiving the Pattern of the Tabernacle, divided the History of the Establishment of the Covenant into *Two Stages* :

First Stage.—The Original Institution and Ratification of the Covenant between Jehovah and Israel,—embracing its Proposal by Jehovah; its Conditions or Requirements in the way of Obedience, as fixed by Him; and the Revelation of the Pattern of the Tabernacle which was to be His Abode as the God of their Salvation.—Chs. xix. 1—xxxi. 18.

Second Stage.—The Testing of Israel under the Covenant, resulting in their speedy Breaking of it by plunging into Idolatry,—followed by the Divine Judgment, and by the gracious Restoration through the Mediation of Moses, and ending with giving new and unmistakable Credentials to the Mediator.—Chs. xxxi. 19—xxxiv. 35.

FIRST STAGE—THE ORIGINAL INSTITUTION AND RATIFICATION OF THE COVENANT BETWEEN JEHOVAH AND ISRAEL,—EMBRACING ITS PROPOSAL BY JEHOVAH; ITS CONDITIONS OR REQUIREMENTS IN THE WAY OF OBEDIENCE, AS FIXED BY HIM; AND THE REVELATION OF THE PATTERN OF THE TABERNACLE WHICH WAS TO BE HIS ABODE AS THE GOD OF THEIR SALVATION.—Chs. xix. 1—xxxi. 18.

These chapters give a *Comprehensive Revelation of the New Way of Salvation*.

They also furnish Topics for the natural division of the narrative into Sections :

SECTION FIRST.—THE PROPOSAL OF THE COVENANT AND ITS ACCEPTANCE:—*Jehovah met the Israelites on their Arrival at Sinai, and Proposed a Mutual Covenant whereby He should become their God and they His Obedient and Holy People and the Depository of His Salvation for Mankind; which they Voluntarily Accepted*.—Ch. xix. 1-25.

This Section contains the Preparation for the Giving of the Law and the Institution of the Covenant between Jehovah and Israel.

The Covenant was intended to set before the Israelites Jehovah's Plans for them as his People—which were to be unfolded in in all the future, not only in their own history, but in the history of the world considered as the Divine Work of Redemption and the Establishment of the Kingdom of God on earth. It was necessary that before their settlement in the Land, they should understand Jehovah's purpose concerning them, in order that they might intelligently cooperate with Him in carrying out that purpose.

i. The Arrival of Israel at Sinai, and Jehovah's Proposal of a Covenant, through the Mediation of Moses; to which the People freely Consented.—Ch. xix. 1-8.

Their Wilderness experience had taught them the lesson of dependence upon Jehovah and of Jehovah's faithfulness and all-sufficiency. It prepared them in measure to listen to Jehovah's proposal.

As it was at Mount Horeb that Moses had received his Call to be the Deliverer of the Israelites from Bondage, on his return to the Mount his first move was to go up to receive from Jehovah His further directions concerning what he was to do. Jehovah sent him back to the People with His gracious Covenant Proposal, with a reminder of their miraculous deliverance from Bondage. He proposed to them that, if they would keep His Covenant, they should be His Chosen Treasure from among all the Peoples, and the Bearers of Salvation to the World. The Elders appeared as the representatives of the People, and all the People responded, heartily assenting to Jehovah's Proposal.

SECTION SECOND.—THE CONDITIONS OF THE COVENANT:—*Jehovah, through Moses, gave the People the Threefold Law, setting forth the Fundamental Requirements of the Covenant from the Ethical, Religious and Social sides.—embodied in the Book of the Covenant.*—Chs. xx. 1—xxiii. 33.

It was first of all necessary that the People should understand what God required of them in their various relations as the Covenant People. The Law is, therefore, presented in this Section in its three aspects, in order that they might understand their Covenant Duties.

ii. When the Report of the People's Voluntary Acceptance was borne up to Jehovah, He proceeded to set forth the Provisions for the Negotiations of the Covenant.—Ch. xix. 9-15.

The People were to listen while Jehovah revealed Himself to Moses in the thick cloud, and in order to receive the Law they were to be sanctified and cleansed for three days. They were also to be shut back from the mountain by an enclosure, by which they were saved from the destruction due to every transgressor.

iii. On the third day, when the People were ready, Jehovah revealed Himself by Signs and Wonders fitted to impress upon them His Majesty and Righteousness as the Lawgiver.—Ch. xix. 16-19.

This impressive Revelation of the Holy God prepared the People to await with suitable awe His further manifestations.

iv. Moses was then called to leave the People, still trembling at the Voice of God, and go up Mount Horeb to receive from Jehovah a Message that should impress upon them their true Relations to God and their need of a Mediator with Him.—Ch. xix. 20-25.

Two steps here appear in the giving of Jehovah's message: Moses first received the Divine answers on the mountain as oral or spiritual words (xix. 19); then Jehovah Himself addressed the same words from the mountain, in "the voices of thunder to the People, Moses standing below as the interpreter" (see Deut. v. 5).

The time had not yet come for the Ratification of the Covenant, since the People needed first to understand the conditions accompanying it.

i. Jehovah began with the Revelation of the Moral Law in the Ten Commandments, which is the Foundation of the Life of Obedience towards God.—Ch. xx. 1-21.

These Commandments, spoken by Jehovah Himself from the mountain, were prefaced by an appeal to their gratitude

to Him for deliverance from Egyptian bondage and Providential care on the way to Sinai (verses 1, 2). The Commandments cover by direct statement all the fundamental relations of man to God and to his fellowmen, and by implication (as brought out later) a proper regard and love for oneself, since they were required to love their neighbors *as themselves*.

1. The first Four Commandments—usually looked upon as the *First Table of the Law*—set forth the Duties of the People towards God,—in relation to other gods, to the Name of God and to the Day of God, the Sabbath (xx. 3-11).

This order recognizes the fact that God is the Foundation of all Morality, the only Lawgiver and Authority, to Whom all Obedience and Worship are to be rendered.

2. The remaining Six Commandments—which are commonly looked upon as the *Second Table of the Law*,—set forth man's Duties to his Fellow-man, in all the relations of life, beginning with the Family as the Foundation of Society (xx. 12-17).

These Commandments cover—with a completeness never even remotely approximated by any other moral code—man's relations to the family and his threefold relations to life, marriage and property,—the authority in the family being made the type of God's absolute authority, and the family itself the school of preparation for obedience to Him.

3. This Revelation of the Law produced upon the People such an impression of their sinfulness and of the holiness of God, that in their fear they requested that henceforth Jehovah should speak to them through Moses (xx. 18-21).

The People in their terror stood afar off while Moses now drew near to the Thick Darkness where God was.

This Revelation of God as the Lawgiver prepared the way for the revelation which followed, of the Way of Salvation by Atonement, as set forth in the Law of Sacrifice.

ii. Jehovah now revealed to Israel through Moses, in compendious form, the Law of Sacrifice, through which they, as Sinners, might be able to Approach and

Worship Him without being consumed.—Ch. xx. 22-26.

This Law of Atonement is presented briefly here and in its fundamental features only, since it was to be more fully presented in the subsequent Books of the Pentateuch, and especially in the entire Book of Leviticus.

1. Jehovah, now speaking to the People through Moses, gave them a special Prohibition of Idolatry (xx. 22, 23).

This Prohibition brought to light, and warned the Israelites against, *the special Temptation to which they were to be subjected*; and one would think that it ought to have prevented them from the Worship of the Golden Calf which so soon followed.

2. The Positive Law of Worship was then set forth, with the Altar as its central feature, and directions for the propitiatory Sacrifices with which they were to approach Jehovah and seek His blessing,—the Altar to be a simple one of earth, and to be approached only after suitable Personal Preparation (xx. 24-26).

The Law of Sacrifice set forth the way in which the People, notwithstanding their sinfulness, could receive blessings and the help of Jehovah, in seeking to keep the Covenant by obeying His Requirements.

iii. The fundamental Social and Political Legislation was next set forth, to furnish the Basis of the Life of the People in the new Political Commonwealth which they were to constitute.—Chs. xxi. 1,—xxiii. 33.

This social and political legislation was instituted as secondary and subordinate to the Ethical and Religious Legislation that preceded it. It recognized the position of the People in the Theocracy, and as a nation that had been brought out of slavery and were to be trained for freedom. Many of its regulations were therefore of temporary obligation merely.

1. The Law of Personal Freedom was set forth first in order, as being specially required by their recent history in Egypt (xxi. 1-11).

2. The regulations that recognized the Sanctity of the Human Body and Human Life are next in order—prohibiting homicide and all forms of personal injury (xxi. 12-37).

3. The regulations setting forth the Sacredness of Property Relations follow, beginning with injuries resulting from carelessness and covering various forms of wilful injury and the list of unnatural crimes (xxi. 28—xxii. 16).

4. The Civil and Political Regulations close with Directions for Legal Proceedings, and for the Observance of Feast Days and Days of Rest (xxiii. 1-19).

5. Upon the long list of Civil and Political

Arrangements there followed, in conclusion, Jehovah's Word of Promise and Assurance. (xxiii. 20-33).

This paragraph sets forth the gracious and helpful relation of Jehovah in the Theocracy, by which He would encourage them to perseverance in obedience.

This Threefold Legislation thus clearly embraced the statement of *what Jehovah expected of His Covenant People in the Theocracy* which was to be set up.

SECTION THIRD.—THE RATIFICATION OF THE COVENANT :—*The Proposal of the Covenant having been accepted and the Requirements of the Law under it having been set forth, Jehovah called the People to the Ratification of the Covenant, in order that they might enter upon their Duties as His People.*—Ch. xxiv. 1-18.

The necessary provisions were made for the Ratification of the Covenant and for its permanence, by giving written form to its provisions in the Book of the Covenant.

i. *Jehovah summoned Moses and the Representatives of the Priesthood and People, and directed Moses in the Ratification of the Covenant, by Sacrifices on the Altar and the Reading of the Book of the Covenant,—in response to which the People solemnly engaged to Obey Jehovah in All His Commands.*—Ch. xxiv. 1-18.

The Law, as Moses rehearsed it to the People (verse 3), must have included the Threefold Law, Moral, Religious and Political, since the Covenant related to all of these forms.

Moses wrote all the Words of Jehovah in a Book, and took this Book of the Covenant and read it to the People, that, having heard all of Jehovah's Words they might intelligently promise Obedience. When this was done, the Blood of the Sacrifice was sprinkled on them, and the Ratification of the Covenant declared to be complete.

ii. *The Formal Ratification of the Cove-*

nant was followed by a Covenant Feast, in which all the Representatives of Israel took part before the God of Israel.—Ch. xxiv. 9-11.

Aaron, Nadab and Abihu went up to the Mount as representatives of the Priestly Office, to which they were appointed, while the Seventy Elders went up as representatives of the People. The Communion they there enjoyed with God is indicated by the statement, that "they saw the God of Israel".

iii. *The Ratification of the Covenant and the Feast having been completed, Jehovah summoned Moses, accompanied by Joshua, to the Mount, to receive the Commandments written on the Tables of Stone, and His Preparation for Teaching the Law to the People.*—Ch. xxiv. 12-18.

On the seventh day that Moses remained on the Mount, lost in the Cloud, Jehovah called him to Himself, and transformed the Cloud into a Fiery Flame, thereby setting forth the fact that the Holy God is a Consuming Fire to all transgressors of the Law.

SECTION FOURTH.—THE DIVINELY REVEALED PLAN OF THE TABERNACLE :—*The People being now in complete Covenant, Jehovah summoned Moses to the Mount to receive the Pattern for His Dwelling-Place among them as the God of Salvation.*—Chs. xxv. 1—xxxi. 18.

The Pattern or Model of the Tabernacle was first to be given by Jehovah Himself. Had Israel remained faithful while Moses was in the Mount, the Tabernacle would undoubtedly have been immediately erected, and Jehovah's Throne established in it.

It is a fact to be remarked, that so large a portion of the Book of Exodus is devoted to the Plan of the Tabernacle and its Erection,—almost one-third of it.

Neither Moses nor the People had any full and distinct idea of the Plan of Salva-

tion, so that it was necessary that God Himself should give special, explicit and complete directions. Committing the care of the Congregation to Aaron and Hur, Moses went up with Joshua to the Mount, and Jehovah showed him (in a vision) a representation of the Tabernacle which He desired and its articles of furniture, and gave him the necessary Instructions for its Erection. The interview was completed by giving to Moses the two Tables of Stone on which the Fundamental Law had been inscribed by the finger of God; which were to be preserved in the Sanctuary, when it should be erected, as a Witness to the Covenant.

After the directions to Moses concerning what contributions he should call upon the People for, the Sacred Narrative sets forth the *Essential Features of this Place of Divine Abode*.

i. First in order came the Directions concerning the Structure of the Place for the Worship of Jehovah.—Chs. xxv. 10—xxvii. 19.

The Altar of Burnt-offering occupied a central place in it, furnishing the only way of approach to Jehovah's Throne in the Holy Place.

The Tabernacle embodied in type God's Plan of Redemption, and pointed prophetically to the coming of the Redeemer from Sin.

ii. The Persons and Things occupying the Building, and entering into the Worship, were next set forth.—Chs. xxvii. 20—xxx. 38.

These embraced the illuminating oil, the dress of the Priests and their consecration, the purpose of the Altars of Burnt-offering and of Incense, and the instruments and appliances used in the Offerings.

SECOND STAGE.—THE TESTING OF ISRAEL UNDER THE COVENANT, RESULTING IN THEIR SPEEDY BREAKING OF IT BY PLUNGING INTO IDOLATRY,—FOLLOWED BY THE DIVINE JUDGMENT AND BY THE RESTORATION AND GRACIOUS ENLARGEMENT, THROUGH THE MEDIATION OF MOSES, AND ENDING WITH NEW AND UNMISTAKABLE CREDENTIALS FOR THE MEDIATOR.—Chs. xxxi. 19—xxxiv. 35.

The parties to the Covenant needed to be Tested, to see whether they would comply with its provisions. Moses was removed from the People, and they were left in charge of Aaron. The forty days that Moses spent apart on the Mount were

iii. Having sketched the Tabernacle and its Furniture, Jehovah proceeded to Select the Architect and the Master-workman who were to Superintend the Erection of the Structure.—Ch. xxxi. 1-11.

Even in the matter of Construction, Jehovah used His Omniscience in the selection of suitable Agents for the work. Such work He would commit only to the choicest instruments, thereby hallowing true art and endorsing its employment in His Service.

iv. In conclusion, Jehovah Enjoined the Perpetual Observance of the Sabbath, as the great Essential to the Permanence of His Worship in the Tabernacle, and commanded that the day should be entirely devoted to that Worship.—Ch. xxxi. 12-17.

The fact emphasized by the history of the Church of all ages is here recognized, namely, that the maintenance and progress of true religion are dependent upon the hallowing of the Sabbath and its institutions.

His Communion with Moses and Joshua on the Mount being ended, Jehovah gave Moses the two Tables of Stone written by His own finger, to be to the People a witness of the Covenant, and of their Obligations to maintain it.—Ch. xxxi. 18.

Moses was now ready to go down from the Mount, and to proceed immediately to Build the Tabernacle. The delay of forty days, however, had been sufficient to permit the People to forget their promises, and to break the Covenant by their Apostasy through lapsing into Idolatry,—which delayed the erection until after the Restoration. See Exodus Chs. xxxv. 1—xl. 38.

devoted to this Test, out of which only Moses and the Tribe of Levi came unscathed, to be used as the agents of Jehovah in the Restoration of the People from their Apostasy.

The sacred writer records the fact, occasion

and nature of the Apostasy, and Jehovah's stern method of dealing with it; the Intervention of Moses, as Mediator of the Covenant, with Jehovah and the People in preparing the way for a Restoration; and the Restoration, with the new Tables of the Law and Book of the Covenant, and the added elements of Grace and modifications of the

Law that the Lapse of the People had shown to be necessary.

It appears that in the end, Moses, who had shown his fidelity and disinterestedness, was brought before the People with new and unmistakable *Credentials of his Divine Mission*.

SECTION FIRST.—THE APOSTASY AND DIVINE JUDGMENT;—*The Israelites, in the absence of Moses, quickly lapsed into idolatry, for which Apostasy Jehovah entered into judgment with them, and yet, through the Intercession of Moses, refrained from inflicting the deserved Destruction.*—Ch. xxxii. 1-35.

Israel had come out from more than four centuries of bondage under the idolatrous Egyptians; and the mixed multitude who accompanied them in their exodus were doubtless devotees of that false religion. It is not surprising that, when the presence of Moses, was withdrawn and he seemed lost to them, they should have lapsed into the old forms of worship with which they were familiar. There was needed severe discipline and a great object-lesson to help to guard them against what always proved to be their besetting sin. This was furnished by the facts connected with the worship of the Golden Calf.

i. *The Scene of Apostasy at the foot of the Mount, with the Occasion and Act, is first portrayed, illustrating the Wickedness of the People and the Incapacity and Folly of Aaron, who was a Talker rather than a Leader.*—Ch. xxxii. 1-6.

1. The Occasion of the Apostasy was the People's calling upon Aaron, in the absence of Moses, to prepare them gods that should go before them, with which request Aaron weakly and foolishly complied (xxxii. 1, 2).

"At the very time when Jehovah was occupied on the top of the mountain, in giving directions for the organization of such a system of worship and the erection of such a sanctuary as should be adapted to the call of the People to be different from the heathen, the People themselves were consulting at the foot of the mountain how they should make a god, and organize a system of worship after the manner of the heathen. As Moses had remained on the mountain forty days and forty nights, the People began to doubt whether he should ever return" (Kurtz).

2. After receiving their golden ornaments, Aaron fashioned them into a Molten Calf or Bullock, and set it before them for their Worship, which they accepted as "the gods that had brought them out of Egypt" (xxxii. 3, 4).

Aaron, in his weakness may have supposed that the vanity of the women and young people might lead them to refuse to part with their ornaments; but they were more interested in their idolatry than in their ornaments.

3. When Aaron recognized his Failure, he attempted to prevent its evil consequences by Proclaiming a Feast to Jehovah on the morrow; which purpose was likewise perverted by the People, who brought no sin offerings and made the day a day of idolatry and licentious festivities (xxxii. 5, 6).

ii. *The Judgment Scene on the Mount is next recorded, including Jehovah's Judgment expressed to Moses and Moses' Intercession as Mediator for the People.*—Ch. xxxii. 7-14.

1. Jehovah tested Moses by His declaration of Judgment and by proposing to Destroy Israel and make him the Founder of a New Race (xxxii. 7-10).

2. Moses' Intercession for the People followed, with his Threefold Plea,—drawn from what God had done for Israel; from the scoffs with which His enemies would greet His failure to save Israel after He had delivered them from Bondage; and the Covenant Promise to the Patriarchs,—leading Jehovah to refrain from carrying out the just Judgment of Destruction (xxxii. 7-14).

iii. *There followed, on the Plain below, the Trial and Punishment of Aaron, who, having been left in charge of the People, was held responsible for their Apostasy.*—xxxii. 15-24.

1. When Moses came down from the Mount with Joshua, and heard the noise of the Festivities and saw the Calf and the Dancing, overwhelmed by the fact that they had broken the Covenant, he threw down and broke in pieces the Tables on which God had written the Commandments, and ground to powder the Golden Calf and made the People drink it mingled with water (xxxii. 15-20).

2. He then called Aaron sharply to account, as having been left in charge of the People, and received from him an excuse that showed the weakness of his Brother in complying with the wicked requests of the Apostate People (xxxii. 21-24).

"The best thing about him (Aaron) is, that he submits entirely to Moses' authority; the worst, that he throws the blame entirely on the People, and that he represents the Golden Calf as an almost accidental image produced by the fire, while he pretends that he himself threw the gold into the fire with a feeling of contempt and for the purpose of destroying it" (*Lange*). See Deut. ix. 20. So weak was his excuse that Moses did not even deign to notice it.

iv. *There came last the severer Punishment of the People, the chief sinners in this matter, they having taken the Initiative*

in the Return to Idolatry.—Ch. xxxii. 25-29.

1. The record describes the disgraceful scene that greeted Moses in the camp, in the idolatrous and licentious festivities to which Aaron had allowed the People to give themselves up without restraint (xxxii. 25).

2. Moses at once called upon all who were on Jehovah's side to gird on their swords and go out through the camp and slay the idolators; to which call the tribe of Levi alone responded, slaying three thousand men (xxxii. 26-29).

v. *After the Scenes of Judgment, there came Moses' Intercession as Mediator, with the People and with Jehovah, resulting in the command of Jehovah to Moses to lead the People to the Promised Land.—implying their conditional Pardon.*—Ch. xxxii. 30-35.

Moses pleaded first with the People, because of their great sin, and proposed to go up to Jehovah to make atonement. Acting as Mediator on the other side, he then made confession to Jehovah of the great sin of the People and besought His forgiveness, declaring his willingness to be himself blotted out of the Book of God, if so be the People might be forgiven. Jehovah relented, and after stating His unchanging adherence to the general law of individual responsibility for sin, bade Moses to lead the People to the Promised Land, with the assurance that His angel would go before him as his guide.

This conditional Pardon encouraged Moses to continue negotiations for the complete Restoration of the Covenant.

SECTION SECOND.—THREE STEPS TOWARDS RESTORATION:—*The Withdrawal of Jehovah from Apostate Israel led to the beginnings of Repentance, which were followed, through the Intercession of Moses, by Jehovah's Promise that the Grace shown to the Mediator should be extended to the People.*—Ch. xxxiii. 1-23.

The Apostasy of the People had suspended their Covenant relations with Jehovah, but, through the Mediation of Moses, the Covenant had not been abrogated. The People at first seem to have shown no signs of Repentance for their sin, or of return from their Idolatry to the Worship of Jehovah. While this condition existed, there was no possibility of the complete Restoration of the Covenant. This Section presents *Three Steps* by which

the approach to such a Restoration was made:

i. *Jehovah's Substitution of the Guidance of an Angel for His own Personal Presence with the People, which led them to mourn and to exhibit marked outward signs of repentance, was the First Step in the discipline required.*—Ch. xxxiii. 1-6.

It was impossible for Jehovah to recognize Israel as His People, or to pardon them, so long as they persisted in their sin

or failed to make acknowledgment of it. When Moses announced the determination of Jehovah not to accompany the People in Person, lest His presence should consume them, they began to feel what they had lost, and to show signs of Penitence.

ii. The Second Step was the Removal of Moses' Tent—the Provisional Tabernacle—from the Camp, thereby showing the People their unfitness to appear in the Presence of Jehovah, and compelling them to go out to consult with Him.—the View of the Tent, thus removed and enveloped, in Cloud, leading them to return to the Worship of Jehovah.—Ch. xxxiii. 7-11.

Moses acted as the Mediator between them and Jehovah, passing and repassing between the Camp and the Tent where Joshua stood guard.

This course seems to have brought about the gradual return from Idolatry to the Worship of the True God.

iii. Moses, encouraged by Jehovah's Condescension, continued his Mediation and received the Promise, confirmed by a Vision

of God, of enlarged Grace to the now Repentant People.—Ch. xxxiii. 12-23.

Encouraged by the Conditional Pardon and Promise, Moses besought that "the Covenant might be perfectly restored, and that the Face of God, that is, He Himself, not the Angel in whom His Name was, would undertake the guidance of the People and take up His Abode in the midst of them" (Kurtz). This also was granted.

Seeking further encouragement, as Mediator, from Jehovah, Moses sought—as a confirmation of the Promise, a proof that he had found mercy with Jehovah, and also to perfect his mediatorial character—that he might see the Glory of Jehovah,—a modified vision of which was granted him.

He thus "received a pledge of the success of his mediatorial intercession—a fresh seal and revision of his mediatorial work, based upon the willingness of Jehovah to restore the Covenant in all its completeness".

The way was opened by these Three Steps for a new Advance towards the goal that Moses sought.

SECTION THIRD.—THE GRACIOUS RESTORATION:—*In restoring the Covenant, Jehovah gave to Moses New Tables with His Commandments, and the Book of the Covenant with its Laws modified to suit the New Conditions, and endorsed by Jehovah's Gracious Proclamation now added to the Law,—and He completed the Restoration by giving New Credentials to Moses.—Ch. xxxiv. 1-35.*

i. The Separateness of Jehovah from Sinners was emphasized by His command that Moses alone should go up to receive the New Tables of Stone, which were given to him on the top of the Mount.—Ch. xxxiv. 1-4.

ii. Jehovah revealed to Moses on the Mount the Glory of His Goodness, which was followed by a new Proclamation of His Name, JEHOVAH, in which He presented Himself as the God of Grace, ready to supplement the Law which had shown itself unable to Save the People from Sin.—Ch. xxxiv. 5-10.

As Lange has said: "This Chapter contains the acme and bloom of the Mosaic Revelation, and of the Three Middle Books of the Pentateuch. In the first place the renewed law is wholly removed into the light of Grace by the significance of the Name, Jehovah,.....A God, merciful, gracious, long-suffering and abundant in

Grace and Truth;" and yet the Punisher of all sin and guilt.

Jehovah thus completed the Ratification of the Renewed Covenant: "Behold I make a Covenant".

iii. The Sin of Israel in Worshipping the Golden Calf led, in the Restoration, to careful Provisions against its Recurrence, by the Prohibition of Intercourse with Idolaters, and Precepts for better Training in the Law and Worship of Jehovah.—Ch. xxxiv. 11-24.

1. The Prohibition of Intercourse with the Canaanites was based upon the fact that it was necessary to their obedience to the moral and religious requirements of the Law (xxxiv. 11-17).

2. The Feasts, about which gathered the Religious Training of the People for the Service of Jehovah, were brought forward and emphasized—beginning with the Passover, or feast of Unleavened Bread—

in order to show the People that in them centered their Progress in the Religious Life (xxxiv. 18-24).

3. Three Symbolic Rules for their culture were specially enumerated (xxxiv. 25, 26).

iv. The Restoration of the Covenant was completed by Moses' Intimate Communion of forty days and forty nights with Jehovah on the Mount, from which he went down with the reflected Glory shining in his Face with such effulgence that the

People could not look upon him unveiled.—Ch. xxxiv. 27-35.

"The distinction between Moses and the People was thus clearly set forth, and he was accredited as the Representative of God before the People". New prestige was thereby given him for his future leadership of the People.

The Covenant having been restored, the way was now again opened for the Building of the Tabernacle, which had been postponed by the Apostasy of the People.

The International Lessons in Their Literary and Historical Setting

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The International Lessons for the Third Quarter of 1907 are drawn from the experiences of Israel in the Wilderness, extending from the Exodus to the Death of Moses. They are found in the four Books, Exodus, Leviticus, Numbers and Deuteronomy.

The Lessons for July are all drawn from the Book of Exodus. The Topics are: "God Feeds Israel in the Wilderness"; "Duties toward God"; "Duties toward Men"; "The Golden Calf". These Lessons are not selected in order to bring out the Progress of the Movement of Redemption, but as suggesting certain practical subjects for the Sunday School instruction. It is difficult to study them in such a way as to bring out the plan and connections of the Scripture itself.

I. LESSON FOR JULY 7.—The Topic of the First Lesson for July is "God Feeds Israel in the Wilderness". The Scripture assigned to it is Exodus xvi. 1-15. It should, however, embrace the entire chapter (xvi. 1-36).

1st. The Place of the Lesson

It will be seen, from the Outline View given in the May number (see p. 384), that the Scripture of this Lesson occurs in the second Division or Stage (xii. 37-xviii. 27) of Part First, which follows the

Exode, or Deliverance of Israel from Egyptian Bondage. The subject of this Second Stage is "The Journey of Enfranchised Israel from Egypt to Sinai".

The course of the narrative is readily followed in the three Sections. The first thing needed, on their going out from Egypt, was that Moses and Aaron should set before the People the fundamental laws and regulations immediately required in consequence of their Liberation from Bondage. This is recorded in chs. xii. 37-xiii. 16.

The second thing was that Jehovah should miraculously destroy the Power of Egypt by annihilating its Army, thereby preventing the pursuit and easy destruction of the freed slaves. This Object-lesson of Jehovah's power and faithfulness, with Moses' Victory Song commemorating it, is recorded in chs. xiii. 17-xv. 21.

The third thing was the leading of the People through the Wilderness toward Sinai, under the Instruction and Discipline of Jehovah, preparatory to the Revelations to be made at that Mount of God. This is found in chs. xv. 22-xviii. 27.

The incidents of the Lesson are really in the middle of the Third Section, with the rest of which they are bound up as part and parcel of Jehovah's special disciplinary and preparatory work.

2nd. The Unfolding of the Lesson

This entire Scripture is needed to throw light on the portion selected for the Lesson.

1. *Study the Section as showing Jehovah's Gracious Method with the Enfranchised Slaves who were to be made His People.*—Ch. xv. 22—xviii. 27.

Everything possible had been done in Egypt to crush out the intellectual and spiritual aspirations of Israel. Jehovah took this unspiritual, unresponsive and unorganized mass, and began His difficult task of attaching them to Himself and preparing them for the new Revelation of the Law. In the course of this preparation He supplied their needs as they arose, corrected them when they fell into error and sin and delivered them from their enemies,—with the purpose of bringing them to a sense of their entire dependence on Him and of His absolute faithfulness to His promises.

There is here a series of murmurings and rebellions and of gracious interpositions, typical of all the later history of Israel.

(1) There are the Thirst and Murmurings at Maran, leading to the healing of its bitter waters, followed by the gracious rest at Elim,—with which they started out on their Journey to Sinai (Ex. xv. 22—27).

(2) Then came the Hunger and bitter Murmuring of the People in the Wilderness of Sin, the gracious supply of which furnished the Object-lesson of the gift of the Bread of Life in Christ (xvi. 1—36).

(3) Then there came the Thirst and the Murmurings of the People at Massah and Meribah, satisfied by the water from the Living Rock, typical of Christ the Water of Life (xvii. 1—7).

(4) Then followed their Twofold Contact with Heathenism, with the victory over the dark side and the help from the bright side (xvii. 8—xviii. 27).

2. *Study in detail the Gift of Manna and the Quails, by which Jehovah sought to Test the People and to Confirm their Faith.*—Ch. xvi. 1—36.

(1) Notice the aggravated Murmurings of the People, and Jehovah's gracious

Promise of Supply,—testing their Obedience (xvi. 1—10).

When thirty days out of Egypt, the failure of the supplies they had taken with them probably led them to dread starvation, and awakened a longing to return to Egypt (verses 1—3).

The sin of the People was aggravated, by their forgetfulness of their deliverance from Egypt; by the fact that they all joined in a body in the murmuring; and that it was directed, not only against Moses and Aaron, but against Jehovah Himself.

By the promised rain of daily food, Jehovah sought to prove them, to see whether they would obey him; while, by a Revelation of His Glory, He proposed to prove, and did prove, to them that it was He that had brought them out of Egypt (verses 4—10).

(2) Notice the Twofold Miracle by which Jehovah brought the People to know that he was Jehovah, their God, and Confirmed their Faith,—the Gift of Flesh (the Quails) in the evening, and of the Manna in the morning (xvi. 11—15).

The bringing up of the Quails may, perhaps, be regarded as a mediate miracle, the Supernatural element in it being apparent in the foretelling of it, and perhaps in "the wind" by which Jehovah may have brought up the Quails from the Sea, as on a later occasion (see Numbers xi. 31).

It has likewise been suggested, that the extraordinary supply of Manna was due to the miraculous increase of a natural product of the desert. This must be considered doubtful, however, since the People, in such an event, would have known what it was, and so would not have named it "Manna", which name is the simple question of ignorance: "What is it?"

(3) Follow out the Directions given for Gathering and Preserving the Manna, with the record of Israel's Double Disobedience, even while being fed by the Hand of God (xvi. 15—31).

Their first disobedience may have been due to attempted thrift on their part, in which, in order to save time and labor, they failed to follow Moses' direction to keep none of the Manna until the morn-

ing; but found that it became putrid (verses 15-22).

The second failure in obedience brought to light their disregard of Jehovah's Law of the Sabbath, resulting in the same way as their former disobedience (verses 23-31).

Jehovah took advantage of this failure to enforce anew the Ordinance of the Sabbath, of which the Commandment given later, "Remember *the* [well-known] Sabbath Day", indicated that they had already a knowledge. The spoiling of the Manna, when kept over on a week-day, and its perfect preservation when kept over on the Sabbath, constituted a Double Miracle that should have confirmed their faith in the Giver.

(4) Notice the Direction of Moses to Aaron, to lay up a Pot of the Manna before the Testimony, to be a perpetual Religious Memorial in the sight of the People of God's preserving Care through the forty years in the Wilderness (xvi. 32-36).

This direction was probably carried out later, after the Tabernacle had been set up; when a Pot of Manna became a part of the contents of the Ark of the Testimony.

3. *Study the Revelation of Christ as the Bread of Life, as set forth in this Object-Lesson given in the Wilderness, and as brought out clearly in the New Testament by Christ and His Apostles.*

Christ Himself especially unfolded the Lesson involved:

(1) In the Feeding of the Five Thousand, when He took the place of the Paschal Lamb and miraculously satisfied the hunger of the People who were on the way to the Passover.—John vi. 1-26.

(2) In the Discourse at Capernaum, the next day after the Miracle, when He taught the Jews that He was Himself the true Spiritual Bread, given by God, for the Life of Man.—John vi. 27-58.

(3) In the Ordinance of the Supper, in which He left a perpetual Memorial of Himself as the Bread of Life through His Sacrifice on Calvary.—Matthew xxvi. 17-32; etc.

This Object-Lesson is supplemented in the next chapter (Exodus xvii. 1-7), in the miraculous bringing of water from the

living rock for the thirsty People—in which Christ was typified as the Water of Life for quenching the soul-thirst of mankind.

ii. LESSON FOR JULY 14.—The Topic for the Second Lesson for July is "Duties toward God". The Scripture assigned to it is Exodus xx. 1-11. The parallel Scripture is Deuteronomy v. 7-15. It will be observed that the connection of this Scripture with what precedes, and with the general drift of the Movement of God in Redemption, is not brought out. Indeed, it is difficult to study the Book as a whole in connection with the fragments selected. Nothing can be attempted beyond suggesting a general view of the Scripture.

1st. *The Place of the Lesson*

It will be seen, by examining the Outline View of Exodus—Part Second, as presented on another page, that *the Covenant is the Central Feature in this Division of the Book*, and furnishes the Key to its Plan.

The Theme of Part Second has been stated to be—"The Giving of the Mosaic Law to Israel at Sinai, and the Establishment of the Covenant through Obedience to which they were to be made the Choice People of Jehovah and the Vehicle of His Salvation to the Nations" (Ex. xix. 5, 6).

This was *the Formal Setting up of the Theocracy*, or the Kingdom of God in its ancient form. The aim of the setting up of this Kingdom was to bring man back to Obedience to God, thereby restoring him to life and repairing the ruin of the Fall.

This Part of the Book of Exodus sets forth *the New and Advanced Way* by which Jehovah undertook to accomplish the Salvation of His People.

The first half of Part First (chs. xix. 1—xxx. 18) is devoted to the original Institution and Ratification of the Covenant. This embraces:

(1) Jehovah's Proposal of the Covenant whereby Israel should become His People and He their God;

(2) The Requirements to be met in order that the People might fulfill the Covenant;

(3) The Ratification of the Covenant, by which its Establishment was completed.

The *Ten Commandments*, or *Ten Words*, appear as one of the subdivisions of the second of these portions of Scripture.

Regarding the Scriptural Names of the Decalogue, it should be observed that the name now usually given to it, "the Ten Commandments", is nowhere to be found in the Sacred Writings. It is called "the Ten Words" (Ex. xxxiv. 28; Deut. iv. 13; x. 4); "the Covenant" (Ex. xxxiv. 28; Deut. iv. 13; I Kings viii. 21; 2 Chron. vi. 11). It is also frequently called "the Testimony", as "the attestation of the Divine will to the People". In New Testament times it appears to have been known as "the Commandments" (Luke xviii. 20).

2nd. *The Unfolding of the Lesson in its Setting*

As already suggested, the Commandments come under the Second Section, or that laying down the Conditions or Requirements to be met by the Covenant People. It is necessary to understand these Conditions or Requirements as a whole, and the place of the Ten Words in them. This will prepare the way for the study of "Duties toward God".

1. *Study the Conditions or Requirements of the Covenant.*—Chs. xx. 1—xxiii. 33.

Under these Conditions are embraced the fundamental requirements, Ethical, Religious and Social, to be complied with by God's People, and which constitute "*The Book of the Covenant*".

(1) The Revelation of the Moral Law is at the foundation (xx. 1-21).

This is, in fact, the universal requirement made of man and, indeed, of all rational beings under the government of God. Its obligation holds always and in all worlds.

(2) The Revelation of the Religious Law, by the help of which Man is to be brought into Obedience to the Moral Law, stands next in order (xx. 22-26).

The Law of Sacrifice or Atonement, by which the People as sinners might approach God and be saved, is laid down here in the briefest possible form, as it is to be presented later in the Pentateuch with great fullness.

It will be observed that this Law sets forth the only possible way by which man

can be restored to that spiritual life, by virtue of which he is able to become again an obedient subject of God.

(3) The Revelation of the Social Law, to furnish the basis for the life of the People in the new Commonwealth that was to be set up, follows the Moral and Religious phases of the Law (xxi. 1—xxiii. 33).

This portion sets forth the fundamental Social and Political Legislation at the foundation of the Social Life of the People. It was secondary and subordinate to the Ethical and Religious Legislation that preceded it. It recognized the position of the People, as just brought out of slavery and being trained for freedom; so that many of its provisions were of merely temporary obligation, to be subsequently abrogated.

In this Threefold Legislation Jehovah set forth what He would expect of His People when in Covenant relation with Him.

2. *Study the Ten Words, or the Two Tables of the Law, in their Relations to each other.*—Ch. xx. 1-21.

Jehovah began with the Revelation of the Moral Law, in the Ten Words which are the *Universal Rule of Obedience for Man*. He prefaced these Commandments by an appeal to the gratitude of the People for Deliverance from Egyptian Bondage and Providential Care on the way to Sinai (xx. 1-2).

These Commandments cover, by direct statement or by implication, the duties of man toward God, toward his fellow man and toward himself.

(1) The first Four Commandments, usually looked upon as the first Table of the Law, set forth the Duties toward God (xx. 3-11).

This order places God and Religion at the foundation of all Morality. To God all obligation is due and to Him all obedience is to be rendered.

(2) The remaining Six Commandments—usually looked upon as the Second Table of the Law—set forth Man's Duties to Man in all the relations of Life (xx. 12-17).

(3) The direct statement of the Ten Commandments covers, by implication (as

brought out later, a *due regard and love of Man for himself*; since he is required to love his neighbors *as himself*.

3. *Study the First Table of the Law, "Duties toward God".*—Ch. xx. 1-11.

The first Four Commandments set forth, in comprehensive form, the Duties of the People toward God, the great Lawgiver and Foundation of all Moral Obligation, and especially as Jehovah the Covenant God and Deliverer. They bring Man into a fourfold relation to God, which comprehends all his Godward Duties.

(1) FIRST WORD—Notice the Duty toward God as set forth in relation to all *false gods*,—absolutely excluding their worship (xx. 3).

Nothing is to be placed side by side with Jehovah, nothing is to be added to Him, nothing is to be recognized in His Presence, nothing is to be preferred to Him, the Invisible and Eternal God. There is no place for Baal or Apis, or any other of all the heathen herd.

The Book of Genesis laid the foundation for this exclusive recognition and worship of the true God, in its opening sentence which represents God as the Creator and, therefore, the rightful Owner and Ruler of the Universe.

(2) SECOND WORD—Notice the Duties toward God in relation to Representations or Images of God, absolutely prohibiting all *Image Worship*, and all Worship of Jehovah through Images (xx. 4-6).

The Commandment assigns the reasons for its prohibitions, concluding with the reason that it is iniquitous and destructive, sure to be visited by God with His retribution.

(3) THIRD WORD—Notice the Duties toward God in relation to His Name, anything whatever by which He reveals Himself to men, all profanation of that Name being prohibited (xx. 7).

The Name of God included not only the Titles that apply to Him, but anything by which He makes Himself known. This Commandment, therefore, places the ban not only on taking the Name of God, in the sense of His titles, in vain, that is, profane swearing; but likewise upon the profanation of any and every manifestation and revelation of Himself.

(4) FOURTH WORD—Notice the Duties toward God in relation to His Day, the Sabbath, whose ordinances He has made the embodiment and main agency of Religious Culture and Worship (xx. 8-11).

The Sabbath, before the giving of the Law, was treated by Moses as a well-known institution, in the regulations about the manna (Exod. xvi.); and the same fact is here implied in the form used ("Remember *the Sabbath day*").

The Sabbath—in its successive Adamic, Jewish and Christian forms—has always embodied the Divine system and worship, to meet the religious needs of man; hence its place of supreme importance in the Law of the Kingdom.

4. *Study the Duties toward God on their Positive Side.*

The Commandments commonly take the form of *prohibitions*; the "not" being the peculiar feature in their presentation. Place in contrast with this the later revelations of the Law:

(1) Notice the gracious Revelation of Jehovah when, through the intervention of Moses, He restored the Covenant that Israel had broken.—Exodus xxxiv. 5-10.

(2) Notice the Summary of the Law as given by Christ Himself (Matt. xxii. 37; Mark xii. 30-33; Luke x. 27; as drawn from Deuteronomy vi. 5, etc.).

(3) Mark in this change of view the advance from the Law toward the Gospel; from negative and prohibitive requirements, implying man's disinclination to obedience, to positive and loving requirements, implying the presence and dominance of grace in his heart.

"These commandments represent man's duty Godward under a threefold point of view, as they relate to the heart, the mouth and the action. In the first part, the desire for other gods is a sin of the heart; the misuse of the name of God is a sin of the mouth; the desecration of the Sabbath, an act of sin committed against the God-King of Israel" (*Kurtz*).

iii. LESSON FOR JULY 21.—The Topic of the Third Lesson for July is "Duties Toward Men". Its Scripture is Exodus xx. 12-17. The parallel Scripture is Deuteronomy v. 16-21.

1st. *The Place of the Lesson*

The relations of the two parts of the Decalogue have already been set forth, under the Second Lesson for July. The Duties toward God—in relation to other and false gods and to images intended to represent Him, to the Name of God, and to the Day of God—stand apart by themselves as the foundation. The Duties toward Men rest upon God as the ground of obligation.

"The first table directs the eye of man upwards, to God,—to the Person of the one, holy, spiritual God; the second downwards, to the relations of earth, which God has instituted, and which he is required to maintain. The first commandment on the second table has respect to the *supremacy* of one man over another, in which there is a reflection of God's absolute supremacy. The other commandments refer to those relations in which there is no such distinction, and arrange them under the threefold division of life, marriage, and property. It also describes the sins to which they give rise, under a threefold point of view; action (murder, adultery, theft), word (false witness), and desire (lust and covetousness)" (Kurtz).

2nd. *The Unfolding of the Lesson*

There is a twofold division of the Duties toward Men, suggested by the citation from Kurtz:

(1) Duties toward Men, not as our fellows, but as in authority over us;

(2) Duties toward them as our fellow-men, i. e., as on the same platform, or on an equality, with us.

I. FIFTH WORD—*Study the Duties that arise out of the relations of Parents, to whom Authority is given as the Representatives of God.*—Ch. xx. 12.

Here come in sight the obligations, not only of inferiors, but also of superiors; not only in the Family, but also in the State, and wherever else the question of authority enters.

Luther said: "Therefore, as God is to be served with honor, His representatives are to be so too". Paul (Romans xiii. 1-7) luminously unfolds this principle in its relations to civil government.

2. *Study the Five Words that sum up the Duties toward Men as Equals.*—Ch. xx. 13-17.

Leviticus (xix. 18) sums up the remaining Five Commandments, which define the

duties of man to man as on an equality, in the one pregnant sentence: "Love thy neighbor as *thyself*".

The word "thyself" brings out clearly, what is implied in the detailed statements in Exodus and Deuteronomy: that there are *two coordinate sets of duties*, of equal obligation,—the *Social*, or duties toward others, and the *Selfial*, or duties toward oneself.

Man is therefore, under at least as great obligation to preserve the life God has entrusted to him and to use the powers given him for divine ends, as he is to preserve the life, property and purity of his fellows. This twofold duty is taught, especially in the sixth, seventh and eighth commandments, by the omission of an object after the command: "Thou shalt not kill" (impliedly, *either thyself or any one else*).

(1) SIXTH WORD—Notice the Duties pertaining to Life, as the chief Treasure and Source of Power (xx. 13).

Life in all its forms—as that without which the fulfilment of man's mission is impossible—is here guarded, not only against destruction or self-destruction, but also against every kind of injury that would cripple man's power or efficiency.

(2) SEVENTH WORD—Notice the Duties pertaining to the Sacredness and Purity of the Family as the Basal Institution (xx. 14).

The purity of the Family, as the nursery and training-place of mankind, and the foundation of domestic happiness and social and civil order, must be guarded with sleepless vigilance.

(3) EIGHTH WORD—Notice the Duties pertaining to Property, as furnishing the chief Agencies and Sources of Power to man in the fulfilment of his Mission (xx. 15).

The sacredness of Property rights is a fundamental principle.

(4) NINTH WORD—Notice the Duties pertaining to Reputation and Character, requiring adherence to Truthfulness in all the relations of Life (xx. 16).

Character, as essential to influence and achievement in the world, is to be jealously guarded; the lie, from the "white

lie" to perjury, has the ban of the Law placed upon it.

(5) TENTH WORD—Notice the Duties pertaining to Objects of Desire in the Possession of Others, and appealing to Covetousness or Lust (xx. 17).

The last Commandment is "directed against desiring (coveting), as the root from which every sin against a neighbor springs, whether it be in word or deed" (*Keil*).

This prohibition covers every infringement of the neighbors' rights, in home, family and property, and places the curse of the Law distinctly upon both *Covetousness* and *Lust*.

The entire range of man's Duties, to God and to Men, is thus seen to be covered by the Ten Commandments.

iv. LESSON FOR JULY 28.—The Topic of the Fourth Lesson for July is "The Golden Calf". Its Scripture is Exodus xxxii. 1-8, 30-35. The Lesson should take in the entire chapter (xxxii. 1-35), since this is a complete and connected whole.

1st. *The Place of the Lesson*

The Lesson is to be studied in its relations to the *Formation of the Covenant*, in which the narrative about the Golden Calf is but an incident.

It is shown, in the "Outline of Exodus—Part Second"—printed in this issue—that *Two Stages* are to be noted in the process of establishing the Covenant between Jehovah and Israel. The First is that of "The Original Institution and Ratification of the Covenant" (chs. xix. 1—xxx. 18). The Second is "The Testing of Israel under the Covenant, resulting in their speedy breach of it by plunging into Idolatry" (chs. xxxi. 19—xxxiv. 35).

The Apostasy of Israel, by the Worship of the Golden Calf, furnishes the transition from the First Stage to the Second. This second division of the subject has been seen to embrace Three Sections, whose Topics are: "The Apostasy and Divine Discipline"; "Three Steps toward Restoration"; "The Gracious Restoration".

The Pattern of the Tabernacle, which was to be the place of Jehovah's Abode in the midst of His People, had been revealed to Moses in the Mount, at the con-

clusion of the First Stage in the Formation of the Covenant; but the Apostasy prevented the actual Building of the Tabernacle until after the Restoration of the Covenant. When that Restoration had been accomplished, through the Mediation of Moses and by the combined severity and goodness of Jehovah, the way was prepared for erecting the Building, and setting up Jehovah's Throne in it, as the God of Salvation,—the record of which is contained in Exodus xxxv. 1—xl. 38.

The entire Scripture narrative of the Second Stage in the Formation of the Covenant (chs. xxxi. 19—xxxiv. 35) should be studied as the key to the understanding of this establishment of Jehovah's Abode among His People, which was the *Crowning Act of the Covenant*.

2nd. *The Unfolding of the Lesson*

The Topic of the extended Lesson, which is identical with Section First (xxxii. 1-35), is "The Apostasy of Israel, and the Divine Discipline for this Breach of the Covenant".

The entire account gives testimony to the high character of Moses as the one faithful adherent to the Covenant, while it emphasizes his exalted position and disinterestedness as a Mediator.

The narrative itself suggests the *Points for Study*.

1. *Study the flagrant Act of Apostasy and its immediate Result in the Breaking of the Covenant with Jehovah.*—Ch. xxxii. 1-19.

The various parties interested in the Covenant needed to be tested, to see whether they would prove faithful to its provisions. With this in view Moses was removed from the People, who were left in charge of Aaron for the 40 days that the Lawgiver spent in the Mount. Out of the test Moses and the Levites alone came unscathed, to be used as the agents of Jehovah in the Discipline and Restoration.

(1) The Occasion and the Act of Apostasy, as set forth in connection with the scene at the foot of the Mount, should be attentively considered (xxxii. 1-6).

a. Alarmed by the prolonged Absence of Moses, the People wickedly repudiated the *Foundation Principle of the Covenant*

—*the Invisible Jehovah the only God and object of Worship*—and demanded that Aaron should make them *visible "gods"* to lead them (verse 1).

The aggravation of their sin appears, —in the swift forgetfulness of their extraordinary deliverance from Egypt; in their insensibility to the present manifestations of Jehovah's presence, in the pillar of cloud and fire, in Mount Sinai with its clouds and flame, and in the daily manna; in their open defiance of the first principle of the Covenant, embodied in the First and Second Commandments, which they had just heard proclaimed amid the thunders of Mount Sinai; and in the imperative and violent manner in which they made their demand upon Aaron.

b. Aaron weakly and wickedly yielded to the Demand of the People, and made a Golden Calf which they publicly proclaimed to be "the gods" that had brought them out of Egypt (verses 2-4).

This would look like a breach of the First Commandment, by substituting for the worship of Jehovah that of the Egyptian god Apis, the Sacred Calf or Bull.

c. When Aaron saw what the People had done, he attempted to turn the worship of the Image to the worship of Jehovah *through* it, thereby breaking the Second Commandment, while adding his sanction to their heathen orgies (verse 6).

The Test demonstrated the baseness of the People, and Aaron's lack of principled fidelity to Jehovah, as well as his unfitness for leadership.

Every line of the narrative from this point on is full of suggestions, which the reader must be left to find for himself.

(2) The Scene on the Mount in View of the Apostasy below—where Jehovah as Judge indignantly pronounced judgment upon the Covenant-Breakers while Moses as Mediator pleaded for them—should be carefully investigated (xxxii. 7-14).

a. Jehovah, having made known to Moses what was occurring below, denounced the gross sinners who had so quickly repudiated His claims upon them, and proposed to send Moses down to execute swift judgment upon them (verses 7-10).

b. Moses as Mediator intervened in behalf of the Idolaters, and, by pleading—what Jehovah had done for Israel, the danger that the Heathen would dishonor His Name if He failed to complete what He had undertaken, and the necessity for the fulfillment of the Promise to the Patriarchs—secured for the People a Respite from Destruction (verses 11-14).

2. *Study the Mission of Judgment and Discipline on which Jehovah sent Moses down the Mount to Israel.*—Ch. xxxii. 15-29.

This was a necessary measure if the covenant-breakers were to be brought back to allegiance to Jehovah: *the divine discipline and correction of the parties concerned.*

Three steps are to be observed in this discipline:

(1) When Moses, bearing the Tables of Stone as Witnesses of the Covenant, reached the Camp and beheld the licentious heathen festivities, in hot indignation he dashed the Tables in pieces, and burned and ground to powder the Golden Calf and made Israel drink it (xxxii. 15-20).

The breaking of the Tables, as a symbolic act, confirmed the fact that the Covenant had been broken. What had been an invaluable treasure no longer had any significance, and was therefore destroyed—to be restored later.

(2) The Trial and Punishment of Aaron, who had been left in charge of the People and was in measure responsible for them, immediately followed (xxxii. 21-24).

The unreliable, unfaithful and untruthful character of Aaron comes out in his excuses, in which he falsely and vainly attempted to shift the responsibility from himself and place it upon the People and upon Chance.

(3) Moses' Mission of Discipline was completed by the Trial and Punishment of the People, who were the chief sinners, they having themselves initiated the Return to Idolatry (xxxii. 25-29).

a. The People, having voluntarily returned to idolatry, were the chief sinners, and their open nakedness and unbridled licentiousness called for severe measures, if they were to be cured (verse 25).

This early outbreak of idolatry—notwithstanding its prohibition in the first Two Commandments of the Decalogue—was an exhibition of an inveterate tendency in fallen humanity. The People were glad to break away from the worship of Jehovah, which called for self-denial and purity. This has been a marked feature in all human history, including that of Israel.

b. In dealing with them Moses called all who were on Jehovah's side among the People to come forth; to which call the Levites responded and were used as the agents in the divine judgment and punishment (verses 26-29).

Naturally, the 3,000 reached by the swords of the Levites would be made up of the leaders and those most demonstrative in the licentious heathen orgies. The violence and shamelessness of their demonstrations—making a pandemonium and a brothel of the Camp—marked them as a dangerous element that must be eliminated if the entire mass of the Israelites was not to be utterly corrupted and destroyed.

3. *Study Moses' successful Intervention as Mediator, which, after the Discipline had been administered, brought Jehovah's Conditional Pardon and opened the way for the subsequent Restoration of the Covenant.*—Ch. xxxii. 30-35.

(1) Moses pleaded first with the

Israelites, and proposed to go up and, if possible, make atonement for them (xxxii. 30).

(2) He then pleaded with Jehovah, declaring himself willing to be blotted out of His book, if Israel might be saved (xxxii. 31-32).

(3) Jehovah listened to the plea, and promised to send an Angel to lead the People; and yet showed His abhorrence of their sin by continuing to visit them with His Plagues (xxxii. 33-35).

The discipline ended in this *conditional pardon*, which led, after further chastisement, to the final Restoration of the broken Covenant relation.

The further steps taken to bring Israel to Repentance and return to the Worship of Jehovah, are recorded in Section Second (ch. xxxiii. 1-23).

The Gracious Restoration of the Covenant is narrated in Chapter xxxiv. 1-35.

If the Israelites were to be kept in any measure faithful to the Covenant—in which they promised to be Jehovah's Obedient People—the Tabernacle must be built, according to the Divine Pattern, as the place of Jehovah's Abode among them, and the Center of Religious Instruction, Impulse and Training in the Way of Obedience, or of Life and Salvation. The story of this is told in the closing chapters of Exodus (xxxiv 1—xl. 35).

Evangelistic and Missionary Section

Department of Biblical Evangelism

WILLIAM PHILLIPS HALL, PRESIDENT OF THE AMERICAN BIBLE LEAGUE

The Great Apostasy—Some Ways of Meeting It

In concluding our first article—that on “The Great Apostasy—The Fact and the Cause”—we asked the very pertinent question, “What shall we, who are still determined to be loyal to our Lord, do to withstand the evil tides of unbelief, and to purge our Churches of the great apostasy?” We shall now, briefly consider some possible answers to that question.

It is fully acknowledged that to true Christian Biblical critics the Church and

the world at large owe a debt of gratitude that can never be fully repaid; but to anti-Christian Biblical critics is most largely due the present unsettlement of the faith of men in the Bible as the Word of God. We must distinguish carefully between these two classes.

Our blessed Lord once told His disciples how to pass intelligent judgment upon those who professed themselves to be of God. “By their fruits ye shall know

them", were His very words; and we certainly can not do better than to apply the same rule in judging of those who at the present time profess that themselves and their teachings are of God.

If the reference be taken to be to the "fruits" in the lives or conduct, it does not take very long, even in these unregenerate days, to detect ungodliness in the lives of those who profess to be godly when they are not.

If, however, as a better interpretation has it, the "fruits" refer to unscriptural teachings, rather than to unscriptural conduct, then the teachings are to be tested by their agreement or disagreement with the teachings of the Scriptures. In applying Christ's rule in this way, when once we have clearly established in our minds the leading points in the apostate teachings of the times, we shall be able quite as readily to detect teachings that are ungodly also. Untruth is the direct opposite, and having once obtained the knowledge of divine Truth, the detection of Untruth becomes a comparatively easy matter.

It would be practically impossible, as it is unnecessary, for us at this time to catalogue all the essential truths taught in and by the Word of God; but we can mention some of the great landmarks of our most holy faith that are most important, and that are now also under the heavy fire of the destructive critics' scholastic guns.

First, we would mention the Virgin Birth of our Lord. If there is any one event clearly and positively prophesied in the Old Testament, and stated to be a realized fact in the New Testament, it is the Virgin Birth of our Lord and Saviour Jesus Christ. He who teaches that Jesus Christ our Lord was not "conceived by the Holy Ghost and born of the Virgin Mary", to that extent at least *denies the faith, and is an apostate.*

Secondly, The Unique Divinity of our Lord. That our Lord is in a very peculiar sense the only-begotten Son of God, the Scriptures plainly teach. Any teaching that denies that fact, and allows to our Lord a divinity that was or is not peculiar to Himself, and that is or may be common to all, *denies the faith.*

Thirdly, The Omniscience of our Lord. That our Lord was indeed in the very highest and truest sense "the Way, the Truth and the Life", all must admit that He Himself taught. Any teaching that disparages His omniscience, or by a so-called "Kenosis Theory" empties Him of His Divinity, *denies His integrity, and makes Him a liar!* This is plain talk, but it is Bible truth! "He that believeth not God hath made Him a liar: because He believeth not the record that God gave of His Son" (1 John v. 10, latter part of verse).

Fourthly, The Miracles of our Lord. The Gospels are largely made up of accounts of the miracles wrought by our Lord. He relied in large part upon those miracles to certify His Divinity. If we deny them, we also deny Him. The two are inseparable. But the Biblical teachings of the destructive critics of the day deny the fact of the miraculous in the life of our Lord, and, indeed, throughout all the Scriptures of the Old and New Testaments. *Such teachers are clearly apostates.*

Fifthly, The Bible of our Lord. Practically all true Biblical scholars agree that the Old Testament as we have it to-day was the Bible of our Lord. Our Lord unquestionably relied upon that Bible as the Word of His Father. Its teachings, its history, its claims to Divine inspiration, He approved. He applied its Messianic prophesies to Himself, and endorsed it as the Word of God. The destructive critics take issue with Him on every one of the points mentioned. If our Lord was right in His estimate and interpretation of the Book, the critics are wrong—woefully wrong. *We must stand with our Lord in this, as in all other matters, or we must consider ourselves against Him!*

Sixthly, The Sacrificial Atonement of our Lord. The Old and New Testaments plainly teach that Christ was to die and actually did "die for our sins", that He vicariously suffered for and made atonement for sin. The destructive critical school makes light of, when it does not wholly deny, this great cardinal teaching of the Word of God. Such denial can not be other than of anti-Christ!

Seventhly, Our Lord's Physical Resurrection from the Dead. The Old Testament prophesied, and the New Testament teaches, this as the crowning fact in the work and history of our Lord. The destructive critical school denies both the prophesy and its fulfillment. Paul says: "If Christ be not risen from the dead; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept" (1 Cor. xv. 14-20).

The Church of Christ to-day—not only in Germany, but wherever the destructive criticism is taught and accepted—is being used of Satan for the development of a movement that directly makes for the overthrow of the Christian religion among men, by impugning and discrediting all these essentials of the Biblical and historical faith. All these "fruits" of the destructive criticism fail to stand the test of Christ's rule, namely, agreement with the teachings of the Scriptures; and they should accordingly be rejected by all those who are on Christ's side, with the same indignation and emphasis with which John, in his Epistles, repudiated the identical false teachings.

Having applied Christ's rule to the new teachings and found them wanting, we are now ready to take up and answer the practical question proposed at the outset:

How are those who still remain Faithful to their Lord, to meet and deal with this Awful Situation?

First, By utterly discountenancing and opposing such teachings in pulpits, theological seminaries, Sunday Schools and wherever else they are taught.

Active steps should be taken by all those who would still be fully loyal to their Lord to silence teachers who teach apostasy in the Churches, and in all of their institutions. This work should, of course, always be commenced by loving, earnest remonstrance with the erring individuals. That failing, it should be followed by appeal to the elders, managers, trustees or other governing bodies. That also failing, there seems to be no course, but

complete withdrawal from all association with and financial support of such Churches or educational institutions of the Churches, and the transfer of adherence and financial support to Churches and institutions where the truth is upheld.

Secondly, By the energetic prosecution of the Educational Work proposed by The American Bible League, for restoring the Bible to its place as the Word of God.

This work of Education is assuredly of supreme importance. The means to be employed in the prosecution of this enterprise have, from time to time, been fully set forth in the pages of The Bible Student and Teacher; so that they need not here be repeated in detail. They involve the use of all the agencies by which God's Truth can be brought into contact with, and be made to fill, the popular mind.

Thirdly, By the active promotion of a National or International Revival of the Christian Religion, before which doubt and disbelief will dissolve and disappear.

Such a revival can be insured only by meeting divinely prescribed conditions. The teaching and preaching of the cardinal doctrines of the Christian religion "with the Holy Ghost sent down from heaven"—in answer to earnest, importunate, repentant prayer—can and will successfully promote a true revival of the Christian religion. The Church and the World are both suffering to-day from a lack of just such preaching, teaching and prayer; and not, as some would have us believe, from the carrying out of the true evangelical program. Who are the only men to-day who are truly successful in bringing their fellow men to conviction of sin and conversion to Christ? We hesitate not to answer, those men who are preaching the glorious old truths of the blessed Gospel of our Lord and Saviour Jesus Christ!

The "New Theology" has utterly failed to produce evangelists who successfully evangelize. As an agency for winning men to the life and service of Christ it is a complete failure! If the proof of a true Christianity is to be found in the spiritual and moral power of its teachings, then the so-called teachings and conclusions of the "New Theology" positively prove their own false character—for they

possess no power to convict men of sin or to convert them to faith in the Son of God!

If it be the true work of the Christian religion to win men to God and to the service of His dear Son, then the supreme need of the World at the present time is a genuine revival of that religion! We believe that henceforth The American Bible League can engage in no more important work than the promotion of such a revival, for which it furnishes the Bibli-

cal basis. How does this suggestion strike our readers? If favorably—How may the League most effectively organize a campaign for the accomplishment of the great work? We earnestly invite correspondence upon this imperatively important subject. Will not every reader of this article who is in sympathy with its spirit and purpose, write us such suggestions as may seem to promise help in the greatly needed undertaking?

The Bible Student and Teacher

Monthly Magazine, Issued by the Education Committee of The American Bible League
Daniel S. Gregory, Managing Editor, 86 Bible House, New York

League Notes and Points

Report on Branch Leagues, by the Executive Secretary, Rev. Dr. Morse

Between the first of March and the middle of May, four (4) more Branches have been added to the organization of The American Bible League: the Northwestern Branch, with headquarters at Minneapolis, Minn.; the St. Louis Branch, St. Louis, Mo.; the Louisville Branch, Louisville, Ky.; and the Peoria Branch, Peoria, Ill.

Following is a brief account of the organization of these Branches:

I. THE NORTHWESTERN BRANCH.—At a meeting called at the Dayton Tea Room, Minneapolis, Minn., on Friday, March 8, 1907, by a Committee of the Board of Directors of the Northwestern Bible and Missionary Training School, which for two years past had been a regular subscriber for a large number of copies of the Bible League's magazine, "The Bible Student and Teacher," both the interests of the School and the question of organizing a Branch of The American Bible League were informally discussed, Mr. A. L. Crocker acting as Chairman.

Dr. Morse was the first speaker called upon. He presented the aim and work of The American Bible League, and of its Branch Organizations, referring also to the important work of the Training School in its practical bearing upon the purposes of the Bible League.

Dr. W. B. Riley, Superintendent of the Training School, was next called upon and spoke at some length upon the history of

the School and its great value. He also spoke in hearty commendation of the Bible League, and of the proposition to organize a Branch of it for the Northwest. Remarks along the same line and in the same spirit were made by Rev. Dr. W. H. Jordan, Judge John Day Smith, Rev. Dr. Fayette L. Thompson, Mr. C. J. Hunt, Rev. E. H. Atwood, of Little Falls, and Mr. J. M. Anderson.

It was then unanimously voted to organize the Northwestern Branch of The American League, and a Committee of seven was appointed to prepare a Constitution and nominate Officers for the Branch, and report to an adjourned meeting that evening, at the close of an address to be delivered by Rev. Dr. Thompson upon Archeology, and another by Dr. Morse on the work of The American Bible League.

This Committee met immediately upon adjournment of the larger meeting and prepared their report. The Constitution which they recommended was practically the same as that adopted a year ago by the Chicago Branch. Their action was endorsed by the adjourned meeting held in the First Baptist Church that evening, and upon their nomination, Officers were elected.

At a subsequent meeting held April 24, the completion of the Northwestern Branch of the League was effected, by the appointment of additional members of

its Executive Committee and of its various Sub-Committees. Following are the Officers and Committees of the Branch League:

Chairman: Rev. A. B. Marshall, D. D.

Vice-Chairmen: Judge John Day Smith, Rev. A. E. Skogsbergh, D. D., David O. M. Thomas, M. D., Rev. A. Stevens, D. D., St. Paul, and C. J. Hunt, St. Paul.

Secretary-Treasurer: Chas. K. Ingersoll, Chamber of Commerce, Minneapolis, Minn.

Executive Committee: The Officers of the Branch together with Revs. J. E. Conant, C. A. Hilton, C. J. McCaslin, W. H. Jordan, D. D., and Messrs. J. C. Hall, Geo. Burner, W. F. Black, C. L. Smith, A. L. Crocker, W. E. Haight, J. E. Ware, G. W. Wishart, J. S. McDonald, of Minneapolis; and G. W. Lewis, Prof. Thos. Shaw, with Revs. J. T. Henderson, Robert Martin and E. R. McKinney, of St. Paul.

Committee on Membership and Magazine: Messrs. Crocker, Burner, McCaslin, Hunt and Shaw.

Committee on Bible Conferences and Lectures: Revs. Messrs. Conant, Jordan, Hilton, Henderson and Mr. Smith.

Committee on Literature and Education: Revs. Messrs. Stevens, Skogsbergh, Riley and Judge Smith.

Committee on Finance: Messrs. Black, Hall, Lewis, and Rev. E. R. McKinney.

II. ST. LOUIS BRANCH.—In response to an invitation issued by Rev. Drs. John F. Cannon, Harris H. Gregg, Wm. M. Jones, J. Courtney Jones and M. Rhodes, the following gentlemen assembled at the Mercantile Club in St. Louis, Mo., March 18, 1907, at one o'clock, as the guests of Judge Selden P. Spencer:

Revs. B. M. Skilling, R. S. Brank, J. L. Mauze, J. H. Gauss, S. G. Huey, Samuel C. Palmer, Harris H. Gregg, Wm. M. Jones; Judge Selden P. Spencer, and Messrs. Frank Grubb, Wells H. Hurlbutt Jr., E. H. Semple, Chas. C. Nicholls, M. M. Greenwood, Geo. T. Coxhead, James H. Banks, Richard C. Morse Jr., Dr. Karl H. Krum and Dr. Oliver C. Morse, Executive Secretary of The American Bible League.

After lunch, Rev. Dr. Gregg took the chair and stated that the object of the meeting was to confer with the Executive

Secretary of The American Bible League concerning its work.

Dr. Morse then gave an address, setting forth the call for The American Bible League to promote truly reverent study of the Bible, and to meet and answer the objections urged against it by skeptics, that are perplexing many earnest and sincere students of the Word, and undermining the faith of many young people in the integrity and divine authority of the Scriptures.

At the close of his address it was unanimously voted to organize a Branch of the League in St. Louis, and a Committee was appointed by the Chairman, consisting of Revs. Wm. M. Jones, J. Layton Mauze, S. G. Huey, D. M. Skilling, with Messrs. Wells H. Hurlbutt Jr., and Geo. T. Coxhead, to prepare a form of organization and to nominate Officers for the proposed Branch, and to report the same to an adjourned meeting.

At the meeting of the Committee which immediately followed, Dr. Mauze expressed the hope that some prominent layman might be invited to act as Chairman of the new Branch; and, thereupon, Judge Selden P. Spencer was nominated to that position. The following were also nominated as Vice-Chairmen: Rev. Drs. Wm. M. Jones, N. Luccock, J. W. Williamson, Jos. H. Young and John F. Cannon. Mr. Edward H. Semple was nominated as Secretary-Treasurer.

To meet the convenience of the Executive Secretary, the adjourned meeting was not held until the evening of April 30, in the Second Presbyterian Church. At that meeting Rev. Dr. J. H. Young, of Kirkwood, Mo., presided, and Mr. Edward H. Semple acted as Secretary. The report of the Committee on organization was read and adopted, and the Officers nominated by the Committee were elected.

Members added to the Executive Committee: Rev. Drs. S. J. Niccolls, E. Duckworth, H. H. Gregg, and Messrs. W. O. Andrews and W. H. Hurlbutt Jr.

Sub-Committee on Bible Conferences and Lectures: Revs. P. V. Jenness and E. Duckworth, and Mr. W. O. Andrews.

Sub-Committee on Memberships and Magazine: Revs. J. Layton Mauze, H. R. Todd, and Geo. R. Robinson.

Prove all things; hold fast that which is good

THE BIBLE STUDENT

AND

TEACHER

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JANUARY TO JUNE, 1907

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Issued by the Education Committee of the American Bible League

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JANUARY TO JUNE, 1907

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